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A
JOURNEY
INTO
GREECE,
BY
George Wheler Esq;

In Company of
D^r SPON of LYONS.

In Six Books.

CONTAINING

- I. A Voyage from *Venice* to *Constantinople*.
- II. An Account of *Constantinople* and the Adjacent Places.
- III. A Voyage through the *Lesser Asia*.
- IV. A Voyage from *Zant* through several Parts of *Greece* to *Athens*.
- V. An Account of *Athens*.
- VI. Several Journeys from *Athens*, into *Attica*, *Corinth*, *Bœotia*, &c.

With variety of Sculptures.

L O N D O N,

Printed for *William Cademan*, *Robert Kettlewell*, and *Awnsham Churchill*,
at the *Popes Head* in the *New-Exchange*, the *Hand and Scepter* in
Fleetstreet, and the *Black Swan* near *Ames-Corner*.

MDC LXXXII.



A
JOURNEY
INTO
GREECE
BY

George Wheler Esq;
in Company of
D. SPON of LYONS.

Two Books.

CONTAINING

- I. A Voyage from Venice to Constantinople.
- II. An Account of Constantinople and the Adjacent Places.
- III. A Voyage through the Lesser Asia.
- IV. A Voyage from Thessalon through several Parts of Greece to Athens.
- V. An Account of Athens.
- VI. Several Journeys from Athens, into Attica, Corinth, Boeotia, &c.

With variety of Sculptures.


L O N D O N

Printed for William Cadogan, Robert Knapton, and Andrew Churchill, in the Paper Palace in the Strand, the Head and Stairs in Fleet Street, and the Black Swan near Arundel House.

MDCCLXXII

TO THE
KING.

SIR,

HE Greatness of Your Majesties Judgment, as well as that of Your Condition, would deter me from this Presumption, did I not think my self safer in the God-like Clemency of Your Nature, which appears so eminently, not only in Your Fatherly Care and Protection of Your Faithful Subjects, but even in Your Pardoning the Malice of Your most Inveterate Enemies. And now, Sir, at a time when from all Parts of the Nation, Your Loyal People are contending how to express their Gratitude, both to Heaven
A and

The Epistle Dedicatory.

and You, for the Benignity of Your Reign, and the manifold Blessings they enjoy under so Excellent a Prince; I hope it will not misbecome me to make Your Majesty this most Humble Oblation of my Duty, which proceeds from a Heart full of Reverence and Obedience for You, and possess with a deep sense of the Honour and good Fortune I have to be born Your Subject.

All, Sir, I presume to present You with, are some Observations which I made in my Travels into *Greece*; a Country once Mistress of the Civil World, and a most Famous Nursery both of Armes and Sciences; but now a Lamentable Example of the Instability of humane things, wherein Your Majesties Discontented and Factious Subjects, if their own late Calamities will not sufficiently instruct them, may see the Miseries that other Nations are reduced to, and behold, as in a Picture, the Natural Fruits of Schism, Rebellion and Civil Discord.

When I consider the deplorable Condition of that once Glorious Nation, I cannot but adore the mercy of God to our own; who is pleased to let us enjoy such Priviledges under Your Majesty, in a State governed by Laws, and in a Church purified from Errour and Superstition.

Indeed, Sir, Nothing is wanting to compleat our Happiness, but that it would please Almighty God to continue it, in giving Your Majesty a Long and Prosperous Reign; and when it shall please him to translate You from this transitory to an Immortal Crown, to perpetuate Your Government

The Epistle Dedicatory.

vernment in Your Royal Family, as the Prudence of our Ancestors, and the Politick Laws of this Ancient Monarchy have established it; that we may have no more Mock-Governments, nor lose our Religion and Liberty, as we lately did, under a pretence of better securing them.

As this is the desire, Sir, of all good English Men, so I humbly conceive it is proper, especially in such a Conjuncture as this, for every Man to own it; which must be my excuse at this time for approaching Your Majesty, as I do, and for making use of this occasion of expressing my self with most profound Humility

Your Majesties

Most humble and most Obedient

Subject and Servant,

GEORGE WHEELER.

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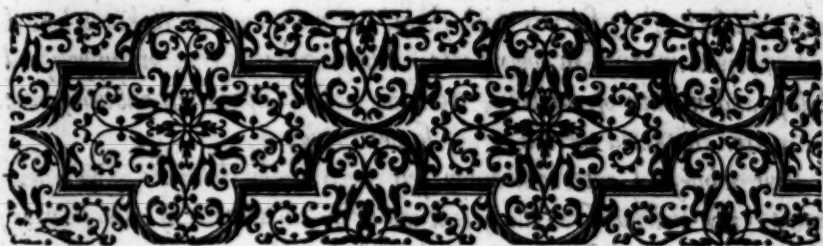
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THE PREFACE.

IT is usual for those that publish their Writings, to give the World some account of them, by way of Preface; which is a custom, I have no reason to neglect, since I find my self obliged, not only to make an Apology, for putting forth this Discourse, but also for many things contained therein. I have reason, I say, to let the World know, what prevailed upon me, to expose both it and my self thereby to publick censure, in an Age of such Wit and Learning as this. For I am not ignorant of those ingenious men, who have already obliged our Nation and the World, by their Writings on great part of this subject, aided by parts and learning far excelling any thing I can pretend to. But I also as well as they, having by Gods assistance, had a prosperous Voyage, into those parts of the World, and made a considerable Collection of useful Observations, and other Curiosities, began to think, that both my time and labour spent thereon, would soon be inevitably lost, should I not take care to put them into some convenient method for their preservation. And really when I considered the many and eminent dangers and difficulties I had by Gods wonderful Providence been delivered from; the many Obligations and signal Honours I received from several illustrious Societies, and generous Friends both at home and abroad; with the Happiness, Peace, Freedom and Tranquillity, I was returned to, and we of these Countries enjoy, above any Nation in the World: I concluded it would misbecome me, to bury such Blessings in Oblivion, without erecting the least Monument of Gratitude in remembrance of them. Therefore enjoying some leisure in the Country solitudes, I chose to retire unto, after my return, I made This and my Books my divertisement; purposing then only, to set my Observations in such an useful order, as might
2 preserve

The Preface.

preserve them the better in my Memory: or at most, upon occasion, to entertain such of my friends with them, as were curious to know how I had employed my time in those parts; being conscious that my unpolished style, and manner of writing, would be unfit to appear in publick, were the matter contained therein never so deserving.

But whilst I entertained my self with these thoughts, Monsieur Spon, my Fellow Traveller, sent me over an account of our Voyage, which he with much Ingenuity and Learning had compiled, and Printed in French; wherein, he did me the Honour of placing my name with his in the Title, and for the most part throughout the Book. This with great satisfaction I read over; yet it did not so entirely answer my design as to make me desist from the purpose I had before entered upon, although it much furthered me in the performance of it.

Thus between his Book, and my own Papers, I with much satisfaction diverted my self that Summer, which was 1678. fancying my self again in the enjoyment of that happy time I spent in those parts, and his ingenious Conversation. But when I had brought my design well near to a period, I heard, at my return to London, the following Winter, that somebody was about to translate Monsieur Spon's Book into English, and to print it.

Hereupon I thought my self concerned to find out the truth, and not to permit any thing to come out in English with my name, which was not in all points agreeable to my own sentiments. Which being a thing scarce possible in such variety of matter, without a joint consultation, I thought it better to publish my own sence in my own words, than to suffer his words and particular sence to pass in my name. And in short, comparing notes, I found I had many useful Observations omitted by him, which I thought very fit to be communicated to the curious among the rest of our Remarks, to make the account going under both our names, as much the Relation of both as I could.

As to the matter contained in this Book, I find no reason I have to be ashamed of it, although I do not expect it should escape censure. For I know some will say, why does he treat us with insipid descriptions of Weeds, and make us hobble after him over broken stones, decayed buildings, and old rubbish? But these being things their curiosity does not extend to, I should but trifle, in giving them a serious Answer. Others, perhaps, may not be pleased, that I have made Divine Reflections on the various events of things, and Phenomena of nature. As to men of this irreligious temper, I make no other answer, but that I design'd to write as a Christian Traveller and Philosopher; and if my Book be unacceptable to them,

The Preface

them, because it savours of my Religion, they may leave it, as they do their Bibles, to others, who will like it better upon that account.

As to the Title, not only Gratitude but Justice also requires that I should join Monsieur Spon's name with mine, since he did me the same respect in his, and we made the Voyage together. And in composing this Treatise, I have all along had an Eye to his, still comparing my notes with his, having for the greatest part seen the same things which he did.

What I find Monsieur Spon hath omitted, I have supplied; and on the other side, what material things I found I had neglected in my own Journal, I added out of his Book, if I well remembered them. When I met with any things to be mistakes, I have as freely corrected them, and in dubious Criticisms I have given my own Opinion and Reason.

The Observations which I made, and are not to be met with in Monsieur Spon, are various and scattered throughout the whole Book; But the chiefest are, first the Plants I have described, on which subject he hath not at all concerned himself. My Map of Achaia also I have added, which I made out of my own particular Observations, I took on the places, for that purpose. Divers Medals and other Antiquities I have by me, since sent from Athens to me, and observed after we parted from each other, as they lay in my method, and made for my purpose, I have inserted in this account.

As to the curious Plants I would have added more Cuts, most of them which I have described, being either unknown or very rare in our parts; but indeed the Bookseller was very unwilling to be burthened with them, the charge of Graving being too great for his profit.

The Map of Achaia, I have spoken of, may need some things to be said in its behalf, since the Position of the whole Scheme of it, is so different from all the Maps of those parts we have extant; to answer for which I will give an account of my Delineation of it, being a way perhaps unusual in describing of Land-Maps. The Observations I had made, being taken by the help of a Mariners Needle, from several stations on divers Mountains and eminent places of that Country, I thereby easily reduced their Positions into Triangles; and thereby could hardly miss of their natural situations, nor yet to have a proportionable distance from one another, according to a scale of parts proposed, from any one or two several known distances. Which though it be but an ordinary rule in surveying, yet in those Countries, where from a Mountain, one may see twenty, thirty, forty, and fifty miles about, it may prove of more use and certainty than all the rest of the Geographical Art of Longitudes in
the

The Preface.

the World. To this I had also the advantage of the Latitudes, Mr. Ver-
non had with all exactness taken, of the most eminent places contained
therein, as of Patras, Delphus, Thebes, Chalcis or Egripo, Co-
rinth and Athens. By adding which to the Observations made with
the Needle, I found I could not miss of much more exactness than ever
could yet be arrived at, by conjectural Longitudes, whether of the an-
cient or modern Geographers. For the Bearing of two places of differ-
rent Latitudes being given, one cannot miss of a proportionable distance,
according to the scale of Latitude; if from the one you follow the Bear-
ing to the Latitude of the other. For there is but one individual point
on a Plane, that can be the same Latitude, and the same Bearing from
another Latitude. As for Example, Thebes is 38. D. 22. M. L. Chalcis
is 38. D. 31. M. L. So there is nine Minutes difference in
Latitude. But the Bearing from Chalcis to Thebes is W. S. W. So
a Scale of Latitudes being described by Parallel Lines, and Chalcis
being placed thereon in 38. D. 31. M. L. Draw a Line thence directly
W. S. W. and wheresoever it cuts the line of Latitude 38. D. 22. M.
there must be the point where Thebes must be situate. For any other
point or distance but that, alters either the Latitude or Bearing, against
the Hypothesis. When I had thus set down the places of principal note,
especially those Cities, with the Mountains, Rivers, Promontories, and
Harbours; the other places according to their Bearings, and reputed
distances of Miles from the first, I regulated as well as I could. Which
so near as their reputed distances come to the truth, so near must they be
to the true Latitudes: For this Rule serves both ways. If you have
the true Latitudes and the Bearings, you have the true situation; if
you have the true Latitude of one place, and the true Bearings and dis-
tances thence to the places adjacent, you have also the true Latitudes.

This Rule if it were well improved, might produce Maps more exact
than any we have yet had, and make the much desired Longitude less
valuable in Geography. For this would give a true proportionable dis-
tance from place to place, which is the thing so much pretended to by
Longitudes; but is more by chance, than Science, at any time, if ever,
arrived to.

That this is practicable to particular Places and Countries, I have
given a proof; and how it may be applicable to the general Geography of
the World, I will propose in two or three words, and leave it to be im-
proved and considered by those of better parts and more leisure than my-
self. Suppose then only that two points of Position or Bearing were

added

The Preface.

added to the two points of Latitude on the Globe, and place them in two eminent places on the Equinoctial Line, or on one only till we can come to the knowledge of its opposite point, by more experience: Let this be the Center of a Circle divided into 360. degrees, which will serve both for the degrees of Latitude and for the degrees of Bearing. From these Centers let Lines be drawn to every tenth degree, to distinguish the points of Bearing, and Parallel Lines to the Equator, from every tenth degree to tenth degree, to distinguish the Latitudes. And these are all the necessary Lines I can think on. As to the Colures, they will be of no further use; and the Tropicks, Ecliptick, Arctick and Antarctick Circles, they appertain rather to the Celestial Globe than the Terrestrial.

Thus as the Equator divides the World into two equal parts of Northern and Southern Latitude, so would this divide it into two equal parts of Bearing, Eastern and Western. Thus the Lines of Bearing, cutting the Lines of Latitude, all things might be placed on the Globe with the greatest ease imaginable, from the best and correctest Charts, Maps, and Observations of Travellers, either on the Globe or a Plain. Thus in time by diligence and correct Observations, the defects of the supposed Longitude would be taken away; and Tables of Bearing correctly collected and ordered in their stead: and the various contractions of the degrees of Longitude, according to the distance of the Parallels from the Equator, would likewise be taken away. Which is another incurable defect in the supposititious degrees of Longitude. For thus all the Circles would be equal, cutting the Globe into equal parts.

But to return to my Map of Achaia, I have inscribed the ancient names of the Provinces, Mountains, Rivers, Promontories, Ports and Bayes; but of the Towns only the present names; for had I had always room to do it, it would only have bred a confusion between them. I began indeed with Attica instead of the ancient names to mark them with Figures referring to a Catalogue of them; but finding it too tedious a work suddenly to go through with, I proceeded no further, but left it to another opportunity, to finish a Geographical Discourse of those parts, especially Attica, I long since began and designed in Latine; wherein I shall explain my Marble of the Tribes by giving an account of their division into *Δημοί*, or Borough-Towns.

At present I have contented my self with making a Catalogue of those Observations I have, and placing it at the bottom of the Map, adorning it also about the margent with such figures of the principal places as I thought proper, thereby to make it an Ornament for a Study as well as

The Preface.

to this Book. And this is the reason you will find some of the titles of the Figures in Latine and some in English, which missed my observation before they were printed off, otherwise they might have been altered again.

There are other faults I find, some whereof are my own, and some the Printers. Those of the Printers most of them are happened I suppose, by reason of my distance from the Press, living in the Country; and for them I must refer you to the Errata.

As for those of my own, I have observed since the Printing, they are First, Page 12. That a Sestertium or Sestertius is a piece of money weighing about two pence half penny, in which it seems I trusted too much to my memory; for it weighs but two pence, as I weighed one I have, by two pence of our new mill'd money. But by Mr. Greaves his account of the Roman Denarius it should not be quite so much; for he makes a Denarius, of which this is the fourth part, to weigh but seven pence half penny farthing; however considering the fineness of the silver, in respect to the alloy of our Standard, we may well reckon it worth two pence, if not more. So that the whole cost was about five pounds five shillings of our money; by which may be judged the decrease of the value of silver since those dayes.

In the Figure of Zara, Page 8. the Bastions of the Walls of the Town ought to be round as I have described them, although I find in the Figure, both he that designed it from my Scetch, and the Engraver after him, have made them square.

Page 32. 2. The Soil of Corfu, &c. to Vel hirsuto, is a transposition, and ought to follow after Wife and all. Page 34. Which is the fault of the Copyist I made use of, not observing the marks of interposition I gave him on my foul Copy.

Page 405. Speaking of the Images of Ceres, I have by me, I have said, she holdeth something round in her other hand; which, out of St. Aug. de Civitate Dei, Lib. 7. c. 24. I have since observed to be a kind of Hand-Drum, he calls Tympanum, being an Instrument they used to sound before her, as the Mother of the Gods. Under which name the Heathens did comprehend not only the Phrygian Cybele; but also Ceres, Proserpina, Vesta, and several others of the Goddesses. Aug. Lib. 7. c. 15. And as the Mother of the Gods, undoubtedly the Athenians took their $\Delta\text{HMH}\text{THP}$: as appears, by all those marks of the Lyons, the tympanum, and the sacrificing Plate; only the Basket of Fruit on her Head, instead of the Towered Crown, distinguishing her more peculiarly to be Ceres. I have two Basso-Relievos I designed

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designed at Rome, which exactly agree with the description St. Augustine gives of the Mother of the Gods, which would be here too long to insist upon.

In reading over this Book I observe that several of the Medals described therein, and cut on the Plates, have no reference marked in the Margent to find them as I ordered; therefore those that are curious to see them, may turn to the Plates and find them in their order.

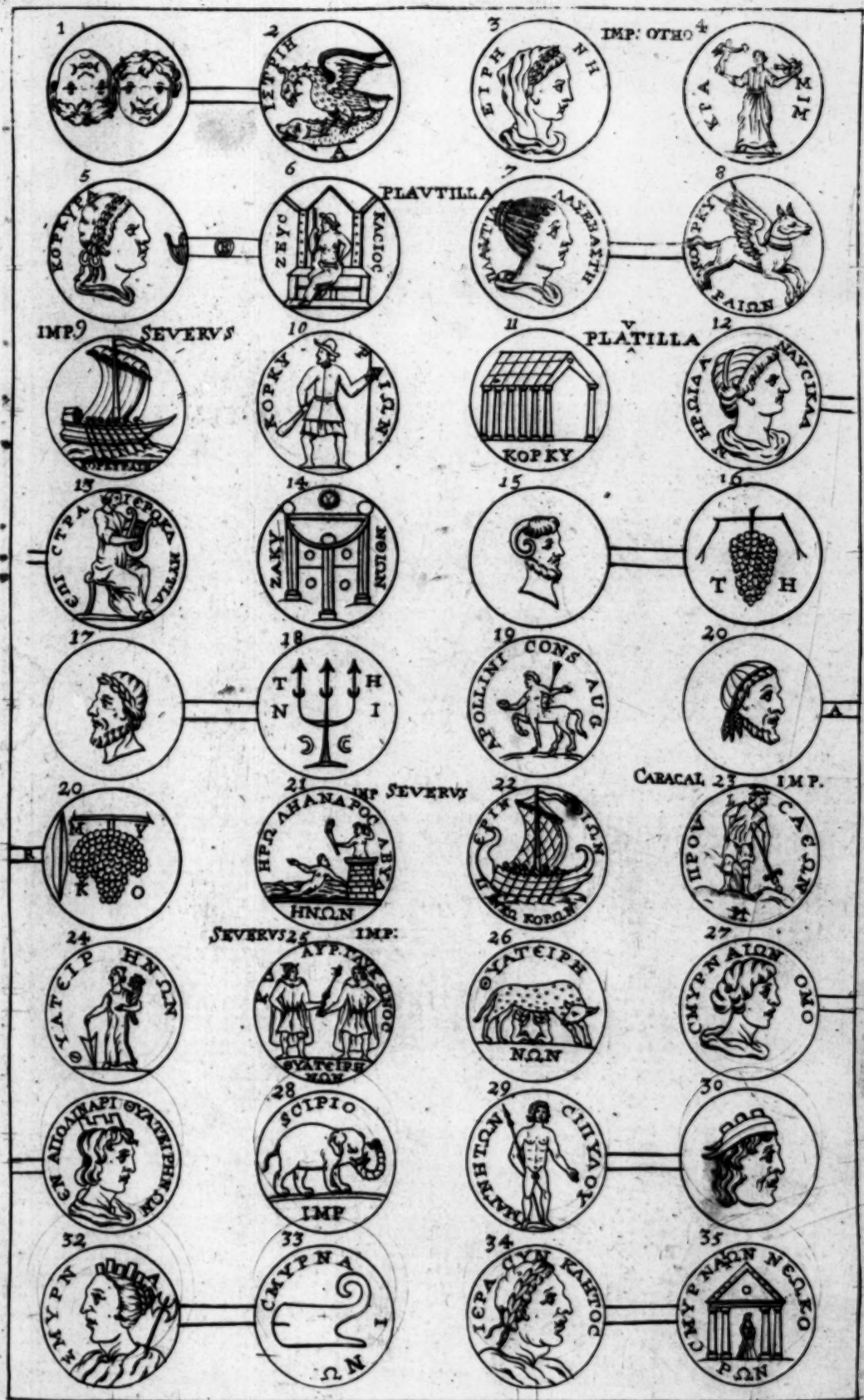
I must tell you also that the account I have given you of the measures of things must be understood of the French foot which only I had by me, and is half an inch bigger than the English.

These are what I observed, and hope are the most considerable faults of this Book; what others have slipped by my notice, must be supported by those that will read this Treatise, and considered as Badges of humanity, whose limited and frail nature is such, that it cannot be wise in all things; no more than were it so, it can be wise to all men. I am sure there is nothing in it so ill but it was meant well, therefore if either what is well or ill meet with a candid construction, I shall neither think my time mispent that I employed thus, to divert my self in writing it, nor ill bestowed on those that shall reap any benefit or satisfaction by the publishing of it.

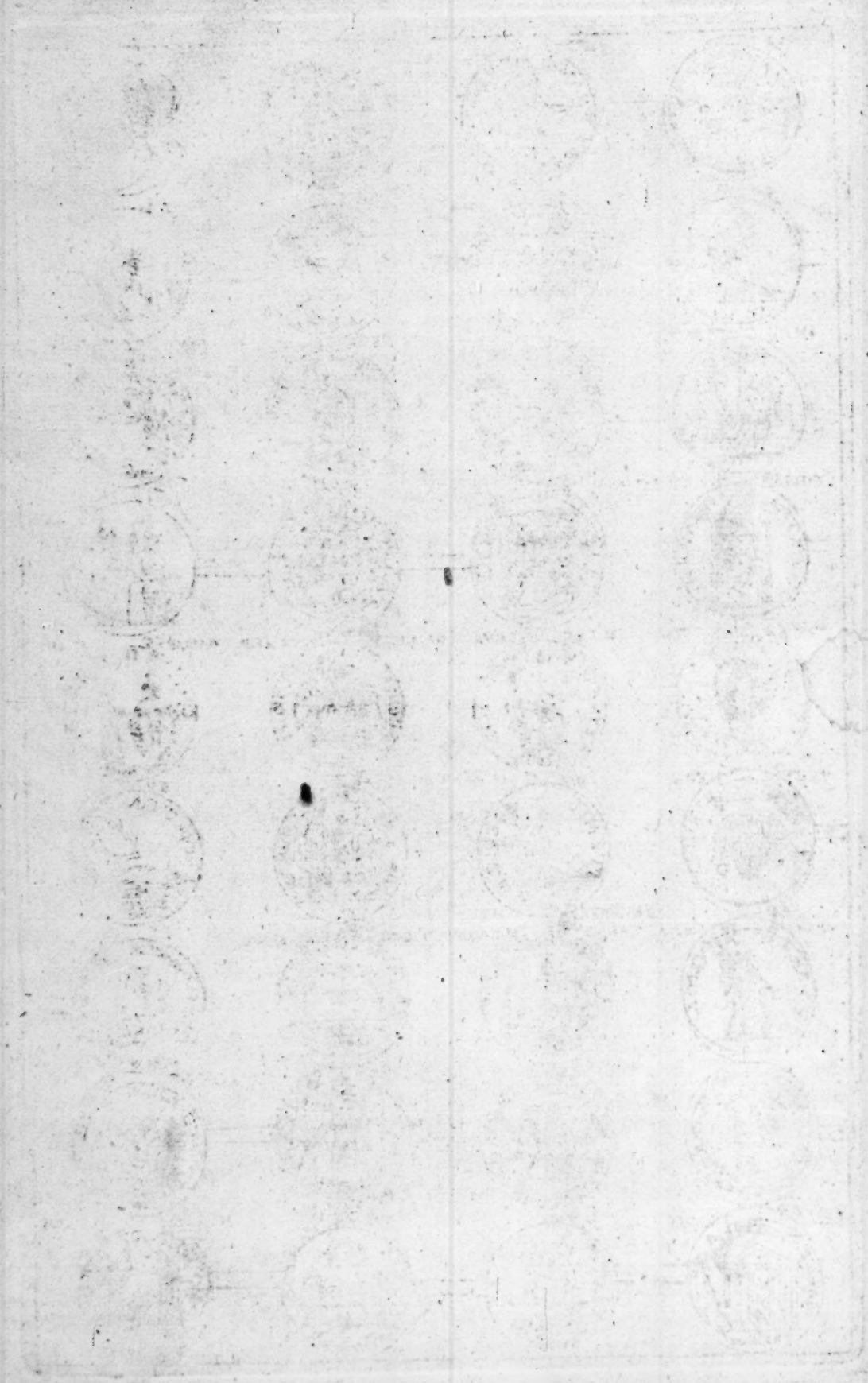
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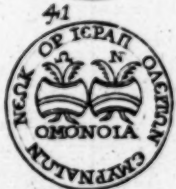
ERRATA.

Page 3. line 46. read *Siccardica*, p. 6. l. 27. *Tordilium*, p. 7. l. 40. *Rapontillo*, p. 11. l. 2. *whof*
Phis, p. 12. Fig. HS. DC DXXX. p. 19. Inscript. 2. CLVI. p. 21. l. 24. *Hormisium*, l. 28. *Sa*
tuaria, p. 29. l. 4. *Blatt*, l. 2. *Rott*, l. 19. *Caratch*, p. 30. l. 4. *KACIOC*, p. 31. l. 6. *Castri*, p. 32.
l. 5. *Ulack*, l. 25. *Spiridioni Aulostii*, p. 33. Inscr. IOBIANOC, p. 46. l. 17. *Corippium*, p. 47.
l. 21. *Pagila*, p. 51. l. penult. *Colonn*, l. ult. *Suniam*, p. 52. l. 41. *Rentia*, p. 54. l. 6. TQ IEP Q,
l. 18. KATAEKEΤΑΣΟΤΕΙΝ, l. 32. AOIPION, p. 61. l. 2. *Byrantius*, p. 65. l. 19. *Pfara*, p. 67.
l. 19. *hairy*, l. 24. *Tartaristira*, l. 26. *Corniculatum*, p. 188. l. 19. *Parclain*, p. 221. l. 16. *foet leuon*,
p. 229. l. 13. *Arabica*, p. 230. l. 14. *Luky*, Inscr. KAI AITOTP, p. 233. Inscr. 2. EIPARION, p. 250.
l. 28. *Jemroaf*, p. 262. Inscr. PIPEEB— p. 263. l. 46. *icy*, p. 299. Fig. *Nauastus*. x. p. 307. l. 9.
Tisbimalus, p. 308. l. 45. *Oxanthia*, p. 309. Fig. *Augustifolium*, p. 311. Inscr. OCCUPAVIT, p. 316.
l. 32. *junci*, p. 318. l. 48. *Gnaphaloidis*, p. 343. l. 24. 3000. *Images*, p. 352. l. 40. *pickle*, p. 356.
l. 20. *Autentia Son*, p. 365. l. 18. *ninety fruit*, p. 373. Fig. AΘHNAI ΘΗΣΕΩΣ, p. 382. l. 8. *ci*
ramicus, l. 12. *Pocell*, p. 387. l. ult. *Pausanias*, p. 400. l. 43. AKAMANTIDOS, p. 401. l. 1.
EΠENTPAΦOI, p. 403. l. 28. AAMTPEIS, l. 31. AΓITNIONA, l. 43. TAPHT, p. 415. l. 28.
Papaver aras, p. 416. Fig. *Bulbosa*, p. 417. l. 40. *Doronicum*, p. 420. l. 20. *Eleusis*, p. 423. l. 23.
Doroufa, p. 424. l. 36. *Promontory*. Further is a *Prom.* p. 437. *Laxenburgerius*, p. 445. Fig. ΘΤΛΑΣΣΕΙΣ, l. 4.
KAI MALLA, *ibid.* OIKON, p. 447. l. 18. *Pandion*, p. 453. l. 17. *Uranus*, p. 454. l. 38. *Oread*
rdr, p. 472. l. 15. *Parapogia*, l. 16. *Fountain*, p. 475. l. 25. *Zaitoni*, l. 40. *Parassopia*, p. 477. l. 10.
Crown *ager*, l. 22. *Laphyllus*, p. 479. l. 37, 38, 42, 43. *Alalcomna*, p. 481. l. 4. *Stiriotes*.



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GORDI 40 ANVS. IMP.



IRIN 52. ΠΕΤΡΟΥCΙΑ

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IMP 60 R DIANVS

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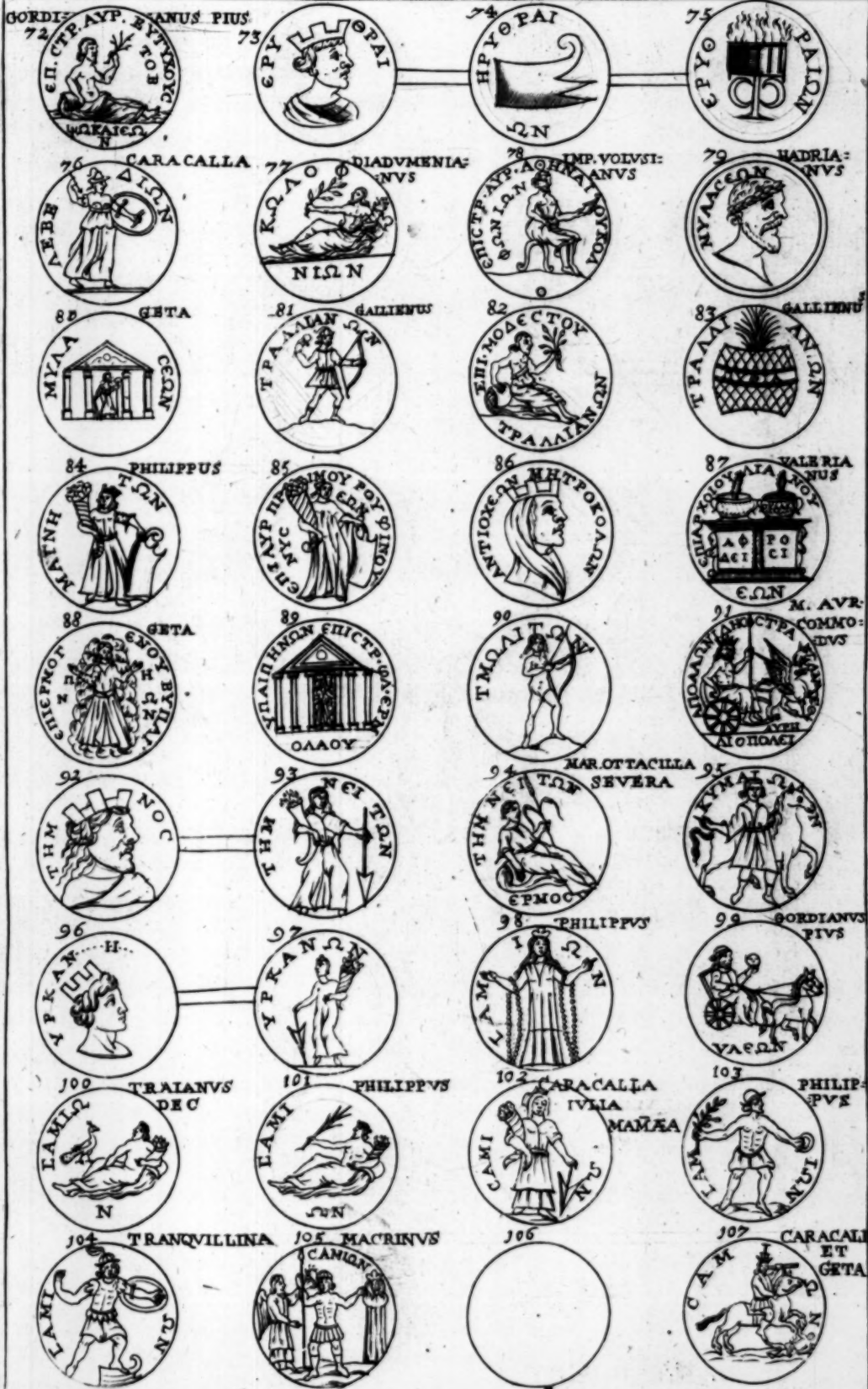


IMP 68 RELIVS



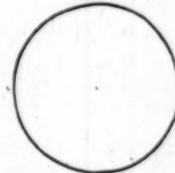
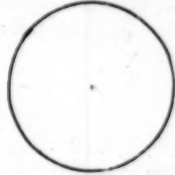
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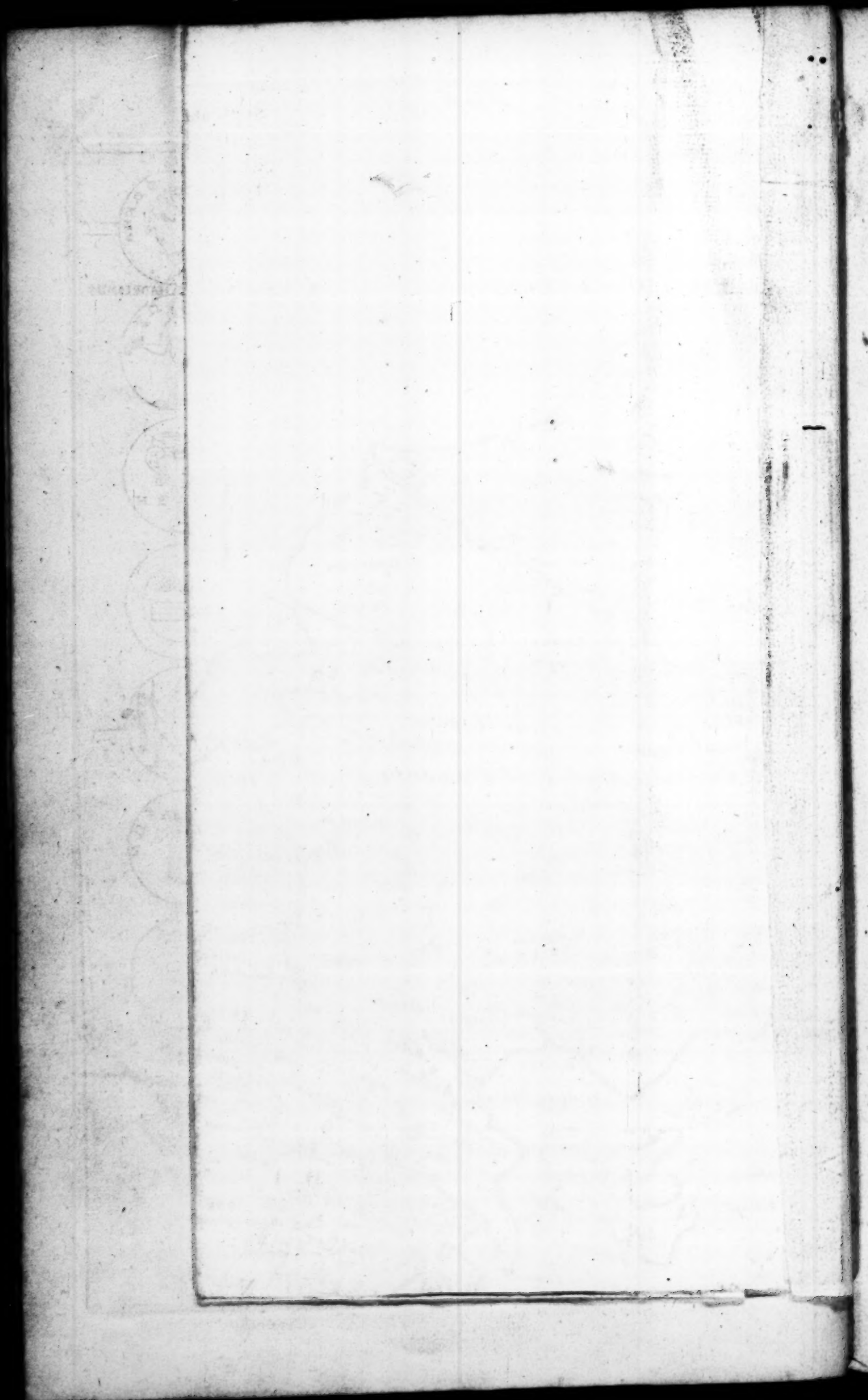






100 DOMITIANVS. 110 COMMODVS. 111 CARACALLA. 112





T H E
First BOOK:
 CONTAINING A
VOYAGE
 FROM
VENICE
 TO
CONSTANTINOPLE.

AFTER I had employed the greatest part of two years time in surveying the most eminent parts of France and Italy, I resolved, by God's assistance, to make this Voyage into the Levant; to which purpose I hasten'd to Venice, where I arrived about the beginning of June, in the year 1675. The first thing I did there was to find out my Companion, Monsieur Spon, Doctor of Physic, of Lyons, whom, by a particular acquaintance I had made with him at Rome, I knew to be a very discreet and ingenious person, and therefore had made choice of him, rather than any other, to be my Fellow-Traveller in this my intended Voyage. Of him I understood, that in a short time, a Bailo, or Ambassador from the State of Venice, was to part for Constantinople, to the Grand Signior's Court: Until which time we resolved to go to Padua, there to spend some time in seeing that illustrious Univerſity, and to inform

N.W. by W.

ÆTOLIAE PARS



W. by N.

Oceidens



Characterum seu Signorum
Explicatio.

- II Oppidum
- III Episcopalis sedes
- IV Archiepiscopalis sedes
- V Oppidum Semirutum
- VI Ruina mera
- VII Oppidum Geographos Veteres
- VIII Monasterium
- IX Portus
- X Promontorium
- XI Infula
- XII Mons
- XIII Lacus
- XIV Silva et arborata
- XV n. nunc.

N. E. by N.

N. E.

N. E. by E.

E. N. E.

E. by N.

Oriens

E. by S.





our selves of some necessary particularities concerning the State of Venice, and then to return back again, and provide our selves with such things as our Voyage required. This I thought very convenient, in order to my better Information, great part of my Journey being like to be through the Venetian Territories; and therefore, I think, it may not be altogether impertinent to give a short Account of that so ancient, wise, and potent Republic.

The most serene Republic of Venice, as they are stiled, is the ancientest Free-State that now flourisheth in the World; and notwithstanding the great losses they have sustained from the innumerable Armies of the Turks, have yet such large and fruitful Territories, as make them the objects of the Envy and Jealousie, not only of the Grand Signior, but also of most of the Christian Princes, their Neighbours.

Their Historians calculate their beginning from the fifth Century, about which time the Goths, Huns, and Vandals enter'd into Italy, destroying and sacking great part of the chief Cities of it; among which was Altinum, situated at the bottom of the Gulph Northwards from Venice, the Ruines whereof retain still the name of Altino, which was (as they say) destroyed by Attila. From this Altinum, Aquileia, and other Neighbouring Cities, such as could escape the fury of Attila, fled to these little Islands, where now Venice standeth. Thus did they unenvied, and unsuspected, in the last extremity of Fortune, lay the first Foundations of one of the noblest, richest, and securest Cities in the World. And although in several Ages after, their encrease was not full so considerable, as to be feared or envied, yet so soon as they began to be so, they still defended themselves with so great success, as made their Neighbours content to be at Peace with them.

Their first Victories were over Dalmatia and Istria, and after having conquered the Anconians, and others, at Sea, they rendered themselves Masters of the Adriatick Gulph. After this, they encreased so in Riches and Strength, that by the fifteenth Century they had render'd themselves compleat Masters of Friuli, Padua, Verona, Vicenza, Bressia, Bergamo, &c. with those ample and most fruitful Territories about them. They had Romagna under their protection, and Puglia their Feudatory, and at last became Masters of the Morea, and the greatest part of the Islands of the Archipelago, with Negropont, and the Kingdoms of Cyprus and Candia; which last they defended bravely twenty three years, and at last parted with it with Honour, and it may be, with less prejudice to themselves, than to the rest of Christendom.

But now among the Islands of the Archipelago, they have only Cerigo and Tine; which, with Istria, and the Coasts of Dalmatia, Corfu, Cephalonia, and Zant, are all that remain of the Levant part of their Dominions: All which Provinces, and Cities in them, are commanded by Governours, dignified with particular Titles, according to the greatness and importance of the several places, as Generals, Proveditors, or Counts, who are chosen by the Senate, and enabled by their deputed Power to act and judge in all Causes; from whose Sentence no Appeal can be made, but only to the Senate of Venice. They are chosen out of the Families of the Nobles, and during their Government, are as Princes: But so soon as that is expired, they are reduced again to their first

first Principles of a private Life; which they return to with so much evenness of Temper, and so unconcern'd, as shews they knew how to Obey, before they were entrusted with Command.

We had not stay'd above a Week at Padua, but News was brought us, that the Bailo was ready to part, which hasten'd us again to Venice; where, as soon as we were arriv'd, we found it so true, that we had but that day to prepare our selves for so great a Voyage, get License to Embark in one of the Gallies, and to order our Letters of Credit; which although they be necessary in so long a Journey, yet many things else are requisite to one who intends to make the best advantage of his time in those remote parts; especially a good Sea-Compass, a Quadrant, or other Instrument to take Latitudes, and a measure of a Foot, &c. But my haste gave me not leisure to get the second; which when I saw the Errors of our modern and ancient Maps, I too late wish'd for.

The 20th of June I again return'd to Venice, went to Signior Benedetto Sanudo, a noble Venetian, who was Captain of the Galley called *Il Hercule in cuneis*, and one of the two that was appointed to carry and accompany the Ambassador. Of him, though with some difficulty, I obtain'd the favour of passage for my self, and Monsieur Spon, on Board his Galley.

About Midnight we set Sail from Venice, the Wind being fair, though so gentle a Gale, and the Water so smooth, that we hardly perceived we made way. Nevertheless by the next Morning we were in sight of the shore of Istria, and about two hours before Noon we arrived at the Scoglio, or little Island of St. André, on the same shore, where there is only a Convent of Franciscan Fryars, made pleasant by the delightful Prospects of the Woods, Hills, and Sea, environing that little Scoglio.

It being determin'd, that we should spend the rest of the day here, and that Island affording but little other Entertainments, I went that Afternoon a Simpling; which was a Curiosity seldom failed to give me satisfaction, when all other Divertisements were wanting. And truly this little Spot afforded me Entertainment of that nature beyond expectation: There I found,

1. *Scorpidos Limonis foliis*. This is a small Plant, that hath Leaves much resembling *Limonium*, among which are yellow Flowers, set on the top of a Stalk, like those of wild *Lotus*; after which succeed little Cods with Seed, in shape much resembling Caterpillars, turn'd round together, when touch'd.

2. *Limonium reticulatum*. This is a little *Limonium*, which hath very small Leaves close to the ground, but sends out several Branches a handful or two high, divided and formed into many small Twigs, that it much resembles a Net. Whether it hath any Flower succeeding it, I did not find.

3. *Syderitis Spinosa*.

4. *Sicordica legitima Clusii*.

5. *Beupleurum angustifolium*.

6. *Prunella, flore albo*.

7. *Centaureum minus, flore albo*; White-flower'd Centaury.

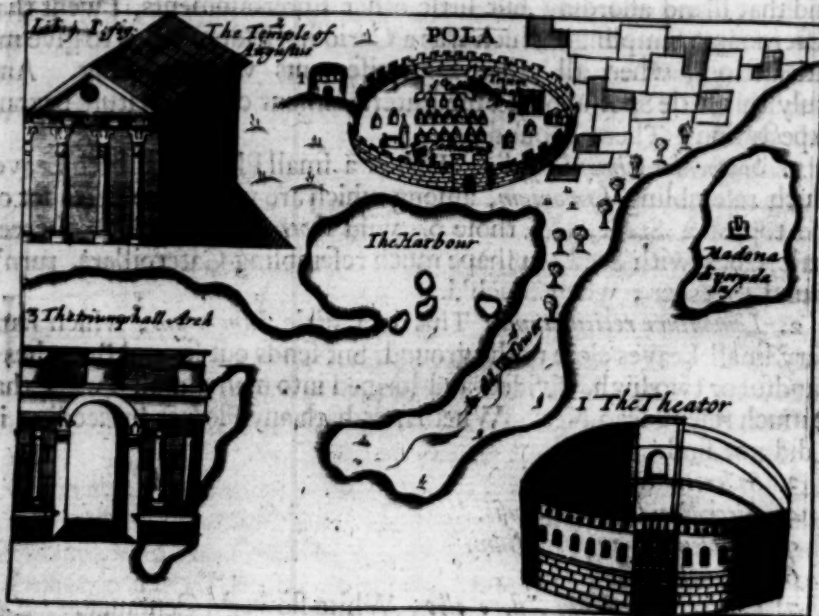
8. *Nasturtium marinum*.

Plants of
St. André.

9. *Herniaria*.
 10. *Draba Siliquosa*, *Carulea*, *Cretica*.
 11. *Dorichium Narbonense*.
 12. *Dorichium Congener*: Like the other, only it is a shrub, and perennial.
 13. *Convolvulus rectus*, *argenteis foliis*, or *Cantabrica Plinii*. It is a small Plant of two handfuls high, set here and there with narrow Silver-colour'd Leaves, and on the top hath reddish Flowers, like the ordinary *Convolvulus*.
 14. *Polium Creticum*.
 15. *Pentaphyllum rectum Agrimonis foliis*.
 16. *Asclepias flore albo*; and many others, which I omit; because I had observ'd them before in other places of France and Italy.

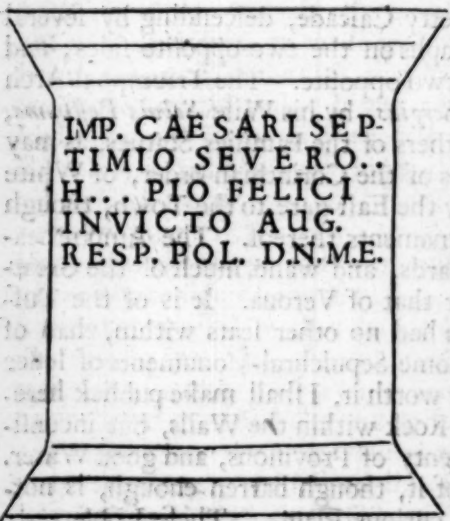
Ruigna.

Hard by this Island, upon the shore of Istria, is Ruigna, situated upon a little Peninsula, and inhabited altogether by Sea-men, who are most of them profess'd Pilots; and for their encouragement, all Ships, whether Venetians or Strangers, are obliged to touch there, and to take a profess'd Pilot of this place, to Steer them over the Flats that are before the entrance into the Venetian Harbours, which are very difficult and dangerous. I heard the Pilot say, that conducted the Vessel I return'd in, that it had sometimes but half a Foot, and sometimes not above an Inch of Water below its Keel. Ruigna hath a very good and secure Haven, and that by nature, without the help of Art. The Country about it is fruitful in excellent Wines and Oyl, which may be the reason that there are so many decrepit persons there, strong Wine being the producer of Gouts and Sciatica's. The Women wear Fardingals here, after the Spanish fashion. The Town is not big, but seems populous, and is a Bishop's see.



The

The next day early we parted from St. André; but the Sea running high, although there was but little Wind, (which the Mariners told us, was usual in those Seas about the Change of the Moon, as then it was) we put in at Pola, about ten Miles from St. André.



Pola is one of the most ancient Cities of Istria, situated at the farther end of a little Bay, which makes a most secure and spacious Port, every way Landlock'd: But those that look upon the small number of its Inhabitants at present, scarcely amounting to seven or eight Hundred, would hardly credit its former greatness, without such eminent Marks of its Antiquity, as still remain. That it hath been a Free-State, or Commonwealth, we found upon the Pedestal of a Statue of the Emperour Severus, whereon is engraven the Dedic-

cation by *Respublica Polensis*, or the Commonwealth of Pola. The marks of its greatness are its Amphitheater, Triumphant-Arch, and Temple, dedicated to Rome and Augustus Cæsar. Authors agree not concerning its first beginning. The Poet, Callimachus, affirms it was a Colony of Chalcis, who pursued the Argonauts by Sea; whom having lost in the pursuit, and not daring to return to their King, they voluntarily banished themselves their Country, and planted this. Wherefore their City was called *Pola*; which signifieth (if we may believe Strabo) a banished people. Nor can they agree what way they took to come to this place. Some will have it, that they came by the Euxin-Sea, up the Danube, formerly called Ister; which made them give the name of Istria to the Country they came to inhabit; and that they afterwards sail'd in the Adriatick-Sea with the same Vessels: a thing impossible, unless they carried them upon their shoulders; the Danube having no communication with the Venetian-Gulph. Yet that they were a Colony of some of the Græcians, may be concluded from their main money still coyned with the name of their Country in Greek Letters; of which I have seen several, but especially one of undoubted antiquity in the curious Collection of the Earl of Pembroke, &c. which hath stamped on the one side two young faces, reversed to each other; and on the other an Eagle preying on a Dolphin, with these Letters circumscrib'd *ISTRIA Med. 172*. But however, the Antiquities that now remain, are of no ancienter date, than the Roman Emperors, as they themselves testify. The chief of them are these. First the Temple of Augustus; the front of which is sustained by four Corinthian Pillars of a curious speckled Marble; and upon the Architrave is the Dedication written, *—CIT AUGUSTO CAESARI DIVI F. III. VIRI TRIBUNIC. POTEST,*

To Rome and Augustus Caesar, as before said. There is also the ruins of another hard by: and the Dome, or Cathedral Church seemeth to be built upon another, by the ruins about it, and ancient Stones compiled in the building. The Font for holy Water hath been an ancient Fountain of white Marble four square. At each side the Water flowed over, and made a pretty Calcade, descending by several degrees; first running over Nimphs on the two opposite sides, and two Scallop-shells on the other two opposite. The Triumphal-Arch was built in honour of one *Caius Sergius*, by his Wife *Salvia Posthuma*, and was adorned with his, and others of the Families Statues, as may be judged by the form of it. It is of the Corinthian-order, of White Marble: But is now become only the East-gate to the Town, though formerly one of the Principal Ornaments thereof. The Amphitheater is without the Town northwards, and wants much of the Greatness, either of that of Rome, or that of Verona. It is of the Tuscan-order, and is judged to have had no other seats within, than of wood. Beside these we found some Sepulchral-Monuments of lesser note; which if they be thought worth it, I shall make publick hereafter. It hath a Cittadel upon a Rock within the Walls, but inconsiderable for strength. It hath plenty of Provisions, and good Water. The long slip of Rocks, South of it, though barren enough, is notwithstanding stored with many curious Plants. These I observed: 1. *Acacia Poetarum*. 2. *Crista galli flore purpureo*. 3. *Trifolium Saxatile*, *Hirsutissimum*. 4. *Genista Montana Arborescens*. 5. *Polygala resensiorum*. 6. *Leucopium Patavinum*. 7. *Pentaphyllum incanum*; that which Gerard gives for this, hath but three leaves; but this hath five. 8. *Cordium Creticum*. 9. *Secoridaca flore albo*, &c.

On Saint John Baptist's day, in the morning, we tried to get out of the Harbour; but the Wind being contrary, and higher than we thought, while we were in that calm Port, we were forced to return to a little creek at the mouth, just within the Promontory of the Southern-Harbour, and there stay till after Dinner. In which time I went, and climbed up a Mountainous Rock hard by; where I found many other curious Plants. 1. Sage growing wild. 2. *Tragoriganum Creticum*, as some will have it; but I esteem it *Satureia*, or what we call in our Kitchens, *Winter-Savoury*; and that from the resemblance of smell, and substance of the leaves; which are not so thick and oily as *Tragoriganum*; as likewise *Polium*, *Roris-mayni foliis*, or leaves like Rose-mary.

After Dinner we put out to Sea, but not without danger; the Wind continuing still high, and contrary. After we had made six miles, (which is the length of the Bay, which makes the Haven of Pola) a storm beginning to rise, we put in between the point, and the Island Veruda; which with the Land, and some other such Scoglio's about it, make a good harbour. Here the Holy Virgin is worshipped with great Devotion, by the name of *Madonna di Veruda*; Her Church, with the Convent, belongeth to the Minime-Fryers.

The next day early we parted hence, to pass a dangerous Gulph, called the *Quarner*, Thirty miles over. It hath at the bottom to the North the Mountain, *Caladiera*, which often sends forth such gusts of Wind,

Wind, as are fatal to the Vessels that must pass it. Its high ridges look a far off, like an overgrown Cammel, with a great bunch upon the back. When we had passed about Twenty miles of the Thirty, and had about Ten to the Mountains of Ossero, we saw a great storm pursuing of us, which overtook us about four miles from Shore; but with such fury, as made us immediately strike Sail; it being an Hurricano, or Whirl-wind, that had almost overfet the Gally, before we could furl the Sails. It was accompanied with such Thundring, Lightning and Rain, as if the Elements had conspired to our destruction. The Sea also ran so high, that we could neither Sail, nor Row; yet by Gods mercy, and the help of the Rudder, we were droven after an hours time (although we could no way see the Land) under the Mountains of Ossero, and thence we rowed into *Porto longo*; which is on the North side of the Isle Unia. In this Isle there is but one Village, encompassed with a fertile soil, containing in all about nine, or ten miles in circuit, abounding in Corn and Wine; but the rest very rocky and barren. Of Plants here are abundance, such as I before named, and over and above a *Syderitis Angustifolia, flore albo*.

The next day we endeavoured to get out to Sea; but finding the water too rough, we turned into *Porto-novo*, which is a little creek between the Mountains of Ossero. After noon, the weather proving better, we set sail, and passed between many little Islands (which along those Coasts are numberless) as Canigula and Sanio South of us, in the Gulph Quarnerente: which towards the Land hath the Mountains of Morlaca: Towards the East San Pietro, in Limbo, being two little Isles, thorough which we passed, making a good Harbour with a little Fort at the East-end of the most Northern of them.

Hence we left Selva, with a pretty Town upon it, to the South Opposite to which is L' Ulba; which hath North Port, Saint Nicola at one end, without any Town there; but hath one about three miles distant. Here groweth abundance of Samphire: of which the Mariners gathered great quantity to boil, and eat with Oyl and Vinegar. Here I found a Plant with a Bulbous-root, which sent out a stalk about half a foot high, with a crest, or crown of little small flowers, striped with white and Cinnamon-colour. I should have taken it for a Moly, but that it had no smell: and for an Asphodil, had I found any leaves at the root. Another like Samphire, but that each leaf ended with a Pricket.

The next day we passed by many Rocks, lying in a row, South of us; as Melada, on which is a Town called Cestron. Then Rapetello, and some others beyond; until at last, as in a River between little Islands, we arrived at Zara.

Zara is a small Town, and is the chief of Dalmatia. The Military-Force there consisted of eight Companies of Foot, and three of Horse, being for most part Morlachs, Croats, and other People of the Mountains and



Zara

Zara is situated upon a slip of plain ground, almost encompassed with the Sea; only the East-end is joyned to the Firm-Land of Dalmatia; if I may call it *joyned*. For there also is a ditch made from one Sea to the other; which is well supplied with water at high Tides. The Harbour is on the North-side, and is well secured by the City; which serves instead of a Mole, to defend it from the South-winds; there being no other, that annoy it from the adjoining Land. It lieth in length East and West. The entrance of the Port is West; where it hath two round Bastions, with Cannon mounted on them: which saluted our Bailo, as also did the Musketeers from the Walls; and upon his arrival in the Port, the Count and Captain of the Military-forces received him at his Landing. They were clothed in crimson Suits and Gowns, made something like the Civilians Gowns at Oxon. The Bailo also was in a crimson sute, but made after the French fashion. These, with the Militia, conducted him to the Palace of the General of Dalmatia, who resides there. The East-side hath three Bastions, and is defended by a strong Cittadel, whose Fortification shews it had a good contriver, and a great deal of industry to bring it to that perfection. Its Fosses are hewed out of the hard Rocks; which is the substance of the greatest part of the ground thereabouts, and renders it very difficult to be mined. Its Bastions, Half-moons, and Counterscarps are well countermined, and mantled with hewen stone. The end of the Town, next the Cittadel, hath three regular Bastions, and is separate from it by a deep Fosse. There is no Hill near it, to command it from without: So that it may pass for a strong Town; as it is also the chief of Dalmatia. The Military-Forces then consisted of eight Companies of Foot, and three of Horse, being for most part Morlachs, Croats, and other People of the Mountainous and Northern

Northern parts of Dalmatia, Men of tall stature, strong, nimble, and hardy; especially the Morlachs, who are used to the cold and barren Mountains, called by that name, extending themselves along those Coasts, and subject to the Venetians. They are inveterate enemies to the Turks, and never spare any of them, when they fall into their clutches. Whensoever they make Parties to go pillage the Turks on their Borders, still they return loaden with Booty. We were by many credible persons assured, that such was their strength, as four of them would take a man on horse-back upon their shoulders, and carry them both over the Streights and dangerous places of the Mountains, even sometimes twenty, or thirty paces at a time; which hath been tried, when some of their chief Officers have been to pass those Mountains.

Morlacus.



Their Habit is odd. For Shoes they have only a piece of Leather, or sometimes of a dried Skin, fitted to, and by thongs, or straps, going cross ways over the back of the feet, are tied fast to their Legs. Their Legs are covered with Buskins of Cloth, or Leather; to which are joynted a pair of red breeches, being the colour they much delight in. Their Doublet has no sleeves, but are supplied by those of their shirt; which are long and wide, without any binding at the wrists; but open like a Surplice, and edged about with a Lace.

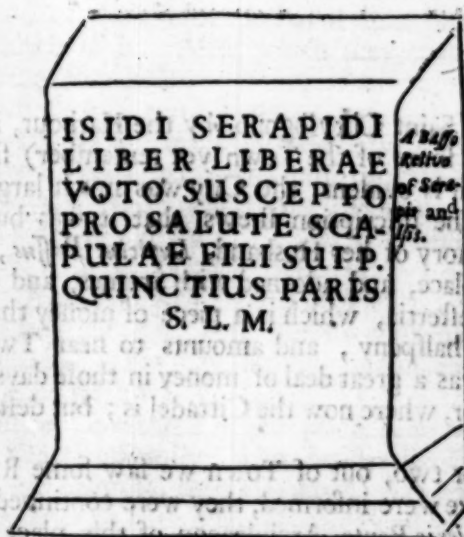
Near the Greek Church, dedicated to Saint Helie, are two Corinthian Pillars, whose first Chapters and Bases, are of very good Work. It is judged to be the Remains of a Temple dedicated to Juno, from an Inscription taken hence, and made part of the Foundation of the Cupula of Saint Donatus his Church by the Dome. The whole fence may be made out by the beginning and ending of two Inscriptions, which were formerly one Stone, by their shapes, but written on two sides. For one line is repeated twice.

JUNONI AUGUSTAE
APPULEIA M. F. QUINTA
SVO ET L. TURPILII BROCCHI
LICINIANI FILII NOMINE.

It is a Dedication to Juno, surnamed Augusta, meaning Livia, by Appuleia Quinta, Daughter to Marcus, in her own, and Sons name, who was *Lucius Turpilius Broechus Licinianus*.

Upon the same Pillar of the Cupulo is a Bas-relievo of a Bacchanial, very well represented.

Upon the Wall of a Garden, near to the foremost Inscriptions, at the place Saint Chrysogono, upon an Altar is this Dedication to Isis and Serapis.



Upon one side of the Altar is the representation of Isis and Serapis in Relieve, and perhaps on the other of Liber and Libera; for it is hid in the Wall; the Dedication being to them also.

The end of the City, at the West end near the Gate, and in the
High-Market. I know not well how those Cillians are made here;
whether they are cut out of the Rock; the Town hands upon, or whe-



The North-gate, Saint Chrysogono, by the Harbour, is part of an Arch, brought (as some of the Town yet remember) from about a mile off. Whence it is evident, the City was much larger formerly, than now it is. The Inscription shews, that it was built by *Melia Aniana* to the memory of her Husband, *Lucius Bassus*, and that it was in a Market-place, and adorned with Statues, and cost Six hundred and Thirty Sesteria, which is a piece of money that weigheth about Two-pence halfpenny, and amounts to near Twelve pounds sterling; which was a great deal of money in those days. We heard there was a Theater, where now the Cittadel is; but destroyed, when that was fortify'd.

About a mile, or two, out of Town we saw some Ruins running Northward, and we were informed, they were continued near Thirty miles. Signior *Valerio Ponte*, Archdeacon of this place, assured us, that near these Ruins was found an Inscription of the Emperor Trajan; which made him believe he was the Donor of it. It was undoubtedly an Aqueduct, to supply the Town with Spring-water; whereof it is still destitute; having none, but what comes from the Heavens, and is collected into Cisterns under the ground, in several places of the City; as, near the Generals Palace by the middle Bastion, at the East-end of the City, at the West-end near the Gate, and in the Herb-Market. I know not well how these Cisterns are made here; whether they are cut out of the Rock the Town stands upon, or whether

ther the Rock lies as deep as the Water of the Sea. But most likely they are made as at Venice; where it is very strange, that they who lie so far into the Sea, having their ground soft and spongy, yet their Cisterns preserve water (without the least brackishness) always sweet, and as wholesome as any in the world. Wherefore, I guess, it may not be ungrateful to the curious, to have an account of what I observed at Venice, concerning them.

After they have dug the place as deep, and as wide, as will serve their purpose, they lay a good foundation, and pave it with Stone and Plaster of Paris, very well, laying a large Stone in the middle, or at such place as they intend to draw the water out: Upon which is built a Cylinder, in form of our Wells, of Brick or Stone, laid upon one another without any Mortar or Cement. The Walls also being well Terrassed, they bring a sort of fresh, stiff, blewish-colour'd Clay from the Land; which they first lay about half a foot thick upon the bottom, beginning round from the Cylinder to the Walls: and then they begin to raise it a foot and half, or thereabouts. Then fill the whole Cistern with the best clear Sand they can find (which they fetch from Lido) near the City; and as they fill it with Sand up higher and higher, so they raise the Clay about the Walls until they come unto the top. After which they put fresh water all over the Sand, partly to make it settle; and therefore as it sinks, they fill it up with more Sand, until it hath its due proportion; and partly to take away all saltiness from the Sand, which is taken from the Sea-side. And therefore they still draw it out of the Well as fast as it sinks into it, until they find no more saltiness in it. After which they cover it with an Arch, leaving three, or four holes, or more, of a foot, or thereabouts, Diameter, which they fill with sponges; and that is to hinder all dirt, that comes with the rain-water, from entering into the Cistern. These holes they cover with a small Iron Grate, or a Stone, pierced and bored thorough in several places, contriving the upper pavement over the Arch in such sort, that all the water that falls near the place, runs directly into the Cistern. This I learned of *Signior Bartholomeo Morelli*, Brother to a great and rich Banker of Venice; who, while I was at Venice, made one about his house for his convenience; which I saw, as I have related. This may be very useful to many Sea-Towns, which want good fresh water.

The Count, or Governour of this place, is *Signior Antonio Soderino*, of a Noble Venetian Family; who, besides his Eminent Quality, is a Person no less obliging, than ingenious, very curious in Medals; of which the number he hath is far less considerable, than the rarity, and neatness of the pieces. He hath travelled in all Parts of the Levant, where he collected the greatest part of them. Some of which indeed are so curious, as not only exceeded our expectation, but gave us hopes, that in our Travels into those Parts we might also find some worth the pains of collecting. We had a Letter of recommendation to him, to have the favour of seeing his Cabinet; upon which he received us with a great deal of obligingness, and shewed us, among many curious pieces, two Otho's of Brass, one Greek, the other Latin; which in Monsieur Spon's judgment, were undoubtedly

doubtedly ancient; and an Antoninus Pius; the Reverse of which was Orpheus, playing on his Harp, with all sorts of Animals about him, as charmed by his Musick. Monsieur Spon speaks of Five Otho's; but I observed but Two of them in my Journal; which are those he hath caused to be engraven; and are these I give you.

I should abuse the Obligation we received of him, to pass it by without mentioning his Courtesie; which was so extraordinary. After he had taken a great deal of pains in shewing us his Cabinet, he with as great kindness obliged us to sup with him; where he gave us a noble Treat, and in the mean time, unknown to us, sent for all our baggage from our lodging, where we should have had but bad accommodation, the small number of strangers, that pass that way, giving but little encouragement to Inns, and obliged us to make use of a handsome Apartment he assigned for us in his Palace: At which we were much surprized, when we were to take our leaves of him that night. But his civility stop'd not here; for he engaged us to make his Palace our Inn, during our stay in that place; which was five days longer.

Zara Vecchia.

In July the first, the Wind being fair, and a brisk gale; we soon passed by Zara Vecchia, or Old Zara, which is about Eighteen miles from the other. We sailed between the Land and several little Islands, which make a Channel like to a River, deep enough for Gallies, but not for Ships of any burthen. The Inhabitants on both sides make the best they can of a shallow, and rocky soil. The surface of the Earth (as I was informed) is covered with a scaly rock; which being pared off, and laid in heaps, there appears a most fruitful soil, which they plant with Olives and Vines, which bear good Muskadel-Wines, and in great plenty.

Mortaro.

In three hours time we came to Mortaro, Thirty miles from Zara. This Port is made between two Islands, lying together, with high, rocky Mountains round about. It is deep enough for great Ships, and hath a little Town of about 50 or 60 houses, water'd with a Spring of good water. Here on the Rocks I found, 1. A Plant with leaves, like Althea for shape, but of a deep green, and smooth, sending up a stalk above a yard and a half high, full of Milk. The Flower I saw not, it not being yet blown. The Bailo's Doctor would perswade me, that it was *Tithymalus Asperagoides*, but I rather think

* Pinax Euhini, lib. 3. sect. 1.

it * *Campanula major lactescens lobeli*. 2. A little *Thlaspi Angustifol. flore purpureo*. 3. *Eryngium Luteum Monspeliense*. 4. *Paronychia alba Matbioli*. 5. *Saxifraga Viridis Dioscoridis*. 6. *Centaureum luteum, non perfoliatum*.

Sabenigo.

The next day we parted hence, and passed in sight of Sabenigo, the strongest City of Dalmatia belonging to the State of Venice. Its Inhabitants are esteemed seven or eight thousand Souls, and we could discern from the Gally by the help of a Perspective-glass four Forts. Of which we were informed one near the Harbour, is called Saint Nicholas. The other is the Works that mantle the Town. The other two are upon too little Rocks near the Town, called the Baron, and Saint Andrew. The Dome is much praised by the Venetians, being all of Marble, and the Architecture very good. There is a little

little Island; just against the Town, called the *Isola D'oro*, the golden Island, from its pleasantness. From Zara it is counted Fifty miles to this place. Hence we parted, and saw Trau more Eastwards. We passed by several Scoglio's Southward of us, as Saint André, Buza, L'Isa, Girone, and Salta, which lie South of Spalato, where we arrived the second of July.



Spalato, or as some call it Spalatro, seemeth to be a corruption ^{Spalato.} of the word Palatium. For the Town that now is here, was the Palace of the Emperour Dioclesian. Its situation is very remarkable; the Land whereon it stands being a Peninsula, joyned to the Firm Land of Dalmatia by an Isthmus of about a mile over; where it is Walled in by a prodigious precipice of Mountains, ranged along those Coasts, thorough which it hath only one entrance into the Firm Land by a very narrow passage; which is defended by a Fort built upon a Rock just in the entrance, about eight miles Northward from the City. The Sea thus encompassing it, makes a very delightful prospect from some little hills lying Westwards from the Town. I take this Peninsula to be about four miles East and West; but it is esteemed eight miles from Spalato to Clissa Northwards.

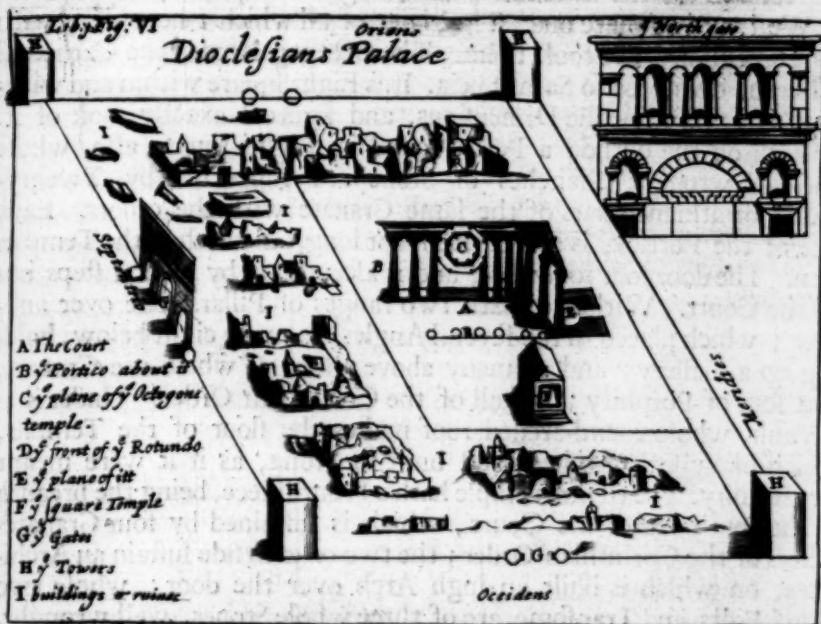
The Town is situated on the South-coasts at the bottom of a Bay, in the bending shape of a half-moon, which makes a deep Haven, and of good Anchoridge, but somewhat open to the South-winds. Yet Gallies, and smaller Vessels have a Mole to secure them from those dangers. This place is about four hundred miles from Venice. It hath a very pleasing prospect, entring the Haven; one side of the Palace, now part of the Wall of the Town, first offering it self to the view. For it hath a Gallery of ancient Windows, adorned with Pillars, and Cornishes between each of them, of the Dorick-Order; except

cept one at each end, which are larger, and of the Corinthian. This Palace is square, and comprehends above two parts of three of the City; the rest, being a little oblong, added to the West-side, makes the whole oblong; but both one and the other are lately fortified, and encompassed by a Work of three Bastions Northwards, and two ranging in the same line with the Wall of the Palace, and the Old City fronting the Haven. There is another little Fort N. E. of the Town against Incursions from the Mountains; and another upon the East-point of the Harbour. But this is only of Earth, and hath Five Bastions. On the West is a Hill unfortified, which commandeth the Town, and renders it very weak.

On the right hand, within the Mole, is a large Lazarett, as the Italians call a Pest-house; which are frequent in all the Cities of Italy, and under the Venetian Dominions. They are principally for those that come from any place suspected of the Plague, especially Turkey, which is never free from it. And here new-comers stay forty days to clear themselves; which they call doing Centumaccia, or Quarantine, from so many days allotted, before they can have Prattick, or any Commerce with the City. But this served instead of a Palace to entertain the Embassadour, and also for want of an Inn in the Town for a Lodging for us. It hath three Quadrangles, each less than the other. The Chamber we chose was the best of half a dozen, at least of one side of the third Quadrangle. I should have been gladder, had we found nothing but the bare Walls, as my Comerade hath given an account. For we had both them, and the Floor, so furnished with Chinchcs, Fleas and Emmots, that I (who used still to have the greatest share in such Vermin) feared we should be devour'd before we parted thence, notwithstanding all we could invent to destroy them. This is a very commodious place for the Merchants, that come out of Turkey in great Companies, which they call Caravans, both to lodg them and their Merchandize, which they unlade here, it being the chief Scale of Trade for Shipping of Goods from Turkey to Venice. Our Beds were such as we had made at Venice, to lye on in the Gally, being our length and breadth of course Ticking-Cloth, well quilted with Wool; which did us great service afterwards in all our Voyage in to Turkey.

We staid at Spalato eleven days, which gave us time enough to survey the place with more than ordinary diligence. But that which most employed our curiosity, was the Palace of Dioclesian; who, when the weight of the Empire seem'd uneasy to him, chose this place to retire to, near his native City Salona. It is built of Freestone, well hew'n, and cemented together: the Figure is an Equilateral square, each side containing two hundred paces in length, and the height that remains is above sixty foot. It hath a square Tower at each corner, and three Gates, and with Monsieur Spon favour no more; that side towards the Sea, having none according to the best of my remembrance; nor have I noted any more, in the design I made of the Town, or in my Journal: The Gate, which entreteth the Town from the Haven, being no part of the Palace: The other are placed in the middle of each side.

That



That side toward the Haven hath forty-five Windows, adorned with as many Pillars of the Dorick-Order, with Freezes, Architraves and Bases very well proportioned: Besides at each end one far larger, and higher than the rest, with Three Arches born up by Corinthian Pillars of Marble. The Windows of the other sides are not set off with Pillars, but plain. The North-gate (which is towards Salona) was well adorned with Statues, as the Niches shew. The weaving together of the Stones of the Architrave of the great entrance of this Gate is very pretty. This was for Horses and Carts to come in at. The two lesser entrances, at each side of it, were for the people, on foot. I give you the Figure as well as I could take it. The West-wall is, for the greatest part, razed to the foundations; yet what remains of the Gate, assures me, that it was beautified with two Hexagon-Towers on each side; and hence examining likewise the other two, I judg'd, that they also might have been adorned in the same manner. Concerning the West-Gate, there is a way streight thorough several ruins, seeming apartments of the Palace, which leadeth to a Court about fifty foot long, and seventeen wide, which I judge to have been the Center of the Palace, and equally distant from the Gates. This place, on the East, West, and South-side, is almost encompassed with a Portico of Pillars of the Egyptian Granate-stone, or a Stone very like it; of which I afterwards saw a Rock in the Island Delos; and since that, great plenty at Milan, about their Churches; which they dig out of a Quarry near Lago Maior at the foot of the Alps. They are of the Corinthian Order, well proportioned, and their Capitals of white Marble. At the South-end is a round Temple, like the Pantheon at Rome, whose Frontispiece wanteth not the Beauty of the more ancient Roman Architecture.

chitecture. At the East-end is an Octogon-Temple, and opposite to it Westward a square one. The Plane of all which I here give, with its Dimensions, as I took them. The Octogon is now the Cathedral Church, dedicated to Saint Lucia. It is Eight square within and without, as I find it by the Dimensions, and figure I exactly took of it. It hath on the outside a Portic round it, Eight-square also, whose curious-wrought Planches of Stone are supported by Twenty-four Corinthian-Pillars of the same Granate with the others. Each side of the Portick, is of Fourteen foot long, and each of the Temples Ten. The door four foot wide, and is ascended to by several steps out of the Court. Within, it hath two ranges of Pillars, one over another; which placed in the several Angles, do make eight below, holding up a Gallery; and as many above; four of which are Granate, and four of Porphyry; and all of the Corinthian Order. Under it is a Vault, whose round-arched roof makes the floor of the Temple, which likewise is Arched, and built so strong, as if it were meant for Eternity. The round Temple hath a Frontispiece, being the breadth of the South-end of the Court, which is sustained by four Granate-Pillars of the Corinthian-Order; the two on each side sustain an Architrave, on which is built an high Arch over the door; whose two Lintel-Posts, and Transome, are of three whole Stones, well wrought, but too high to be easily measured by me. Were they upon Salisbury-Plain, I doubt not, they would pass for such Stones, as we there wonder at so much. Within this is the Rotundo, Arched all over formerly, but now part of it is fallen to decay. The Four-square Temple, opposite to the Octogone, hath nothing of extraordinary; it receiveth light only by the door, and is now dedicated to Saint John Baptist; and here they Baptize the Children of the Town.

There are many of these Pillars of Granate-Marble lying here and there about the Town; and I was informed, that those who have told them, have numbred, together with those that are standing, a Hundred and fifty-four.

Notwithstanding our bad lodgings at night, we made a shift to spend the days with as much pleasure as we could wish; some new curiosity, or other, still presenting it self to us; besides the great plenty the place affords of every thing that is good, made us eat and drink as well as the Cookery of a German Soldiers Wife (the only one we could find in the Town to do us that favour) could make us; and that at very reasonable rates. For they pay not for Partridges above a groat, or five-pence apiece; for a Hare not much more, and Butchers meat not above a peny a pound. Here is plenty of little young Tor-toises, which they sell very cheap, and esteem good meat. But the Trouts that are caught in the little River running thorough Salona are held exquisite, and were famous in the time of the Emperour Dioclesian; who was so pleased with them, that he made a Channel from the River to his Palace, there to preserve them. There is plenty of good Fruit here; the season then yielded Cherries, Mulberries, Figs, and abundance of Apricots; but of the last, I never found any so fair, nor well-tasted as those of England.

We had time not only to see the Town, but the places circumjacent also.

also. The first excursion that we made was to see Salona, four miles or thereabouts, Northward of the Town, and thence as many more to see Clissa, thorough a most pleasant Country, full of Vines, Olives, Corn, Pomegranates, and other curious Plants.

Salona seemeth to have been about seven or eight miles in circuit, although they report it to have been more. It is now only Ruins, and Fields of Corn, as famous as it was in times past, for making continual War against the Romans. It was destroyed by Augustus Cæsar, among other Towns of Dalmatia, as Strabo affirmeth, but was restored by Tiberius Cæsar, and reduced to a Roman Colony, as a fragment of a Stone in the Steeple of Spalatro proveth.

---CAESAR DIVI AUGUST. F.

--STUS IMP. PONT. MAX.

--POTEST XXX. COS. II.

A COLONIA SALOMEN---

It hath the Mountains of Morlachia North, separated by a little Gulph, which probably was its Haven, and helps to make the Isthmus. Westward, by these ruins, runneth a little stream into the Gulph, whence the Trouts are taken. This turneth two, or three little Mills; hard by which is a small Church. Our Guides shewed us a Cave among the Ruins, which they told us was the Sepulcher of St. Dómnus, the first Bishop of Salona, and St. Peters Disciple, and not far from thence the Sepulcher of St. Anastasius, and St. Rainerus, Bishops also of this place. Not far from the River are the Rests of an Aqueduct, ranged towards Spalatro; perhaps the Channel, that conveigheth the Trouts, or water at least, from the River to Dioclesians Palace. We passed over this River Northward to go to Clissa, four miles from hence, by the way that was anciently called Gabiniana, as we learned among several Inscriptions that we found on the Steeple of the Dome at Spalatro, which was built out the Ruins of Salona. This way leads from Salona to Andetrium, and owes its being, as the Stone affirmeth, to the Munificence of Tiberius Cæsar.

---ESAR DIVI AUGUSTI F.
AUGUSTUS IMP. PONTIF. MAX.
TRIB. POTEST. XXI. COS. III.
VIAM A SALONIS AD---ASTEL
DAESITIATUM PER M---UUM
CLUVI MUNIT
ET IDEM VIAM ADIA---LN
QUOD FILI---IBUS
A SALONIS MUNIT PERM---SSUUM
CLVIII.
CUJUS VIA L. MILLIA PASSUUM SUNT
CLXVII MUNIT PER VEXILLARIOS
LEG. VII. ET XI
ITEM VIAM GABINIANUM
AB SALONIS ANDETRIUM APERUIT
ET MUNIT PER LEG. VII.

From hence we went to Cliffa, which is supposed to be the strong Castle Andretrium (*Ανδρετριον*) Strabo speaks of, and that Ptolemy calleth Andecrium: But if it is, he is very much mistaken in the Calcule, both of its Longitude and Latitude. For suppose Salona to be 43 deg. 20 min. Latitude, and 43 deg. 10 min. Longitude, it is impossible there can be Ten Minutes difference in Latitude, and Twenty in Longitude, viz. 43 deg. 30 min. Lat. and 43 deg. 30 min. Long. as he puts his Andecrium: Cliffa being not above four miles distant from Salona, and that almost North of it, something inclining towards the East. This Stone also proves it to have been called Andetrium, rather than Andretrium, or Andecrium, Stones being less subject to be altered, than Books; whose often copying may introduce faults, the first Authors were never guilty of.

Cliffa.

Cliffa is a very strong Fort, and that more by Nature than Art. The situation is upon a long Rock, made in the fashion of a Gally; of which the Governours Lodgings at the North-end are the Poupe: It stands just in the middle of the passage between the Mountains, whose height and precipices are such, as leaveth no other entrance into the Inland-parts from the Peninsula, but this. And this is so narrow, that not a man, or horse, can pass by without the License of the Castle. It was taken from the Turks by the Venetians, under the Conduct of Signior Foscolo, who was then Proveditor of Dalmatia; and that as much by an accident, as by the vigorous assaults that were made against it. For after a long and fruitless expectance of Succours, and their Provisions failing, the Turks were frightened into a Capitulation, by a Granado, that fell upon the Mosque, whilst they were at their Devotions, and did such mischief as quite discouraged them from holding out any longer. They therefore surrendered on condition of free passage with bag and baggage; which although granted by the Commander, yet was of little use to them. For the Morlachs, their inveterate enemies way-laid them in their passage, and cut all their throats, without his knowledge. It was assaulted from the West-side; where, upon a little rising-ground under the adjacent Mountains, they raised their Battery. They say, that it did formerly belong to the Emperour of Germany, and was built by a Queen of Hungary. Since the Venetians had it, they have blown up part of the Rock on the North-side, to make it yet more unaccessible. Other Walls it hath none, but the Rocks, and some few Mounds of Earth, without any regularity. On the top, which is very narrow, but long, I perceived some old Foundations of Walls, which, with an Inscription or two, that we saw after at Trau brought from hence, made us believe, that it was a place of Antiquity. A Bow-shot from hence, Northwards, we entered the Grand Signiors Dominions. There are two Companies of Foot, and half a Troop of Horse that guard this Castle. But the greatest part of these commonly quarter at Spalatro, now they have Peace; only a sufficient number is left here to keep Guard. They have no Water but what falls from Heaven, or is brought up to them with much labour from a Fountain in the Village, under the Castle.

Another day we went to see a Convent, that lieth North-West of the Town, situate at the bottom of a little Bay of the Sea. It is called

Madonna

Madonna di Paludi, or our Lady of the Marshes. It hath a pretty Church, and pleasant Gardens. I think the Fathers are of the Order of Saint Antonio of Padua. Some time after we took a walk towards the West Promontory of the Haven, and passed along the Coast two or three miles. First by a Convent of Greek Monks, whose Church is dedicated to Saint Hierome; and a good way further, towards the Cape, or Lands-End, of this little Territory, is a small Fort, not considerable, which serveth for no other use than a Watch-Tower. Returning, we made towards a Rocky Mountain Northwards, thorough very pleasant Groves of Olives, that covered us from the heat of the Sun, which would otherwise have been very troublesome, from its reflection upon those Rocks in such direct rays. Here we climbed up to a Hermitage, cut in the Rock, which had two or three pretty Cells, but not very cleanly. Nearer the Town, I clambered up a high Rock, that commands it, to take a prospect of it with my Pencil; where I began to wish that I had had more skill to have designed one of the most delightful places that I had ever seen.

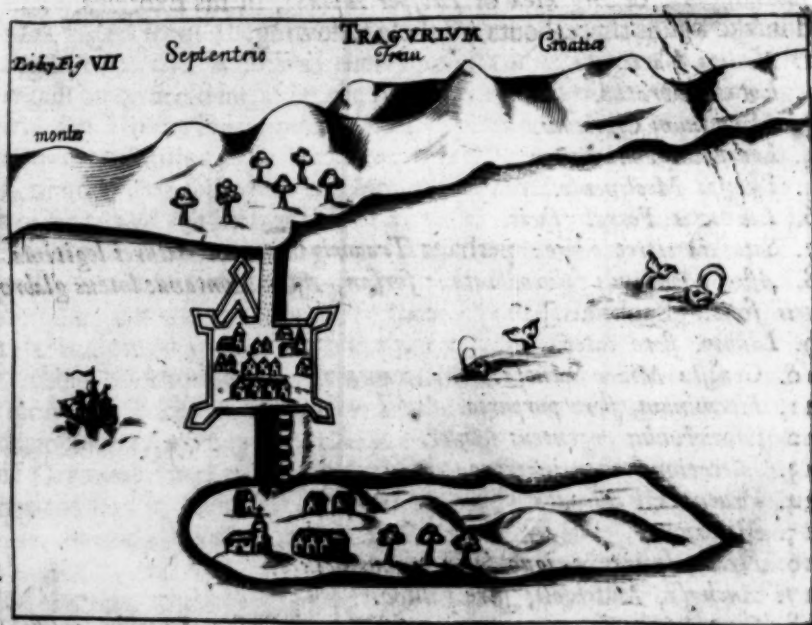
This Rock, amongst others, yieldeth great plenty of *Aster, Verbasci foliis*.

Jacea incana, or *Argentea* of *Prosper Alpinus*, in his Exoticks. And in the Plains thereabouts are these following.

1. *Medica Variegata*.
2. *Lotus Odoratus*.
3. *Harminum Creticum*.
4. *Leucoium Patavinum*.
5. *Thlaspi Meclinense*.
6. *Libanotis Ferruli facie*.
7. *Satureia citreo odore*: perhaps *Tragoriganum*, or *Saturei legitima*.
8. *Aster Montanus folio odorato*: forsan, *Aster Montanus luteus glabro Salicis folio*. [Bauhinus.]
9. *Linum, flore lateo*.
10. *Genista Minor Spinosa*.
11. *Horminum, flore purpureo*.
12. *Convolvulus argenteus Minor*.
13. *Hieratium, flore incarneo*.
14. *Pruenella Variegata*.
15. *Miagrurn*.
16. *Draba species, exiguo folio, purpurascete*.
17. *Anchusa, Matthioli, flore pallido*.
18. *Centaurium luteum, non perfoliatum*: forsan *Luteum pusillum Bauhini*.
19. *Cichorium, Vernecario semine, sive Chendrilla Verrucaria*. J.B.
20. *Libanotis, Feniculi facie*.
21. *Satureia Vulg*, or *Savourey*.
22. *Thlaspi Saxatile, folio Casie poetarum*.
23. *Scabiosa, flore albo*.
24. *Caucalis Platiphylla*. Fab. Column. [Mr. Mart.] forsan *Nodosa Echinato semine*. [B. P.]
25. *Caucalis magno flore & fructu*; forsan *Caucalis, tenuifolia Montana*. [B. P.]

Growing

Growing upon the Steeple here, and on other hard Walls, I found a Plant, which I knew not how to call, unless *Equisetum Frutescens*. It is a Perennial-Plant, which hath a weak, long, and slender Branch, in colour and substance like ordinary White Jessamine, and without leaves; full of joynts, at about an Inch distance from each other; out of each of which, in the fashion of ordinary Horse-tail, round the joynt, grow other Branches, that run out a great length, and are joynted like the first Stalk. Out of each joynt come little, yellowish, scaly knobs, by pairs, like that on the top of Horse-tail, but less. In a Microscope it looketh something like a Hop; between whose Scales issue forth three or four little flowers, with four leaves or knobs apiece. Whether this bears any fruit, I know not. At Troy I found another Plant, differing only from this, that That was *Arborescens*, and This *Frutescens*. The Noble Venetian, that there Commanded as Count of this place, was called *Francesco Lauredano*, who had been Proveditor of Cerigo. He shewed us some Pillars, which he brought from thence, which look like Transparent Marble; but they are but Congelations of Water, that petrifie in the Grotts of that Island. Great part of this Town follow the Greek Religion.



Troy

Having yet time to spare, we hired a Boat, and went to Trau, accounted thirteen miles by Sea, and eighteen or twenty by Land, Westward of Spalatro. We passed in a Channel between the shore and the long Scoglio, or little Isle Bua; to the Western-end of which it is joynted by a Stone-bridg, and to the Firm-Land by a Wooden one: So that it is now an Island, whatever it was anciently, and is surrounded by the Sea; although its learned Historian, *Joanni Lucio* proveth, that it was formerly a Peninsula; and that the Channel, that
now

now separateth it from the Land, is done by art, and not by nature, against Strabo and Ptolomy; to whom it was known by the name of Tragurium.

The situation is very pleasant, having good Gardens on the Land Northwards, and a handsome Bourg on the Scoglio South. The Dome is well built, and ancient. The Chappel on the North-side is set round with Statues; of which those of Saint Peter and Saint Paul are good. But the chief reason that made us take this days Voyage, was to see a Manuscript, that hath made much noise among the Learned concerning its Antiquity; to wit, the fragment of *Petronius Arbiter*, which was wanting to his Works: Because for some ages this piece had not been seen, it was held to be but the fruit of the brain of some ingenious person, who had tried to imitate *Petronius* his Style. Among others, Monsieur Valois was one, that esteemed it fictitious: But Signior Lucia, and the Abbot Gradi at Rome were of the contrary opinion; the first of whom had undoubtedly seen the Manuscript, Trau being his native Country. The Manuscript is in the hands of Dr. *Statelius*, a man of parts and learning, but sickly; not a young man, as Monsieur Valois styles him, with more pride than good manners; for he is near Threescore years old, and a grave and sober person, who, it may be, thinks it not worth his pains to answer Monsieur Valois, whose arguments can be but of little force against the credit of sight. The Remarks that I made of it, are these.

The Manuscript hath Tibullus, Catullus, and Propertius at the beginning, and not Horace, as the Preface to the Padua-Edition affirmeth. In Propertius is to be noted the *Cognomen Nauta*, that Scaliger taketh notice of in his Notes.

After these followeth in the same hand, and on the same sort of paper, eaten alike by the Worms, on the corners of the Margent, *Petronius Arbiter*, as it is printed; whose Title, written in red Letters, is as followeth.

Petronius Arbiter.
Petronii Arbitri Satyri fragmentum ex
Libro Quinto Decimo, & Sex-
to Decimo.

In which, among others, the *Cena Trimalcionis* is very amply related, as it is printed at Padua, and in Holland. After which, in a more modern hand is written *Claudian*. Dr. Statelius made us also take notice, that at the end of Catullus (which is of the Book pag. 179.) at the lower corner of the Margent (the corner of which is eaten off with the Worms, with several other leaves) is the Date, written in the same ancient hand with the *P. Arbiter*, Thus:

1423. 20. Novr.
Chapt. 6. Vers. 200.

Here we waited on Signior Dragatzo, Doctor of the Law, an ingenious and civil person also; who shewed us, in his Garden, and other places about the Town, half a dozen of ancient Roman Inscriptions; which

which he would have made a present of to us, could we have had convenience to have transported them. Hence we returned again to Spalatro the same evening.

The Embassadour, being weary of the Sea by that time he arrived at Spalatro, resolved to make the rest of his Journey by Land, to the Grand Signior's Court, which was then at Adrianople. But the Gallies that accompanied him, and carried the Presents, which the State makes by every Embassadour to the Port, and his other Baggage, proceeded as far as Corfu. Therefore so soon as the Horses were come, which were sent for four or five days Journey off, in the Turkish Territories, he departed by Land, and we with the Gallies for Corfu, where they were to put all on board the Ships which waited there for that purpose.

July the Thirteenth, on Sunday-morning, by two a Clock, after eleven days stay at Spalatro, we parted, and came by noon to Lesina, which lieth Thirty miles from Spalatro.



Lesina]

Lesina is the Isle Ptolomy calls Pharia, and Strabo, Pharos. It is very high, rocky, and mountainous, and by computation a hundred miles in circuit. It hath a good Haven at the South-end, where the Town is called by the name of the Isle. It represents the Form of a Theater; whereof the Town possesseth the place of the spectators; yet appeareth most beautiful to those that enter the Area; which is the Port; being built in several degrees one above another, according to the rising of the ground; having a Cittadel on the top of a steep Rock, backed with exceeding high Mountains. It lies against the South, and hath a Harbour, secured from that Wind by the Rocks, that lie before it. They have beautified the Shore, on each side, with

with a good Mole, made out of the Rocks, which there are in too great plenty. To conclude, it hath good Moorage, and is deep enough for Ships of any rate. Here is very good Bread and Wine, and good cheap I believe, for our Captain touched here to furnish himself with Biscuit. Their greatest Trade is Fishing of Sardelli; which are like Anchovies, and some think the same. In May and June they are caught here, and upon the Shore of Dalmatia, near L'Isa, South of this Isle, in such abundance, that they furnish all Parts of Italy and Greece with them. The Turks take them as Physick, when they are sick. They follow a light, and flock together about a Boat that carries it in the night; and so are caught with great facility.

With no small difficulty I gat on the top of the highest Mountain, that overlooketh the Town, and was recompensed for my pains with an unbounded prospect. Hence I discerned a Promontory near Zara, which the Watch-men upon it assured me was a hundred miles off. Hence Spalatro lies North Thirty miles, and Lissa as much to the South. Hence Ships, Gallies, Barques, and other Vessels, are discerned a vast way off, by the Watch-men, who give notice by signs to the Fort below, how many, what they are, and which way they sail.

There are several good Buildings here; especially the Domo and Town-house; and in a word, the situation is very agreeable.

In climbing up to the Fort and Mountain, I observed, among others, these Plants:

1. *Aconitum Lycoctinum, flore Delphinii*: which I took to be a kind of Monks-head.

2. *Aloe*, in flower.

3. *Asphodelus Min. Junci folio, seu fistulosâ, non bulbosâ radice.*

4. *Malva Romana rubra*, or red Holibachs.

5. *Juniperus Major*, or Oxy-cedrus.

6. *Linaria tenui folio.*

7. *Genista*, or *Spartium septimum Bauhini*, as I believe. Its Root is thick, and of substance like *Pimpinella*; out of which spring some half a dozen, or more branches, of a handful or two high, without leaves, of a light, green colour, and of a substance like Spanish-broom, but beyond comparison less: It still divides it self into three twigs; sometimes one of those three points divides it self into three more. That which makes me doubt whether it be this, as Monsieur Merchaund of Paris hath named it, is, That the Root seemeth hot, and of a spicy taste.

8. *Pilosella major pilosissima*. This Plant is very like to Great Mouse-ear, in leaves and height, being half a foot high, or more, and the leaves near as long. But the hair is of such a prodigious length, that it is to be wondred at; being little less than an Inch long, and very thick.

We parted hence after Dinner, and arrived that evening at Curzola, called by *Strabo Coreyra Nigra*. This Island belonged formerly to the Republic of Ragusa, and was taken from them by the Venetians, by this pleasant stratagem. The Venetians had a little Island,

E

called

called *Saint Mark*; so near to Ragusa, that it commanded the Town, and yet nearer a little Rock, that had no more plain ground on the top, then would be sufficient to lay the Foundations of a little house. Hither the Venetians, upon some high disgust, sent men one night, that built a little Fort of Past-board, painted of the colour of Earth, which made it look like a strong Rampart, and thereon planted Wooden Cannons, to the great amazement of the Towns-people next morning; which in effect put them into such a fright, that they sent presently to parly, and were glad to come off for the Island of Curzola in exchange of that pittiful Rock. They stood for the Scoglio of Saint Mark also; but the Venetians would not part with that. And so they lost Curzola, which is of great use to the Venetians, who come hither often to mend and repair their Vessels, the Island being well covered with Woods. The Town is of the same name with the Island, and situated upon a Peninsula. They say, that the Walls of it were built by Dioclesian. The Domo also, now dedicated to Saint Mark, is an ancient Edifice, and stands upon an Eminence in the middle of the Town, where all the streets meet. Upon one corner of the Front, on the top, is the Bust of a Woman with a crowned head. The people there believe it was Dioclesian's Empress; to which my companion gave little credit, having never seen it, neither in Medals nor in Statue: But it is without doubt ancient; as also the Church, built of Marble, dug in the Isle: and so are most part of the Houses; but not polished like the Palaces of Genua. It is a Bishops seat, and governed by a Venetian-Count. There are five Villages besides upon the Island, which are supposed to contain fourteen or fifteen hundred Souls apiece; but the City not above one thousand. For the compass of the Walls is but small. The abundance of the Woods serveth for a refuge for several sorts of wild creatures, especially an Animal (as they say) made like a Dog; but which maketh a noise like a Calf, or Peacock. When they light any fire near the Woods in the night, they hear numbers of them howl together; which make a hideous noise: Those that hear them, would think they were people that cry a-far off. Of these we heard many between Smyrna and Ephesus, when we had the misfortune to lose our way on the Plains, in a wet and thund'ring night, as I shall have occasion again to remember. To the North of this place, on the Continent, runneth a long slip of Land, which maketh a narrow Channel between the Main-Land and it, called Sabioneira; and thereon stands a Town of the same name, just opposite to this, belonging to the Republique of Ragusa, where they have many delightful and fruitful Gardens, as we were informed.

This evening we advanced a little further in the Channel to a Convent of Cordeliers, called *Madonna del Scoglio*, upon the shore of Sabioneira. It was formerly a Greek Church, but now belongeth to Latin Monks. It was robbed by the Turks about Ten years ago; who then carried away the Tabernacle, and took the Holy Sacrament, and trod it under foot; which was, without doubt, done in indignation to the Roman Superstition; which is the cause that those Infidels are so scandaliz'd at the whole Christian Religion, that they will learn Italian

The next day we sail'd between Sabioniera, and the Isle Meleda, leaving Augusta more out at Sea between Curzola and that; and having pass'd several other Rocks, or Islands we came to the Port Santa Croce, which belongeth to the Republique of Ragusa, and is the best I had seen all along those Coasts. The entrance into it is very good, and the Port large, deep, and secure, being every way Land-lock'd, by Mountains round it, covered with Vineyards, Gardens, and Houses of pleasure, of the Raguzians. The City Ragusa is very near, but not seen from thence, by reason of a high hill interposing. We had not the satisfaction to see it, because we suspected it to be infected with the Plague, but pass'd in sight of it next morning. The Raguzians have not recovered themselves yet, since the terrible Earthquake, that happened there about twelve years ago; by which the greatest part of their City, and Citizens, were swallow'd up by the Earth. I heard a Seaman, that was then in the Port Santa Croce, affirm, that they look'd every minute, when their Ship should have been shaken in pieces on the water; a thing not explicable by any Phenomena in nature that I know of. He told me also, that the water boiled like a pot; which was undoubtedly caus'd by the vapours rising from the Subterraneous Parts beneath the water. They here voluntarily put themselves under the protection of the Turks, to whom they pay tribute for the security they enjoy. The next day we pass'd by this place, and Ragusa Vechia (or Old Ragusa), where is supposed was Epidaurus of the Ancients. Thence by Castle-novo, on the Channel of Catoro; the first place on these Coasts, that belongeth to the Turks. Here we put in at a Port, call'd Madonna de Janici, from a Chappel so call'd on the shore. From this place we had a good prospect of Castle-novo, within the Channel; which I took as well as I could.

from Vaters, bounded the Gulf of Botnia to the North-east, being mixed with Tarr. The Greek sailors, upon the islands, the Ancients make mention of, with which they call the Landward is a Mountain, where thick a Forest of Trees, which by corruption is now called Vaters. This is the only but the Town is nearly destroyed; and there also found a number of Aphonia, but given the name. The other remains



Hence after dinner we stood out to Sea, that we might shoot the Gulph of Londrin; but still within sight of Land, until we had passed Budua, the last place of the Venetians on these Coasts, and Dulcignia, which perhaps were those which Ptolomy calls Bulua and Ulcinium. We had no sooner lost sight of the Dalmatian-shore, but that we descried the Mountains of Macedonia. This Gulph was called anciently the Gulph of Apollonia, where Cæsar escaped narrowly with his Life and Fleet. It is a very dangerous passage, and is above a hundred and eighty miles over. And therefore lesser Barques are forced to make the compass round by shore, as my companion did in his return, who hath given us this account of it. "Going along the shore, we saw Dulcigno (in times past Ulcinium) "belonging to the Turks, which may contain seven or eight thousand Souls, and is an indifferent good Scale, that is to say in the "Levant-language, a City of Traffique. The Franks have there a "Consul. Next is Durazzo; which was the Dyrrachium of the Romans, and is now but a Village, with a ruined Fort. At length we came to the Gulph of Boyana, with a River of the same name, that emptieth it self therein, and which was called Drillo in times past. On the same shore runs the River Pollona, to which the nearness of Apollonia hath given the name. The Water remaineth, but the Town is utterly destroyed: and there also stands Aulen, which by corruption is, now called Valona. Thirty miles thence to Landward is a Mountain, where riseth a Fountain of Pitch, of which the Ancients make mention, and with which they caren Vessels, being mixed with Tarr. The Rock Sassino, about six miles from Valona, boundeth the Gulph of Lodrino to the South-East.

Not

Ulcinium.

Not far from Saffino, North-East, are the Fats of Piscaria, where they catch abundance of Fish. The Rows they salt and dry in the Sun; which maketh Botargo; and the rest they pickle.

Passing this Gulph, in the morning, as soon as it was light, we perceiv'd a far off a small Vessel, that we took to be a Pirate; which as soon as it saw us, tacked about, and fled; and thereby confirmed us in that opinion, especially so soon as we perceiv'd that he made towards Vallona. But we pursued them so hotly, that in less than an hour we came within Cannon-shot of them; and fired two or three shot so near, as obliged them to strike sail, and come by our Lee. It proved nevertheless to be only a Barque of Cephialonia, laden with Cheese and Oyl for Venice; who took us to be as very Corsaires, as we did them; our Officers being sorry to have miss'd the Booty they expected; and the others glad, that they had escaped so well the danger they fear'd, we, each of us pursued our course.

Over against Saffino we had the prospect of those high Mountains, called formerly Acroceraunii, now called Chimera. Towards the Sea-side there are five or six Villages, which defend themselves against the Turks; and will not pay him the Carattle, or Tribute of Pole-money. The principal of these Villages is called Chimera, situate upon the top of a Rock, having Precipices on all sides; whither all the Country-people retire, when need requireth. If they should be assaulted by Sea, they retreat into the Mountains, which are almost inaccessible, and drive away with them all their cattel: But if they are set on by Land, there are so many narrow passages, that they may be able to defeat an Army, meerly by tumbling down Stones upon them. They have a Harbour called Porto-panormo. They follow the Greek Religion, and in Spiritual affairs are subject to the Archbishop of Janina, a Town in Theffaly, about two days Journey from thence. They are esteemed good Soldiers, being descended of the stout race of the Macedonians; and are as bad Robbers as the Magnotti, who are come of the Lacedemonians: Two people, in times past, equally famous for War, though now the off-spring of both be as infamous for Robbery: For they say, They will sell Turks to Christians, and Christians to Turks. The Wind being fair, we staid not at Saffino, but sailed on, until we came at the Island Corfu.

Corfu was formerly called Corcyra, as I find in many Greek Medals I brought with me from thence. An Island of ancient Fame, which had, without doubt, the Emperour Septimius Severus, and his Family, for its Great Benefactors. For there is lately found abundance of his Medals, and of Julia Domna his Empress, and of his Son Antoninus Caracalla, and of Plautilla his Empress; and of Geta, his other Son, (who both succeeded him in the Empire.) Those of Plautilla are rarely to be found any where else. Of which, because I have several Medals, not ordinarily to be met with, and no-where printed as I know of, except by its Worthy and Nobly-descended Historian, Cavalier Marmero, I shall for the satisfaction of the curious, here present the Reverse of them to publick view:

The



Med. 1, 2, 3,
4, &c.

KOPKYPA.

καρυσία.

The first place we arrived at, is a ruin'd City, called now Cassopo; but anciently Cassiopia, famous for the Temple of Jupiter Cassius: of which I have several Medals; especially one, which hath Jupiter sitting, with these Letters about it, *ΖΕΥΣ ΚΑΤΙΟΟΣ*; on the other side the Head of Apollo crowned, with an Olive-branch behind, and his Harp before, with these Letters, *ΚΟΡΚΥΡΑ*. There is only remaining the Ruins of its Walls, on a Rock almost compassed about by the Sea. And hard by it a Church, called Panagia, as they name the Blessed Virgin, kept only by three or four Caloyers, or Greek Monks. This little Church is famous for a Picture of our Lady, to which they attribute Miracles, and whereof I had a mind to try the skill. The way is thus:

Strangers, that have a mind to know whether their Friends are alive or dead, go to the Picture, and clap a piece of money upon it, thinking of some friend. If the person they think of be alive, the piece will stick fast; but if dead, it will drop down into a Sack placed under-neath: so that, dead or alive, the Priest is sure of the money. I applied some Farthings, which I had, to try how, and where they would stick; but had no other thought, nor end, being before well satisfied, that it was but a ridiculous juggling. Some of them indeed stuck, but all to one and the same place; those that were clapt on any where else, falling still to the ground. The Picture is painted upon the Walls, and is very smooth and shining; so that I attribute the sticking to some clamminess of the Varnish; which they take care, shall never be wanting in some places of it. Among the Ruins of the Castle, I saw a vast, great Snake; I believe above two yards long, and big as the small of a mans leg, of a dark brown colour; thicker also at the tail, than ours are; so that I take it to be a different species

Species from ours. I saw another afterward of the same kind ; but not so big.

The next day, being the Eighteenth of July, we came to the City, now called by the name of the Island. It is not a hundred years, since this City was nothing but the old Castle, and the present Suburbs of Castari. But now it is a good large City, and well fortified with Walls on the South, and two Castles at the East and West-Ends ; though the side towards the Harbour be not so well fortified, as not so much needing it. It would be a Town almost impregnable, were it not for a Rock that standeth towards the West, and commandeth the adjoining Fort, with a great part of the Town. The other Castle, or Fort, stands upon a Rock every way inaccessible, running out like a Promontory in the Sea. This is the place of Residence of the Venetian-Generals of the Levant by Sea and Land ; and to whom, from the other Proveditours of Zant and Cephalonia, &c. Appeals may be made, and a new Hearing had of all Civil Causes before him, as Chief Judge under the Senate, as well as Chief Commander of all their Forces. He who had this Command then, was Signior Priuli. We being taken notice of here for designing places as we past, were taken for spies : So that order was given by the General, that none should be admitted into the Forts ; inasmuch, that we could not at that time well know their strength. But as I returned, and touched here, I had so much time as to see this Castle ; which is well provided with Ammunition and Artillery. To the Westward of it is a large place, which they call the Splanade ; from the middle of which beginneth a large street, that runneth Westward thorough the City. On the right hand, in this street, standeth the Cathedral Church, dedicated to Saint Spiridion, first Bishop of that place, whose Body they are persuaded they have, and there with great Veneration preserve it. They attribute to him the doing a Miracle about Thirty-five years since, restoring the sight to a blind man, who came, and prayed to him, prostrating himself before his Body. And of this they keep an Annual remembrance ever since ; which happened when we were here. They make profession of the Greek Religion ; but are in most things Latinized, except in Obedience to the See of Rome, the Infallibility of the Pope, and the Procession of the Holy Spirit. They have not a Greek Bishop allowed them ; but there is a Latin one, and a Protopappa Greek. This Church is well furnished with Silver Lamps ; and one of Gold, given by a Gentleman of Corfu ; who, by his Will, left Five thousand Cichins (which amount to about Three thousand pounds sterling) to buy it.

Here are several ingenious men, and moderately learned ; especially Cavalier Marmero, who hath writ the History of this place in Italian ; and hath a Collection of Medals ; but most of them, such as concern the Antiquity of the place. He is a person of great Worth and Honour, both as to his personal Qualities, and his Extraction, being descended of the Family Comnenos, Emperours of Greece. This little digression, Reader, I owe to this Generous Friend, whose name I have reason to mention with gratitude.

He derives his name from the Isle Marmero, in the Propontis, of which his Family were once Masters.

The

The Protopappa, or Chief Priest, called Panagiotti Bulgary, is but young; yet Learned not only in Greek, but Latin. He gave us some Books of the Office used in Honour of Saint Spiridion; with a relation of his Life, to present to the Patriarch of Constantinople.

Hierassimo Machi, Abbot of Palaiopolis, is also a Learned man; who retired hither from Candia, after it was surrendered to the Turks. He hath a Study of a great many M. SS; amongst which are twenty, never yet printed: as a Commentary of Origen upon the Gospel of Saint John, Saint *Augustin de Trinitate* Translated out of Latin into Greek; one of which I bought afterwards at Athens, among other Manuscripts, and the Sermons of Ephrem, an ancient Monk. He hath printed a Dictionary Tetraglot, Ancient and Vulgar Greek, Latin, and Italian; as also a Systeme of Philosophy.

He hath a Nephew, named Arsenio Calluti, who is also Learned in Latin, Greek, and Divinity, and is esteemed a good Preacher. He Studied at Padua, and is now first Pappa of the Church Panthagii, or All-Saints, in Palaiopoli. Among his Books he shewed us a Manuscript of Saint John Damascen, never yet printed as I know of, and is a kind of Epitome of all his Works. And another, being a Commentary of Ptocho-prodromus on the Hymns of the Greek Church. There are also several other Learned men there, as namely Dr. *Cappello*, young, but skillful in the Civil Law, and in other Gentile Learning. He told us he had composed a Dictionary in Vulgar Greek, Latin and Italian, more ample than any yet extant. The Doctors Justiniani and Lupina are likewise men of esteem there.

But I must not forget my good Friend *Signior Spiridiani Arbeniti*, who hath also a little Collection of very curious Medals, a great lover of Antiquity, and a very civil person. He received us with the greatest kindness imaginable, taking the pains to shew us all things that are rare in that place. Sometimes he went with us a foot, and at other times, when need required, furnished us with his own and friends Horses, and always favoured us with his good company.

2. The soil of Corfu is not so fruitful, as to supply the Inhabitants with Corn; but they are provided from the Continent; from which it is separated by a narrow Streight of four or five miles over, near to Cassiopa. It is nevertheless fertile in Wine and Oyl, and all sorts of good Fruit. We had a present sent us of Figs, Filberds, and Currant-grapes, then scarce ripe; the Figs being a large, green kind, they call Fracassans, having in the middle a round lump of Jelly, of the bigness of a Nutmeg, very delicious, and refreshing in the heats of Summer. Here are also abundance of Oranges and Limon-Trees.

I found several curious Plants in this Island; among others these:

1. *Thymus Capitatus*, a very rare Plant, and scarce ever seen in our Parts. I have furnished our Gardens with its seed; but it did not come up. I judg'd it to have been Savoury, until I informed my self better; because in sinell it resembles that, rather than ordinary Thyme. But is undoubtedly that, which Dioscorides hath described under that name of Thymus.

2. *Lysima-*

2. *Lyfimachia Hysopi folio.*
3. *Scabiosa, flore nigrescente, caule altissimo, forsan Peregrina. B.*
4. *Cyperus Gramineus Millearius.*
5. *Malva trimestris.*
6. *Scammonea.*
7. *Polium Creticum.*
8. *Acarna, flore patulo rubente.*
9. *Stachas odorata.*
10. *Centaurium majus, album.*
11. *Centaurium rubens Spicatum.*
12. *Centaurium ramosum rubens.*
13. *Centaurium ramosum album.*
14. *Origanum Heracleoticum.*
15. *Vitex flore caruleo, & albo.*
16. *Consolida regalis fetida.*
17. *Glicyrriza.*
18. *Pulegii species, erecto caule, Latifolio, incano, vel hirsuto.*

I. He carried us one day to see the Ruins of Palæopoli, the ancient Metropolis of the Island. It stood on a Promontory to the South of the present City, separated from it by a little Bay, of about a mile or two over. The abundance of Ruins and Foundations, which are to be seen there, do sufficiently demonstrate it to have been so. The ground it covered is almost an Island, and therefore anciently called Cherfopolis. It had on the South-West a good large Port, for Vessels of those days; but now has hardly water enough for small Shallops. The mouth is narrow, and was secured by a Chain; the place to which it was fastened, being yet to be seen. There has been formerly an Aqueduct, to bring fresh water to it, from a Spring, which we saw by a Church towards the Sea-side; from whence the Water was conveyed by a Channel made thorough the Rock in Earthen-Gutters, of about a yard long, and an inch thick apiece, curiously joyned to one another; whereof great quantities are found thereabouts. Besides abundance of Foundations of Temples, Arches, Pillars, and Marble Inscriptions, have been dug up here, and employed to build the new Fortifications of the present City. Signior Marmero, in his History, hath given a Plane of the old City; which is now covered all over with Olive-trees, and here and there an old Church standing among them: the two chief, that still remain, are Panagia, of which Pappa Ulachi is Abbot, and Pantagi, whereof Pappa Canuti is Rector. The Portal of the first, whose Architrave is sustained by Corinthian Pillars of white Marble, hath an Inscription, shewing that it was built by the Emperour Jovianus, after he was converted to the Christian Faith, and had destroyed the Heathen Temples: the meaning whereof in English is thus.

ΠΙΣΤΙΝ ΕΧΩΝ ΒΑΣΙΛΕΥΣ ΕΜΩΝ ΜΕΝΕ ΩΝ ΕΥΝΕ ΠΙΣΩΝ
ΕΛΛΗΝΩΝ ΤΕΜΕΝΗ ΚΑΙ ΒΩΜΟΤΕ ΕΞΑΔΑΡΑΙΕΣ
ΣΟΙ ΜΑΚΑΡ ΎΨΙΜΙΔΩΝ ΤΩΝ ΔΙΕΡΩΝ ΕΚΤΙΝΑ ΝΗΩΝ
ΧΕΙΡΟΣ ΑΠΟΝΤΙΑΔΑΝΑΤΟΒΙΑΝΟΣ ΕΔΩΝΕ ΑΝΑΚΤΩΝ

[J. Jovian, having received the Faith, Established the Kingdom of my Power, and having destroyed the Heathen Temples and Altars, have built

to thee, O thou blessed and most high King, a holy Temple, a gift of an unworthy hand.] It is built much after the ancient Greek fashion, with a Dome in the middle, and a Porch for the Catechumeni. The other Church is built much after the former manner, and hath an Inscription on it; which Monsieur Spon thinketh to have been made about the sixth Century. Count Marmero hath taken the pains to transcribe and interpret it. It sheweth, that it was built by one Stephanus, Bishop of the place, for the remission of his Sins.

On the South-West side of Palæopoli, about two or three miles off, is a Plain, well watered with several Brooks of fresh water, which make the soil fruitful. It is judged to have been the Gardens of Alcinous, King of this place, famous in Homer. It is called now by the Virtuosi Chryfida, and by the Country people Pezamili, from some Mills that are there. Here we were full of Homer, especially his relation of the Kings daughter Nausica's adventure; who going to Bathe her self with her Attendants, met with Ulysses cast upon that shore by a Storm.

Med. 12. 13. My Comerade telleth us, that he had seen a Medal of this brave Dame at Balogna; which he hath caused to be engraven as a great rarity. I have therefore thought it worth the copying also.

The Inhabitants of Corfu are of a very revengeful nature, never forgetting any injury done them; which is often the ruin of whole Families. For they elpouse the quarrels of their Relations, from generation to generation, and persecute them, till one of the Parties, and sometimes both, be utterly extinct. They themselves confess and relate most barbarous adventures of this nature, that have happened in the Island. One I remember, though not the names of the Actors of that Tragedy. There happened a quarrel between two families, upon no great occasion at first; but at last was brought up to such a height, that several persons were killed on both sides; especially on his side, who was the principal party offended. This man, dying, left only a young Son; to whom, when he came to age several years after, it was proposed, that he should Marry a daughter of his Fathers enemy, that so all differences might be ended, and a lasting Peace made between the two families. After much sollicitation he agreed to it, so that a Dowry was concluded on, and Married they were, with a great deal of seeming joy. But not long after, having carried his new-married Wife home to his house, and having thither invited her Parents, Sisters, Brothers, and other Relations of hers, he perswaded them to stay all night, and barbarously Murder'd every one of them, Wife and all.

After we knew what Ships were determined to go to Constantinople, we went and waited on the General to desire his favour, that we might have passage in one of them. They were in all six Sail; whereof Two Men of War, and a Merchant-man, were bound for Constantinople; and the other, Three Men of War, no further than Tine, thither to carry a new Proveditor. The General, after a very civil Conference, gave us Warrant to Embarque on the Guerriera Constante; being now informed that we were Gentlemen, and that it was merely curiosity that made us so inquisitive.

The Twenty-first of July we went on board, and set sail for Zant; but the Wind being contrary, and having but little Sea-room between the Island and the Continent, our Boats were so short, that we made little, or no way, until the Third day. The Wind then tacking about to the North, we soon got out, and doubled the Southern Cape of the Island; beyond which there are some Flats, and Rocks by it above water; called Paxo, and Antipaxo, by the Venetians; but by Sanson, Pascu, &c. Afterwards we left the Island Saint Mauro, and beyond that, Cephalonia, the chief Island of Ulysses his Dominions: of which before I say any thing more, Monsieur Spon must give me leave to correct an error or two he hath committed, concerning Corfu, comparing it with Cephalonia, where he says, *Afterward we passed in sight of the Island of Cephalonia, twice as big as that of Corfu: For that hath about an hundred and forty miles in circuit, and this not above seventy.* Whereas Count Marmero sheweth, that Pliny counted Corfu Ninety-seven miles long, as he supposes, taking the Island Paxo with it, now distant from Corfu, ten miles; and he at present reckons it about seventy miles in length, and twenty broad at the North-West end, and ten at the South-East. Whence he concludeth it a hundred and eighty miles about. But his Map added, and published with his Book, if measured by his Scale, maketh it eighty miles long, and from thence ten to Paxo; which Scoglio perhaps makes the other seven mentioned by him. However I do agree that Cephalonia is the bigger Island; for although it be not much longer than Corfu, it is as wide again.

Cephalonia is fruitful in Oyl, and excellent Wines, especially ^{CEPHALONIA} red Muscatels (which we call Luke Sherry), and in those Grapes whereof Currans are made, that yield considerable profit. The place of residence of the Proveditor is Argostoli, where there is a large Port, every way Land-lock't, but hath no good Anchoridge. At the mouth of the Port indeed is another Village, called Luxuri, but not many Curran-Merchants reside there, as he saith, for Zant is the place of their ordinary Residence, where they come yearly to buy up the Currans to transport. A little while since here happened a kind of Civil War between two families. They made a faction of fifty or threescore of a side; who gave combat to each other, and fought as bloodily, as Turks would do against Christians. The Venetian Governours had not power enough to appease the quarrel. But after they were weary, they made peace upon condition, that the one party should not enter into the others quarters on pain of death. There is a Harbour on the East-side of the Island, where we cast Anchor upon our return from Zant to Venice. It is called Pescarda, proper only for little Vessels. There is to be seen here a little ruined Village, where nothing now remains, but a small Church, and some few Caloyers.

Over against Pescarda is the Isle Thiaki, separated from it only by a Streight of three or four miles over; for which reason some call it Little Cephalonia. The likeness of its name hath made it be taken for Ithaca, one of the principal Isles of Ulysses his Kingdom, and is placed there by Sanson and Sophianus. But they may be de-

ceived. For Strabo, speaking of Ithaca, gives it but eighty Stadia about, which maketh about ten Italian miles : and this Island is at least the double. Therefore I believe, that Ithaca is another little Island, seven or eight miles from hence, called yet Ithaca ; which is much less than this ; I believe anciently called Dulichium, because it hath at the East-side a Port, with the Ruins of a Town called yet Dolichia, as Strabo observed, it was called in his time ; which to me is satisfaction enough ; though Strabo notwithstanding seemeth to favour those that take Thiaki for Ithaca. But, perhaps, Strabo himself did not know the true situation ; the ancient names being in his time changed. For, lastly, if we have recourse to what Homer hath said of it, it seemeth that Dulichium was none of the Isles Echinades, as the Geographers after him have judged ; however it is a question not so easily decided. Two English Ships go yearly to this Thiaki, to lade Currans. The Isle is cultivated by the Inhabitants, who are reduced to three Villages, called Onoi, Vathi, and Oxia. In a Wood there are to be seen the Ruins of an old Castle ; which the Islanders tell you, was the Palace of Ulysses. As to the Isle Ithaca, it is desert, and those of Thiaki go thither to till it in its seasons. The Isle of Cephalonia in Homer's time was called Samos, and had a Town of that name ; which should not have been far from the Port Pescarda, of which we have already spoken. Cephalonia was the greatest Island of Ulysses his Kingdom ; and I wonder that Strabo maketh it not above Three hundred Stadia in circuit ; which amount but to Thirty-eight Italian miles ; and Pliny no more than Forty-four miles ; although indeed it hath more than a hundred and twenty miles in compass. But I will not find fault with the ancient Geographers, since our Moderns, who beside the old Geography, have the relations of the ages since, do notwithstanding make most gross mistakes in their Maps of these parts. Of Saint Mauro, he continueth thus :

St. MAURO. Since we are in the Kingdom of Ulysses, let us not quit it so soon, but speak something of the Island Saint Mauro. This Island was anciently called Leucada ; and the Modern Greeks call it so yet : for the Castle only is properly called Saint Mauro, from a Convent which stood there, whilst it was under the Venetians. Returning to Venice

CLIMENO. we were obliged to touch at a Port of it, called Climeno, which is the best in the Island, having good Depth and Anchoridge. From thence the phantse took us to go see the Fortrefs, and to that end took a Boat, called Monoxilo, to carry us thither. We rowed four or five hours in the narrow Channel, that separates it from the Continent, before we arrived at it. Strabo saith, that it was anciently joyned to the Land ; and that this Streight was dug to separate it ; which is likely enough. For in the straightest part it doth not much exceed fifty paces over, and almost everywhere three or four foot of water. It is in this narrowest part of the Streight, that the ancient City, Leucada, had its situation, upon an Eminence a mile from the Sea ; of which some Remains are yet to be seen ; having for its Port the whole Channel, especially those Parts, where there was Water enough. Ortelius and Ferrarius

Ferrarius are mistaken, in believing, that this City was, where now Saint Mauro stands. They have not been upon the place, to find, that Saint Mauro is three miles from thence, in the middle of the Channel, where it is a League over. The Fortrefs is good, and hath some round Bastions, situated upon a very low ground. But that, which renders it considerable is, that it neither can be approached to by Land, nor Sea, unless in those Monoxylō's, or little Barques, which draw not above a foot of water. It is separated by a ditch of thirty, or forty foot wide, from two little Islands, which are as the Suburbs to the Fortrefs, and are inhabited by Turks and Greeks. Their Houses are very low, and built of wood : But to make amends, they themselves go very well cloathed, and are great Pirats in those Seas. The Basha of the Morea came thither this year on purpose, to burn their Gallions, or little Gallies ; whereof Durag Beg, a famous Pirate of Lepanto, had formerly seven or eight under his Command. We left our little Boat ashore, and went to Saint Mauro on an Aqueduct a mile long, which serveth as a Bridge for those that will go thither on foot, though it be not above a yard broad, and without any hold ; which would make the stoutest man tremble in passing it, especially if he meet any other thereon. For it is as much as two can do to pass by one another. There is above Five or six thousand Inhabitants in the Cittadel and Suburbs. But we had made but very hard cheer there, without the Fish we carried with us ; for we found nothing there, but bad Wine, bad Bread, and worse Cheese. There are about Thirty Villages in the Island, inhabited by poor Greeks, that manure the Land, and catch Fish ; Being under the Jurisdiction of a Bishop, whose Revenues apparently are but mean. The Isle is fruitful enough in Corn, Oranges, Limons, Almonds, and Pasture for their Cattel ; and is about Thirty, or Forty miles in compass. The Castle of Saint Mauro is not above a dozen miles from the Gulph of Ambracia, now called the Gulph *de L'arta* ; near which was the renowned City, Actium, famous for the Battle of Augustus Cæsar against Mark-Antony ; but at present there is no more talk of this City.

Not being willing to go thither, we discoursed an Understanding man of L'arta ; who assured us, that L'arta, or Arta, was not Ambracia, L'ARTA. as our Geographers do warrant. But that the City of Ambracia, which gave name to this Gulph, is above a days journey from thence ; and is yet called by the Country people *Ambrakia* ; though now but a Village about a mile from the Sea, just in the bottom of the Bay. That there is a Kanne there, which serveth for a Warehouse, for the Merchandises, that are brought thither. That the Town Arta is at least sixteen miles from thence upon the River ; which probably is the Acheron of the Ancients ; and which according to Pliny dischargeth it self into the Gulph of Ambracia. Vouro-potami is the Vulgar name of a River, which one passeth, coming towards Ambracia, and is, without dispute, that which in times past was called Arcthus ; although it pass not so near the Town Ambracia now : perhaps, being bigger in old time, it extended it self even to it.

The

The mouth of this Gulph is not above a mile and half wide, although it is above Threelcore miles about. On the left hand there is a Fortrefs of Turks, not quite so well peopled, as Saint Mauro. It is called Prevenza, and is the place of the ancient Nicopolis, built by Augustus, in memory of his Victory over Mark-Antony. In Arta are reckoned seven or eight thousand Inhabitants; whereof the number of the Greeks exceedeth that of the Turks. Signior Manno Mannea, a rich Merchant of that place, told me, that the Cathedral Church of this place, called Evangelistra, that is, the Annunciation, is a great Building, that hath as many doors and windows, as there are days in the year, and that it is sustained by above Two hundred Marble Pillars. He added, that an Inscription over the door sheweth, that it was built by Duke Michael Comneno. This Town, and the Country round about, Traffick in Tobacco, Botargo, and Furrs; with which they drive a great Trade.

The Archbishop of Arta made his Residence, in times past, at Lepanto; which he now hath left, because there are but few Christians there. He had anciently eight Suffragans: But the Emperour John Palæologus divided his Province into two Archbishopricks, to raise that of Janina. The Cities, that are left to Arta, are, 1. *Ragous*, a little Town, ten miles from Prevenza. 2. *Ventza*, a Town and Castle, on the other side of the Gulph. 3. *Astos*, an inland Town, two days Journey from Arta: and 4. *Acheloon*, which taketh his name from the River Achelous. The Bishop of this place maketh his Residence at Angelo-Castro; and hath also Zapandi, Massa-longi, and Anaticos in his Diocess.

Janina is a Town, bigger than Arta, peopled by rich Greek Merchants. Its Archbishop has under him four Bishopricks. 1. *Argiro-Castro*, no great Town. 2. *Delbeno*, which is but a Village. 3. *Butrinto*, under which are the Villages of the Mountain Chimara. 4. *Glykeon*, so called from a River called Glyki: and this last Diocess is extended from Paramythia to Pourga, a Fortrefs belonging to the Venetians, upon the Sea-Coast. And thus far Monsieur Spon.

But it will not be amiss (perhaps) to let you know, what these Boats, called Monoxyla, are, so often made mention of. They are Boats made of the Body of a Tree, all of one piece, as the name implyeth, about fifteen, or twenty foot long, two foot wide, and a foot and half deep, or thereabouts. They were not unknown to the Ancients. Hesychius saith, that the Cyprians called them *Ἀδρυα* [*Ἀδρυα πλεῖα Μονόξυλα κυπρίσι*], perhaps because they were made of Oak, called in Greek *δρῦς*. Heliodorus also mentions Monoxyla in his History. They sit in the bottom of them, and Row with two Padlers, or little Oars. Monsieur Spon saith, he saw two Horses pass in them over the narrowest part of the Streight, between the Land and Saint Mauro; which otherwise I could not have thought them capable of. I saw them used at Mesolongia, and Nathaligo, to carry Currans over the Flatts, on board Ships lying in the road before those places.

But its now time to pursue our Voyage to Zant; where we arrived the Twenty-fourth of July Old, and the fourth of August, New Style.

Zant



Zant is but a little Island (I believe not above Thirty miles about) ; Zant.
 But to make amends, is one of the most fruitful and pleasant places I
 ever saw. It lieth in 36 degrees, 30 minutes of Northern Latitude,
 South from Cephalonia, about ten miles and more, off the Morea near
 thirty miles East, and hath the Gulph of Lepanto N. E. In old time it
 was called *Zakynthos*, Zacynthos, as I have seen on several Medals ; especi-
 ally on one, which I saw in Sir Clement Harbie's hands, the Consul of Med. 14:
 this place, who gave me leave to design it. It hath on the one side the
 head of some Deity, and on the Reverse Apollo's Tripod, under a ra-
 diant Sun, with these Letters about it, *ZAKYNTHION*. The Greeks
 still call it Zacynthos, the Italians Zanté, and we Zant. It hath been
 called by Boterus the Golden Island ; which it well deserves, because
 of the fruitfulness and pleasantness of its soil and abode. But it now
 more truly merits that name from the Venetians, who draw so much
 Gold, by the Curran-Trade, from hence and Cephalonia, as beareth
 the ordinary charge of their Armada at Sea. It is governed by a
 Venetian Proveditor, and hath one good Port, though it lieth a little
 bleak to the North-East Wind ; and another on the South-side ; but is
 dangerous to those that are strangers to it. Between these two Ports
 runneth a long Promontory Eastwards, on which is a high Moun-
 tain, called *Madonna di Scoppo*, from a Church there ; where there is
 a Picture, that they persuade themselves works Miracles. The Town
 is stretched along the shore, and is very populous ; as is also the whole
 Island ; wherein, beside the City, are reckoned fifty Towns and Vil-
 lages. The Town is backt towards the West with a Fort, situated upon
 a steep hill ; which casteth such a reflexion of the Sun upon it, as ma-
 keth it extreme hot in Summer, and almost an English Summer in the
 coldest Winter. This Hill abounds with many Springs of excellent
 good

good fresh Water : which, although they rise, some not above twenty paces from the Sea, and others nothing near so much ; yet they are so high above the surface of the water, as may confute the vulgar error, that would have all Fountains to take their Original from the Sea. For here from high Mountains they powre themselves into it, as from *Monte di Madonna di Scoppo*, the Fountain Grundinero doth. But if they understand that the Sun first draweth the water out of the Sea into Clouds, and lets it drop down again in Rain or Snow, upon the Hills ; from whence it collects it self into subterraneous Channels, and so breaks out again in Springs, I will be of their opinion : But not that it passeth from the Sea in subterraneous Channels to the Fountain, and thence back again from whence it came, above ground : Unless they first prove, that in Water the contrary Qualities of Gravity and Levity cohabit together. This is plain also if we consider, that Springs are never far from some Hill, or Mountain. And that in many dry Summers, where the Hills are not high, and large they abate in their Water, and are often dried quite up : which could never be, if they came immediately from the Sea. For that is never wasted, at least sensibly. We may therefore wonder, and adore the Wisdom of the great Creator of All things, that hath laid the Earth in heaps, and hath lifted up the Rocky Mountains to the Heavens ; which we ignorantly call Barren, and the Fable Mocks for only bringing forth of Mice : when they like good, though aged Fathers, furnish their children the Valleys with such plentiful supplies of streams, as render them so abundantly fruitful, and their Fields to stand so thick with corn, and every thing else that is good and beautiful, that they seem really to laugh and sing.

The Town is well built of Free-stone ; but the Buildings not very high, by reason of the frequent Earth-quakes that happen there : which in the Spring are, some years, once or twice a week, and so shake all the houses, that the Stone-walls of them are all full of great cracks. One happened while I was there, at my return from Athens, during my Quarentine in the Pest-house. That day it happened the Sun looked of a yellowish colour, which was looked upon as ominous. I was sitting leaning upon a Table ; when on the sudden the Earth was so prodigiously shaken, that I thought the place (which was but one story high) would have immediately fallen on my head, it gave such a crack, and the Chairs, Stools, and Table so clashed together, that they rattled again. The unusualness of the thing made so deep an impression on my phansie, that I hardly believed the Earth stood still, so long as I staid on the Island after it. But the Inhabitants are so used to them, that they make little or nothing of them.

They profess the Greek Religion, but are much Latinized in Doctrine, although they extremely hate the Roman Church. They are not allowed a Bishop, but a Protopappa ; and submit themselves to the Bishop of Cephalonia. There is here a Latin Bishop ; whom they are hardly constrained to use civilly. A new one arrived while I was there ; and when he made his publick entry, the Greek Priests were commanded to attend him to the Cathedral Church in the Fort. He was likewise attended by the several Orders of Fryers, that have Convents

Convents there; who sung his entry after the Latin way: but were derided by the Greeks that followed them. They have a great many little Churches, both within and without the Town. The best is that of Hagia-panda, or All-Saints; which is situated in the place leading to the Mole. Its Pappa hath the repute of a learned man, and a good Preacher. He is of Candia, hath a good Study of Manuscripts, which he brought from thence, and is called Pappa Agapito.

That of Saint Nicolo likewise is well furnished with the offerings of Seamen, and is situated upon the Mole.

2. The Church of Saint Helias lieth above the Town, on the right hand of the way leading to the Cittadel. It is a pretty pleasant place, set round with Orange-trees; and is beside remarkable for the fame of Cicero's Tomb, which (as some have written) hath been found there, with an Inscription upon it, mentioning him, and his Wife Tertia Antonia; whereof now there remains nothing but the bottom of an Urn of Porphyry. Nor could we learn what was become of the rest; there being none at Zant so curious concerning the antiquity of their Country, as at Corfu.

I. Towards the point that lieth opposite to Cephalonia is a little Greek Church, called Santa Veneranda, about which the English used formerly to bury their dead; but since upon some dispute with the Pappa, they have lately altered their place of burial; it being made a mile or two off the Town, at a little Church in the Plain behind the Castle. At the first are several Monuments of our English Merchants, who have left their Bodies there; but few marks of their Religion are to be observed, whether of the living, or the dead, in this, and in several other of our Factories abroad; to the great dishonour of the Reformed Religion; there being none to administer comfort to their Souls, by preaching the Word, or administering the Sacraments to them, when they are in health, or in the greatest extremities of sickness and death. For they have neither Church, Chappel, nor Priest. So that they seem to the people of the place to live without Religion, and to dye without hope, as they really are buried without decency. This is a very great scandal to those without; and therefore a very great fault in those within our Church. You shall no-where see a Factory of the Roman Religion, but they will have one, or more Priests, when, perhaps, they are not well able to maintain themselves. But ours on the contrary are rich, wealthy, and able to maintain many; but will keep none. I commend the piety of one of our Countrymen there; who, although he be not too great a friend to our Churches Discipline, yet hath offered to pay his proportion to the maintenance of a Priest of our Church, and to be his Auditor. But although this be the real fault of this and such other of our Factories; yet because it gives occasion of reflection upon our Church, and the Excellent Religion we profess, to its ignorant or malicious enemies abroad; it would, in my opinion, be a matter highly becoming the pious Zeal of our Reverend Fathers, to whom God hath committed the care of his Church, to consider of some proper Expedients, if any may be found, to prevent such Scandals, and supply the defects of this nature in Foreign Countries, with whom we have any, although but small Commerce.

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3. There

3. There was, at that time indeed, at Zant an Athenian, called *Demetrio Bernizelo*, who hath the reputation of the Learned'st Man amongst the Greeks. He understands the ancient Greek and Latin well, as also the Modern Greek and Italian, hath studied Philosophy and Divinity, and is permitted to preach, though he be not in Orders. He told us, that *Hieromonacho Damasceno* of *Athens*, was dead not long since, whose Eloquence and Learning are much celebrated by Guilletier in his New and Old Athens; to whose Romantick Pen, the honest School-Master, I believe, was beholding, since his only Talent was to teach to Write and Read: which goes a great way in the Grecian Learning now-a-days.

This is now the chief Island from whence the Currans come, whereof we make so many pleasant dishes here in England. They borrowed their name from Corinth, the famous City near the Isthmus of Morea, and are therefore called in Latin *Uva Corinthiaca*, or Grapes of Corinth. But none of them now grow there; being (perhaps) neglected, because they have no Vend for them; the Turkish jealousy permitting no great Ships to enter into that Gulph. They grow not upon Bushes, like our red and white Currans, as is vulgarly thought: but upon Vines, like other Grapes; only their leaf is something bigger, and the Grape much smaller than others: They are also without stones; and in those parts are only red, or rather black. But when I passed by Piacenza in Italy, I saw White ones of this kind, only differing in colour. They grow in a most pleasant Plain, behind the Castle, encompassed about with Mountains and Hills, which hemm in the Island. This Plain is divided into Vineyards, mixed with Olive, Cypress-trees, and Summer-houses of pleasure: All which from the Castle, and the Top of *Monte di Scoppo* make a most pleasant Prospect. In August, when they are ripe, they are laid thin on the ground, until they are dry: then are they gathered together, cleaned, brought into the Town, and put into Ware-houses they call *Seraglio's*; into which they are powred through a hole above, until the Room be filled up to the top. By their own weight they cake so together, that they are forced to dig them out with piked Irons; and this they call Stirring. When they barrel them up to send into these Parts, a man getteth into the Fat with bare legs and feet; and as they are brought and powred in, he still keeps a stamping and treading of them down, to make them lye close together. They are worth here about Twelve Dollers the Thousand, or little more or less; and pay as much to the State of Venice for Custom. The Island beareth enough of them yearly to charge five or six Vessels: Cephalonia three or four, and Nathaligo, Mesalongia, and Patras one: of which some few are brought down from the Gulph of Lepanto.

To maintain this Trade, the English have a little Factory here, consisting of a Consul, and five or six Merchants. The Dutch have a Consul, and one or two Merchants; and the French have a Consul and Merchant in the same person. The English have the chief Trade here; and good reason they should: for I believe they eat six times as much of their fruit, as both France and Holland do. The Zantiors have not long known what we do with them; but have been perswaded, that

that we use them only to Dye Cloth with ; and are yet strangers to the luxury of Christmas Pies, Plum-porage, Cake and Puddings, &c. Amongst the English Merchants is Mr. Pèndames, to whom I was much obliged ; as for other civilities, so for his courtesie in shewing me the Island ; and in one of the greatest curiosities that I have seen any where. It is the Pitch, or Tarr-Fountains of Zant. They are not above seven or eight miles from the Town. But we made, I believe, twice as far by Sea. For we had to pass about, from this Port, a long Promontory, stretched out toward the Morea, and thence to return to the Port on the other side of it. In that Bay are two other little Rocks, or Islands ; one of which is called Marathronessa, or the Fennel-Island, from the abundance of that Plant, which groweth there, called in Greek Μαράθριν. In it there is only a little Church, with a Caloyer or two, who look to a Woman they pretend is possessed with a Devil. But, as my companion saith, it is a foolish one. For it told us, that he was of Joadua, though it could not speak one word of Italian ; nor could it tell of what Country we were, or whether Married, or Batchelours ; nor indeed make any pertinent answer, but speak all in Rhime, but little to the purpose, of riddles himself, and his kindred.

The Pitch-Springs rise at the foot of an high Mountain, at the bottom of this Gulph, about a hundred paces from the Sea. The Pitch issueth out of the Earth, with the water, in Lumps, or Balls, sometimes as big as an Hazel-nut, sometimes as a Wall-nut ; and riseth not presently to the top of the Water ; but in a while after doth. It is like other Pitch in colour, but hath a strong smell, as near as I could guess, like Oyl of Amber. It is first soft, but by lying in the Sun grows hard. They gather about ninety, or an hundred Barrels thereof yearly, of which the State hath every Tenth, which they save as it rises, and Barrel it up, and the owners sell the rest for two Gazets the pound, which is not a half-peny English. When the Wind blowed West, that is, over the Mountain, at the foot of which this Spring lieth to the East ; and when there are Earthquakes, it Vomiteth forth this Pitch in greater abundance, than at other times. Whence one may conjecture, that some subterraneous fire is the cause of it ; which feeding upon sulphureous and bituminous matter ; what by reason of its small Vent it cannot devour, it sends forth in this black substance. The manner, that I have seen Pitch made, confirms me in this opinion : which is thus. They find some bank of ground, wherein they dig a hole about two yards Diameter at the top, but very narrow at the bottom ; into which they put the Wood of Pines, chusing the most sappy, and cleaving them into small splints ; then place them an end, one above another, until the hole is full. When this is done, they set all on fire at the top, which by the Wood burneth still downward ; and as it burneth, the Pitch distilleth to the bottom ; and so by a little hole is saved as it issueth forth. Thus may this great Mountain be compared to a great Pitch-pit.

In the Duke of Modena's Dominions, not far from his Country-house of Pleasure, but nearer a Village called Saffolo, is a Mountain named Zebio, that sometimes burneth out in a light flame at the top, like that of Vesuvius and Aerna, but not with any great fierceness.

At the top is no hole to be seen, but only a place about a yard Diameter, filled with a muddy water, which continually boileth up in bubbles, sometimes only of air, sometimes of water, streaked with a greasie, and fatty colour'd substance. This Water is of a white muddy colour of itself, like the Soil of the Mountain, which is of a whitish Freestone for the most part. At the foot of this Mountain are two Springs of Oyl; the one of a reddish, and the other of a clear colour, like ordinary Oyl. Of this great part sweateth out of the Rocky, and part issueth out with Water, and is called *Petroleum* in Latin, and *Olio Disasso* in Italian. Both smell alike, although they be not of the same colour; and both of the same smell with this of Zant. The subterraneous fire is undoubtedly the reason of this; and that it is clearer, and thinner of substance, may be, by reason that it is Filtrated thorough a more condensed matter, than that of Zant: But this is not peculiar to hot Countries, for I received lately from Scotland an account of a Well of Oyl, not far from Edensburgh, with a bottle of the same Oyl from my Worthy Tutor, Dr. Hicks, Chaplain to his Grace the Duke of Lauderdale. This is of a black colour, like that of Zant, but is thinner; the smell neither so grateful, nor so strong.

Beside the Curran-Grapes, whereof I have already spoken, and which are now ripe, the Island affords other Vines, that yield good, though very strong Wine; but which bears water so well, that it may be made as small as Venetian Garbo, and yet better tasted, and as brisk. The red Wine endures the Sea very well; but the Muskatels not; though they are very delicious, and in great plenty here. They make also abundance of excellent Oyl; but it is not permitted to be Exported by Foreigners, no more than the Wine: only what the Island can spare, is sent to Venice.

Here are the best Mellons (I dare confidently say) in the World, if I may compare them with what I have eaten in England, France, Italy, and Turkey. They are especially of Two kinds, White and Yellow. The White hath its Pulp of a pale, green colour, and has a perfumed taste and smell, as if they were seasoned with Amber-grease. Their shape is not so long, or oval, as ours commonly are, but a short, and flat round, in shape of a Boul: nor are the Ribs covered with such a Fret-work, but smooth. The Yellow ones are like the White for shape, and are not known from them, until opened: but are not esteemed quite so good. The Peaches here are extraordinary good, and big, weighing from ten, to fifteen, or sixteen Ounces. Here are also Citrons, Oranges and Lemons in abundance. One sort of Lemon is very extraordinary, and seldom seen in England. For beside their largeness, and thinness of skin, filled with excellent sharp juice, they are without either seed, or stone. Here are also abundance of curious Plants.

The curious Plants I here took particular notice of, are these:

1. *Genista, seu Spartium*, a small shrub, growing on the Cliffs, bearing many Silver-colour'd leaves, on little Twigs; which are succeeded with a knot of small Golden flowers; whose little cod, or seed, being

being pass'd, the twigs that remain become sharp thorns.

2. *Convolvulus*, with a large purple flower, and leaves like *Sagittaria*, or *Arrow-head*. This I found among the Pitch-Springs.

3. *Prunella Spinosa*.

4. *Coris Matthioli*. G. 544.

5. *Gossypium*. Here I first saw the Cotton Plant grow; which is an Annual Plant, sown in Fields, as we do Hemp and Flax; but altogether unlike them. It hath a Stalk a foot high, beset with leaves like Maple, divided into three, sometimes four parts; from among which leaves come yellow flowers, like Mallows, or Holly-hocks in shape, set in a cup, consisting of three green leaves, nipped about the edges. This, the flower being past, filleth it self up with a shell, like a Nut, crouded full of Cotton, with two or three round seeds in it.

6. *Anagallis Aquatica* 3tia Lob.

7. *Glaux Diofcoridis*, as hath been thought by some. It is like *Gramen Burgundiacum* in substance, and leaves, and the flower also ends in branches, but of a blewish purple colour: which are succeeded by cods, each divided into two or three round, rough, and flat shells, joyned to each other; in each of which is a seed like a Tare.

8. *Cistus, Plantaginis folio*. This hath four or five leaves lying flat on the ground, long, hairy, and sinewed, like the middle kind of Plantain; from which groweth a stalk of a foot high, beset, at several distances, with smaller long leaves; at the top it is divided into several branches of bright, and yellow flowers, with black bottoms. This I found only upon *Monte di Scoppo*.

9. *Lychmis*, with Flowers, speckled, like the Strawberry-pricks.

10. A small Plant like *Hyssop*, or *Savourey*, but thin, and downy, with small tender flowers on the top, like *Geranium*, not divided into leaves, but a certain cup of a reddish colour, full of purple veins.

11. *Cicerum Creticum*.

July the Twenty-eighth, after four days stay at Zant, we went aboard again our former Ship, called the *Guerriera Costante*, Comanded by Captain Zoane Bronze, Native of Peraſto, a Town in Albania. He was formerly a Pirate, and for his Valour well known, and feared by the Turks, and revered by the Corsairs. He is esteemed one of the stoutest Soldiers the State of Venice hath in its service. They tell of him, that in his younger days he was at Peraſto, on a time when it was assaulted by a party of Two thousand Turks, and they in the Town not above Fifty-nine persons: yet for all that they made such vigorous resistance, that they slew a great part of the Turks, razed their Batteries; and in conclusion, made such a Valorous Excursion upon them, as made them desist from their enterprize.

By a North-wind we put out, and left the Promontory *di Scoppo* on the right hand; but not without saluting the holy Image on the top of it, for luck sake. Not long after we passed the Isles *Strophades*, called now *Strovadi*, or *Strivalli*, thought by the ancient Poets to be the refuge of the Harpies. They are judged about Fifty miles from Zant, and Thirty from the Morea, very low, and the biggest not above

Five miles in circuit : Nevertheless they report, that, there is such plenty of fresh water there, that one cannot thrust a stick into the ground, but water gusheth out in the place; which makes them very fertile. They also say, that in the Fountains of this Isle are often found Plane-tree leaves; though none grow upon the place, but only in the Morea : which makes them believe, and not without reason, that their Original is from thence, and by subterraneous Channels they are brought thither. Here is a Covent of about fifty, or sixty, Greeks in it; who defend their miraculous Madonna, by several Bastions, planted with good Canons, for fear of the Corsairs; though they say, the very Turks of Barbary have a respect for those Reverend Fathers, and seldom put a shore here, but to take in fresh water. For great Ships they report it to be inaccessible, except in very moderate and calm weather; there being so many Flats about it, and no shelter for them.

About Threescore miles further we doubled the Cape Sapienza, anciently called on the West-side Coriph Promontorium, on the East Acria Promontorium; before which lie, in a row, the little Islands Sapienza, Carrera, and Venetica, well known to the Pirates of Barbary, who use to skulk with their Vessels behind them, attending the Barques that come out of the Gulph of Venice, and others which they can master, bound that way for the Levant. We were not far from these Islands, passing the Gulph Corone, called formerly Sinus Messeniæ, when a Saylor from the Main-top-Mast made Ten Sail of great Ships, steering the same course as we did. Upon this we fired a Gun to give notice to the Commander of our Discovery, hoisting and lowering ten times our Ensign, to denote the number of Sail. He immediately spared Sail, and made as little way as was convenient, considering a fair Nor-West Wind; which we had almost a poop. The like we did, and with all speed prepared for an Engagement; knocking down all the Cabbins, and throwing Chests and Hammocks into the Hold. They loaded the Guns, put out the waist-cloaths, and quartered the Soldiers in their several Posts, being as yet uncertain, whether they were friends, or enemies. They suspected them to be Algerines, or some other Fleet of African Pirates. Some feared they were French-men, in whom they had no great confidence; because they had lately denied some of the French Kings Ships, coming from Messina, liberty to take in Provision at Zant; and therefore they knew not how it might be resented. However, whether Friends, or Enemies, they thought it not safe to trust either, whereby they might be surprized. It was three hours before they came up to us, although they made all the Sail they could : which made us believe, that they were either Dutch or English Merchant-men, (seeing they were so slow) and not Pirates, or Men of VVar; who use to be better Sailors. But at length, when they came nearer, we discerned them to be Hollanders by their Ensigns, which were striped of Blew, VWhite, and Red. Thus all our great preparations for fight ended in amicable salutes to each other, exprest by sound of Trumpets, Drums, and Cannon. Our Admiral carried the Banner of Saint Mark upon his Main-Top-Mast, as Capitan Denavi; which is the highest Charge at Sea under this

this State. And therefore it fell to the Hollanders share to come by our Lee, and salute first. Their Admiral was young *De Ruiter*; who only as Vice-Admiral of that Squadron, carried his Flag on the Top-Mast head. His Ship passed first, and all the rest in order after him saluting; which we still answered with the same respect. After which *De Ruiter* sent two Officers to complement the *Capitan Denavi*; and so took leave of us.

We were becalmed that night, so that we found our selves next morning in the same Gulph still opposite to Corone. But a moderate gale arising with the Sun, not long after we doubled the Cape Metapan, called in old time *Promontorium Tanarium*. The Bay beyond it is called *Brazza Dimagnio*, from the City *Magnia*, situated at the bottom thereof. The Magnoti, who are the Inhabitants of that Country, are famous Pirates by Sea, and Pestilent Robbers by Land. They have always bravely defended themselves against the Turks, and maintained their Liberty, till lately by this stratagem the Turks were too hard for them. They got their consent to build two Forts upon their Coasts; which they did so advantageously, as soon made them Masters of their City, and them. And now none of them are exempted from paying Tribute, but a few in the Mountains. And some have quit their Country, and are retired into Ponglia, where the King of Spain hath assigned them an habitation. They are naturally such Thieves; that when any Vessel cometh into their Harbour, they will go by night, and cut the Cables of their Ships, when they can find nothing else to lay hold of; which sometimes endangers the Vessels running a shore, when not discover'd in time. Some Mariners of this place, that were on board of us, gave us this account of their Country, with many diverting Stories of the same nature; which they glory in. One of the Officers of our Ship, who had been at the Town, related a Story, that well expresth their Thieving nature. Some strangers being at one of the Villages of these Magnoti, caused their Baggage to be brought into an old Womans house, whilst they baited themselves, and their Horses: But soon after their Hostess fell bitterly a weeping. The strangers surprized at it, began to enquire the reason: Then one of them answering for her, said, That perhaps it was, because the sight of other Country-men put her in mind of the miserable estate of the Magnoti were reduced unto. But she made them this short reply, and told them *it was false; her weeping was because her Son was not at home, to rob them of their baggage*. Such pleasant Conferences as these made our time seem less tedious, whilst our slow passing of this Gulph made it the Fourth day from Zant to Cerigo.

Cerigo hath the Morea North of it, and was called anciently *Ci-CERIGO*: thara; famous for being the Native Country of Venus and Helena: So that were we to frame an Idea of this place from the fame of these Beauties, we might imagine it one of the most charming places of the World. But, on the contrary, the greatest part of it is a barren, rocky, and Mountainous Soil, ill peopled, and can brag of no plenty, neither of Corn, Wine, nor Oyl: which undoubtedly made Venus change her own Country for Cyprus; and Helena so willing to be stolen and carried into the pleasant Plains of the Continent. What Beauties

Beauties it now produceth, I am ignorant of; for I remember not that I saw a Woman there. Its plenty consists in Mutton and Fowls, as Turtles (Venus beloved Birds) Quails and Partridges. Abundance of Hares and Falcons breed here; but the people, for what I could understand, addict not themselves to Hawking.

The chief Town and Fort lieth on the South-side of the Island, strong only towards the Sea; on which it looketh from a Precipice. Under it is a Harbour, but open to the Southerly VVinds. Upon our entry into the Port, whether by neglect, or unskilfulness of our Captain, we ran foul of another Ship of our company; and if we did not endanger, did at least considerable damage to both. It hath, about three or four miles South, a little Rock, called the *Ovo*, or Egg; the top of which they say is covered with Scorzonera, and is inhabited only by Falcons, that breed there. From the Fort also is to be seen Cerigotto, another little Island, inhabited only by VVild Goats. It belonged to Colonel Macarioti, who served in Candia, before it was taken. He is reported to have behaved himself at that Siege very gallantly. He made us taste of very good VVine of Cerigo, where he now liveth. From Cerigo, in clear and fair weather, Candia may be seen beyond Cerigotto.

This Island is still under the Dominion of the Vepetians, who send a Proveditor thither.

Our Vessel parted hence before the rest, to take in fresh water at Port Saint Nicolo, which lieth on the East-side of this Island; and is undoubtedly that, for which Strabo saith, *The Island hath a good Harbour*; there being, beside the Harbour for great Vessels, a natural Creek in the Rocks, large enough for Forty Gallies; which may easily be tied together, and secured from without with a Chain. Near the Shore here digging, you have very good VVater: which is indeed from a little Rivolet, that in the heat of Summer seems perfectly dry in the Channel; but still preserves it self some three foot under the ground. VVe found ancient Ruins near this place; which we took to be the Ruins of Menelaus his City, in old time King of this Isle. They are almost level with the ground. Among these Ruins are some Grotto's cut out of the Rock; which one of the Island pretending to be an Antiquary, assured us were anciently the Baths of Helena; affirming, that her Palace was not above three or four miles from thence on the Hills. VVe took this Antiquary for our guide, and went to see what we could find of it. But all we discover'd, were two Pillars standing upright, but without Chapitars; and the Bases so deep in the ground, that we could not judge of what order they were. They were neither Chanell'd, nor altogether plain; but their Fufts cut into Angles, about the breadth of an usual Channel; and that not the whole length of their Fufts, but some proportionable part only. I rather believe it to have been some ancient Temple, than a Palace. They now call the place *Paleo-Castro*, or Old Castle. The situation of it is such, that it looketh over the best part of the Island, having a good fruitful Valley on the VVest, and another, not barren, on the East, toward the Sea-side. I went up a little higher a simpling; but discerning the rest of our Fleet under Sail, and our Ship ready to put out, it not only spoiled that sport,

sport, but made me like to break my neck, in hastening down to give my companion notice of it; and for all the speed and diligence we could use, we were like to have been left behind. But this haste shall not make me forget to tell, what curious Plants I found upon this Island, now I am more at leisure.

I heard *Dictamnus Creticus* groweth here; but I found none but *Dictamnus falsus*, they call *de Cerigo*, in great abundance; which differeth from that we call so here, though not unlike it. The chief difference is in its Flowers, which are of a purple and white colour, coming out of a wide cup, as broad as a Silver two-pence. The leaves are also broader and rounder, and of a very thick hoary substance. I brought seed of it; and it grows in the Gardens of Oxford and Paris. I found two more, which I took to be *Dictamnus Creticus*; but after found my error. The first hath a large, thick and woolly Oval-leaf, set by pairs on a woolly stalk, of a handful high; which ends in a spike of small purple flowers, like a kind of *Galiopsis*, and grows in round bunches together upon the sides of the Rock. The other I believe to be *Chamadrys Alpina, minima, hirsuta*, described the 4th in *Prodromo Bauhini*.

2. A second kind of *Thymus Capitatus*, differing in the leaves; which are smaller, and grow in little Tufts together.

3. Here is great plenty of *Tragoriganum*; which is a most Odoriferous Plant, something like *Winter-Savory*.

4. *Salvia Pomifera, sive Gallifera*, Sage bearing Apples, or Galls. The leaves are ash-colour'd, and smell very strong.

5. *Stachas Citrina*, with yellow Flowers, which hold their colour for many years, and are pretty in pots in the Winter.

August the Fifth we parted from Cerigo; and doubling the Cape Saint Angelo, we passed within sight of Malvasia, a strong Castle, built upon a Rock on the shore of Morea, or Peloponesus. Then having passed Bella-pola on the right, or, as some call it, *Isola Brugiata*, (because blown up, and burnt not many years since by subterraneous fires) and Carabia on the left: (*Καραβή*, which is as much as to say the Ship-Island.) We left on our right hand Antemilo, and further off Milo, which is reported to have one of the best Ports in the World, and now a refuge for the Corsairs. Afterwards the Wind being Northward, we weather'd the Isle Falconeira; which *Petro della Valle* thinks to be called so from the abundance of Falcons breeding there. But they are not said to be more numerous in that place, than in the rest of the Isles of the Archipelago. We passed in sight of Argentera, called by the Greeks *Κίμωλο*. They say, it hath a Mine of Silver, and some Inhabitants. The name, which the Greeks still retain, sheweth it to be the same, that Ptolomy and Strabo call *Κίμωλος*; wherein our Modern Geographers have been mistaken, calling sometimes Polino, and sometimes Sicandro, by that name. Afterwards we passed by Siphanto; which hath ten Villages, celebrated for excellent Fruits, and beautiful Women. It hath also a great Monastery; where the greatest part of the Greek Nuns go to initiate themselves. A great way Eastward we discerned Paros, Renowned for its excellent White Marble; which after was so improved by the excellent Workmanship of Phidias and

Praxitiles; that of a Rock it became the objects of their Divine Worship, and honoured with the names of their false Gods. It was anciently dedicated to Bacchus, because of its plenty of excellent Wines; which there is not worth above a Shilling the Barrel. With this Island Monsieur Nantuille, then Ambassador for the King of France, was extremely pleased, and gave us, when we waited on him, a very good account, and an excellent Description thereof. But that which I retain best in memory, is the account he gave of the Grotto's under the Marble-Mountains there: especially of one, which openeth on the West-side of the Rocks, and whose entrance seemeth to have been by art hewn out of the Marble. It is three square within, and hath about the Walls some Inscriptions; but so defaced, that nothing can be made of them. Streight forwards, within this, is another little entrance, leading downwards; spacious within, but dark; which by Candle and Torch-light, presented to their view one of the most pleasant Scenes he ever beheld in all his Travels: and the more surprizing, in that it was the sole contrivance, and workmanship of nature; viz. the Figures of all sorts of Woods, Groves, Trees, Pillars, and a thousand Poetical phantasies, formed by the falling drops of water congealed into Marble, of a sudden presenting themselves to his sight, as if enchanted into this order by the harmonious sound they make in falling.

Some few paces within this Grotto is a place, fashioned like an Altar, with several lovely Scenes behind it, rising by degrees higher and higher, till they lead the prospect insensibly out of sight. Here he caused High Mass to be celebrated according to the Rites of the Roman Church, with Musick, and the sound of Petarres instead of Cannon: which made so horrible a noise, in that hollow place, as seemed far to out-do the loudest Thunder, both for the report, and continuance, having so little Vent to diffuse it self. The Consecration of this place he caused to be Engraven on the Rock in Latin Verse.

The Air is here so good, that a Noble Venetian, called Antonio Gigli, who retired thither above Thirty years ago, died there not long since, Aged a Hundred and fifteen years: and there is yet another of the Family Baroci as aged, as several persons worthy of credit, who have lived in the Island, assured my companion.

The Ambassador brought thence several ancient Inscriptions, and placed them in the Wall of his Gardens at Constantinople: of which more hereafter. About a Musquet-shot from the Island is a Rock; on which remaineth a most beautiful Arch of Marble; which is esteemed to have been the Temple of Bacchus.

August the seventh we had Seriphos, or, as the Greeks now call it short, Serfo, and our Maps Serphanto, on the right. It hath a Town and an Harbour on the South-side, with a Convent of Greek Monks, (which we discerned after we doubled the Cape) dedicated to Saint Michael, the Archangel; to whom they attribute many Miracles done there. Here are Mines of Load-stones; which nevertheless make not the Needle vary, although the Vessels come very near it. Our Pilot told us, he had tried them, but found them not so good, as from other Mines.

In the Evening, the Wind changing Westwards, we passed between Thermia

Thermia and Zea; the first of which our Maps call Firmia, and Firminia; but the Greeks Thermia, from the abundance of Baths, and Hot-springs, which issue thence in a great abundance: Thermia in Greek signifying as much. It is much frequented by the Paralytick, Lame, and many other diseased people, being very Diaphoretick. Their Source is near the Port, called Therma. It hath but two Villages, as our Pilot, who is native of the place, informed us.

We plied still Northwards, and passed between Macronisa and Suda.

Monday morning, the Ninth, we approached near Tine, and dropped T E N O S.
Anchor about noon in a Bay on the South-side thereof; there being no Port on that side of the Island. Tine was anciently called *Τηνος*, as by some Medals we found there it appeared; which on one side bear the Head of Jupiter Hammon, and on the other a bunch of Grapes, denoting its plenty of Wine, with these Letters *T H*. Another I saw at Paris amongst the King of France's Collections, which had on the one side the Head of the Emperor Alexander Severus, and on the other a Trident, wreathed about with a Serpent, with these Letters about it, *ΤΗΝΙΩΝ*, because here was a noble Temple dedicated to Neptune; where, as Strabo relateth, the adjacent Islands used to perform the Ceremonies of their Religious Superstition.

Med. 15, 16,
17, 18.

The whole Island lieth high, being a large heap of Marble Rocks; but in many places covered with a fertile soil. On the South-shore was its ancient City; where nothing now remains, but two or three houses, called still *Πόλις*, or the City. Here are some ancient Remains, and an Inscription, which sheweth it, to have belonged to the Monument of Flavius Evergetes, erected by his Wife. Hence we ascended near four miles to a pointed Rock, in the middle of the Island; whereon now is its chief City and Castle. As we passed, we took notice of its plenty of Vineyards, Figs and Olives. They say they have Corn, but not to spare; rather wanting the help of other parts, by reason they are so very populous; this being now the only Island in the Archipelago, that have defended themselves from the Turks; and the last in those parts under the Dominion of the Venetians: with whom the Inhabitants have made this agreement, *viz.* That whensoever they cannot, or will not protect them any longer, they shall be obliged to deliver the Castle to the Inhabitants; who are to have the freedom to chuse whom they will for their Protector.

There are Twenty-four Villages about the Island, which can in time of necessity retire commodiously to this Castle; it being in the midst of them, and having great advantages of nature to defend it self from any sudden assault: though I believe, scarce able to stand out a considerable Siege, for want of Water and Provision. The Castle is on the highest point of the Rock, surrounded by the Towns, something lower than it; and not only over-looketh the whole Island, but almost all the Archipelago: which afforded our curiosity a most delightful prospect of the same. Hence to the Nor-West we saw Andros, beyond that Eubœa, now called Negroponte by the Franks; and more Westerly Zea. Beyond that Macronisa, anciently Helena. At a greater distance further we could discern *Capo di Colouxi*, anciently called *Promontorium Sunicum*, the most Southern Promontory of all Attica. We

saw to the Southward (besides Thermia, Seriphus, &c.) two Islands they now call Sdilles, or the two Deloses, Rhenea and Delos: to the West Micone.

The Inhabitants of Tine employed themselves in VVorking their own Silk, and that of Andros; but they are no great Artists in that Trade. The women knit great part of it into Stockings, and sell them very cheap. Silk is worth about six or seven shillings the pound. There is plenty of fresh water about the Island, although not in the Town; and it did therefore bear the name sometime of Hydrissa. The Plants I took notice of more particularly here, were these: 1. *Limonium*, or, as Gerard calleth it *Limonion, folio sinuato*, or *Sea-lavender with indentated leaves*; where I believe either his Printer, or he is mistaken, in the naming it *folio sinuato*, for *caule sinuato*. 2. Another Thorny shrub, which I know not under what species to rank, unless Jacea. It riseth from the ground in a thick, round bush, its branches hard and woody, dividing it self still into an infinite number of other small branches, which terminate in Thorns; amongst which are many jagged leaves of an Ash colour, and with small scaly heads, filled, when blown, with a stringy, white flower, in all respects like Jacea; but much less. It was now in seed; but I saw it after in flower at Athens, in the Spring of the year. 3. A kind of small Stachys, with silver leaves; and 4. a kind of *Genista Spinosa*, with red flowers; which I find not any where described, or mentioned.

Ger. p 412.

Our Ships being to stay here some days, to discharge themselves of the Goods of the new General of this place, who (if I remember rightly) beareth the Title of *General of the Archipelago*, though my companion calleth him only *Proveditore*; and also to take in the baggage of his Predecessor, who was to return to Corfu with half of our Fleet, we resolved not to let so good an opportunity slip, without seeing the anciently so renowned Island of Delos, which we had in view, not above eight, or ten miles from Tine. We hired a Bark with four Oars, and had the company of two other Gentlemen, whose curiosity was the same with ours. The one was Monsieur Angrand, Nephew to the French Ambassador at Constantinople. The other Monsieur Salli, a Flemish Gentleman; and for our Guide one Signior Nicolo Crescentio of Tine, D. D. who had studied at Rome, and understood the History of this Country well, and had often been at Delos, when the antiquities thereof were not so much defaced as now they are. This Gentleman with great civility offered us his company, to shew us the Island. The Wind being fair, and a brisk gale, we soon passed over to the Isle Rheneia, now called Great Delos; being the nearest, opposite to Port Saint Nicolo, where our Fleet lay: and thence passing Eastward, we crossed a little Bay, which, they say, is a good Road, large and deep enough for Ships of the greatest burthen. From the further Cape of it we passed a Channel of about half a mile over, (according as Strabo affirmeth it to be) to Delos.

This



This Island is but small, not exceeding five or six miles about, twice DELOS as long as broad, lieth low, but rocky, and consequently barren. It hath the Island Rhenia Westward; the Southern parts of Micone East, and the Channel between Micone and Tine to the North. It is utterly disinhabited now, and called Little Delos, or Zdeli in the plural number, comprehending the Isle Rhenia: which is a corruption of *Eis Δήλος*, which, being not observed by Strangers, hath been the occasion of mistakes in many Modern names of places in these Countries, reported by our late Travellers, Geographers, and Mariners. Now the great reason, why it was so celebrated among the Ancients was, because it was the reputed Birth-place of Apollo, as Pindar, Homer, and Callimachus tell us. In devotion to whom the circumjacent Islands, (therefore called the *Cyclades*) to make it the more famous, sent thither by publick order Priests, Sacrifices, and Quires of Virgins, instituting there great and publick Solemnities in the praise and honour of him. The number of these Superstitious Cyclades, at first were but twelve; but afterwards encreasing, comprehended the greatest part of the Islands of the *Ægean-Sea*, now called the Archipelago. That Superstition rested not there, but diffused it self through Greece, and the most Northern Countries beyond, (as from Strabo and Pausanias in his Attica is apparent) who sent presents thither; which by the Athenians, who claimed it as their right, were conveyed from the Continent to this place.

But the Destruction of Corinth by the Romans was the last great cause of its Riches and Wealth. For because of the convenience of its situation, the goodness of its Ports, but especially its freedom from all Impositions, Merchants flocked thither from all parts.

Corinth

Corinth being afterward restored, the Athenians gained the Island, and were diligent Improvers of its Traffick and Mysteries. A Monument of which I saw at Constantinople, written upon a Marble brought from thence, by the Marquess of Nantell,

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ΑΡΧΙΘΙΑΣΙΤΗΣ ΕΙΠΕΝ

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ΜΙΑΣ ΚΑΙ ΕΔΕΧΑΤΟ ΤΕ ΤΟΝ ΘΙΑΣΩΝ ΕΦΙΜΕΡΑΣ ΔΥΟ ΥΠΕΡ
ΤΟΥ ΤΟ--ΝΙ--ΝΑΟΥΝ ΚΑΙ ΕΙΣ ΤΟΝ ΔΟΙΠΩΝ ΧΡΟΝΟΝ ΑΠΑΡΑ
ΚΑΗΤΟΝ ΕΑΥΤΟΝ ΠΑΡΕΣΚΕΥΑΣΤΟ ΚΑΙ Η ΣΥΝΟΔΟΣ ΦΑΙ
ΝΗΤΑΙ ΦΡΟΝΤΙΣΤΟΣ ΣΑ ΔΙΑΝΕΥΜΕΝΩΝ ΑΝΔΡΩΝ ΕΙΣ ΕΑΥ
ΤΗΝ ΕΥΝΟΙΚΩΣ ΚΑΙ ΛΕΙΑΣ ΧΑΡΙΤΑΣ ΑΠΟΔΙΔΟΥΣΑ ΤΟΙΣ
ΕΥΕΡΓΕΤΑΙΣ ΚΑΙ ΕΤΕΡΟΙΣ ΘΥΤΩΝ ΕΚ ΤΗΣ ΣΥΝΟΔΟΥ
ΔΙΑ ΤΗΝ ΕΙΣ ΤΟΥΤΟΝ ΕΤΧΑΡΕΣΤΙΑΝ Ε----Ω ΩΤΑΙ---
ΝΟΝΤΑΙ ΚΑΙ ΠΑΡΑΜΙΜΟΝΤΑΙ ΦΙΛΟΤΙΜΟΥ ΜΕΝΟΙΣ
ΠΕΡΙΠΟΙΕΙΝ ΤΙ ΤΗ ΣΥΝΟΔΩ ΚΑΙ ΑΓΑΘΕΙ ΤΥΧΕΙ
ΔΕΔΟΥΧΘΑΙ ΤΩ ΚΟΙΝΩ ΤΩΝ ΤΥΡΙΩΝ ΗΡΑΚΛΕΙΣ ΤΩΝ
ΕΜΠΟΡΩΝ ΚΑΙ ΝΑΥΚΑΗΡΩΝ ΕΠΑΙΝΗΣΑΙ ΠΑΤΡΩΝΑ ΔΩ
ΡΩΘΕΟΥ ΚΑΙ ΣΤΕΦΑΝΩΣΙ ΑΥΤΟΝ ΚΑΤΑ ΕΝ ΕΑΥΤΩΝ ΧΡΥ

ΣΩ ΣΤΕΦΑΝΩ ΕΝ ΤΑΙΣ ΣΥΝΤΕΛΕΣΜΕΝΑΙΣ ΘΥΣΙΑΙΣ
 ΤΩΙ ΠΟΣΕΙΔΩΝΙ ΑΡΕΤΗΣ ΕΝΕΚΕΝ ΚΑΙ ΚΑΛΟΚΑΓΑΘΙ
 ΑΣ ΗΣ ΙΚΩΝ ΔΙΑΤΕΛΩΝ ΕΙΣ ΤΟ ΚΟΙΝΟΝ ΤΩΝ ΤΥΡΙ
 ΩΝ ΕΜΠΟΡΩΝ ΚΑΙ ΝΑΥΚΑΗΡΩΝ ΑΝΑΘΕΙΝΑΙ ΔΕ ΑΤ
 ΤΟΥ ΕΙΚΟΝΑ ΓΡΑΠΤΗΝ ΕΝ ΤΩ ΤΕΜΕΝΕ -- ΤΟΥ
 ΗΡΑΚΛΕΟΥΣ ΚΑΤΑ ΑΛΣ--- ΧΘΟΥ ΑΝ ΑΥΤΟΣ ΒΟΥΛΗΤΑΙ ΕΙΣ
 ΤΟ ΔΕ ΑΣΤ ----- ΟΣ ΑΛΕΙΤΟΥΡΓΗΤΟΣ ΕΝ ΤΑΙΣ
 ΓΙΝΟΜΕΝΑΙΣ ΣΥΝΟΔΟΙΣ ΠΑΣΑΙΣ ΕΠΙΜΕΛΕΙΑ ΕΣΤΩ
 ΤΟΙΣ ΚΑΘΙΣΤΑΜΕΝΟΙΣ ΑΡΧΙΘΙΑΣΙΤΑΙΣ ΚΑΙ ΤΑΜΙΑΙΣ
 ΚΑΤΩ ΓΡΑΜΜΑΤΕΙ ΠΩΣ ΕΝ ΤΑΙΣ ΓΙΝΟΜΕΝΑΙΣ ΘΥ
 ΣΙΑΙΣ ΚΑΙ ΣΥΝΟΔΟΙΣ ΑΝΑΓΟΡΕΥΕΙ ΤΑ ΚΑΤΑ ΤΑΥΤΗΝ
 ΤΗΝ ΑΝΑΓΟΡΕΥΣΙΝ Η ΣΥΝΟΔΟΣ ΤΩΝ ΤΥΡΙΩΝ ΕΜΠΟΡΩΝ
 ΕΥΕΡΓΕΤΗΝ ΑΝΑΓΡΑΨΑΤΩΣΑΝ ΔΕ ΤΟ ΨΗ
 ΦΙΣΜΑ ΕΙΣ ΣΙΗΛΗΝ ΔΙΘΙΝΗΝ ΚΑΙ ΣΤΗΣΑΤΩΣΑΝ ΕΝ
 ΤΩ ΤΕΜΕΝΕΙ ΤΟΥ ΗΡΑΚΛΕΟΥΣ ΤΟ ΔΕ ΕΣΟΜΕΝΟΝ ΑΝΗΛΩΜΑ
 ΕΙΣ ΤΑΥΤΑ ΜΕΡΙΣΑΤΩ Ο ΤΑΜΙΑΣ ΚΑΙ ΑΡΧΙΘΙΑΣΙΤΗΣ

ΕΠΙ ΑΡΧΙΘΙΑΣΙΤΟΥ
 ΔΙΟΝΥΣΙΟΥ ΤΟΥ ΔΙΟΝΥΣΙΟΥ
 ΙΕΡΑΤΕΥΟΝΤΟΣ ΔΕΤΟΥ
 ΔΩΡΟΘΕΟΥ

*Within a Wreath of
 Olive Branches:*

Ο
 ΔΗΜΟΣ
 ΑΘΗΝΑΙ
 ΩΝ

*Within a Wreath of
 Olive Branches:*

Η ΣΥΝΟΔΟΣ
 ΤΩΝ ΤΥΡΙΩΝ
 ΕΜΠΟΡΩΝ ΚΑΙ
 ΝΑΥΚΑΗΡΩΝ

It is a Panegyrick in praise of one Patron, Son of Dorotheus, who had done several good Offices for the Company of the Tyrian Merchants and Mariners, spoken by the Chief Priest in the Temple of Apollo, at a Meeting there, the Eighth of the Month Elaphebolion, the Year when Phædrias was Archon of Athens, decreed and subscribed by the Commissions of Athens, and the Company of the Tyrian Merchants and Seamen. But this its Greatness and Glory being long since obscured, it now remains, that I give you an account of its present miserable condition.

The first thing that we met with, at our arrival to a little Bay, on the West-side near the North-end, was a square Foundation, with eleven Granate Pillars yet standing about and within it, which they of the Island call the *Schools*, from a Tradition, that there were Schools anciently in that place. Not above a stones cast from thence,
 more

more Southward, in a large oval Foundation, we found the Pedestal of a Statue dedicated to *Mithridates Evergetes*, in the time that *Seleucus (of Marathon)* was *Gymnasiarch*, or chief Governour of the Schools.

ΒΑΣΙΛΕΥΣ ΜΙΘΡΑΔΑΤΟΥ
ΕΥΕΓΕΤΟΥ ΣΤΑΔΕΥΚΟΥ
ΓΥΜΝΑΣΙΑΡΧΩΝ

Which would have served to have confirmed the vulgar Tradition of the first Ruin, had we not found another to the same effect, though differing in name, a great way from it; wherefore they serve only to prove, that there was a *Gymnasium* in *Delos*. But this oval Foundation we judged to have been a *Naumachia*, or place to exercise Naval Recreations in; and the rather, that our Doctor *Crescentio* told us, that he remembered to have seen a Hole in the middle of it, which probably might have been to let in the Sea-water, seeing it lieth low enough, and not far distant from the Sea. It is about three hundred paces in length, and two hundred in breadth; and the Wall about four or five foot from the bottom, but even with the Ground above. Some Pillars yet remain standing on the brink of it, which made us conclude, that there had been a Portique about it, either for Use, or Ornament, or for both. This seemeth to be that which the Poet *Callimachus* calleth *Τεργασα λίμνη*, or the *Round Lake*; for his Scholiast, in the Explication of the Place, saying, that it may be understood of the Sea, because it encompasseth the Island, addeth, that perhaps there was a round Lake therein.

Proceeding yet more Eastward, we came to a vast heap of admirable white Marble, which we knew to have been the Temple of *Apollo*, by the Trunk of his Statue we found among them. This goodly structure is so entirely ruin'd, that it is impossible to judge of its form, and the God himself so ill handled, that he hath neither hands, feet, nor head left him; yet what is remaining appeareth still most beautiful; his locks hanging round his shoulders are yet to be seen, having marks in each curl (as we judged) where Jewels had been set, with a sign about his waste of a Girdle, which had in like manner been richly adorned, and on his left shoulder a light Mantle. The Statue was above four or five times bigger than Nature, and no less than a Colossus; for the shoulders are six foot broad, and the remaining parts of the body proportionable. The beauty of it is such, that I am apt to believe, if *Michael Angelo* had seen it, he would have admired it as much as he did that Trunk in the Vatican at Rome. It stood upon his Pedestal upright, until about three years ago (as Signior *Georgio*, our Landlord at *Micone*, informed me) an English-man who was there, call'd, as he said, Signior *Simon*, Captain of the *Saint Barbara*, endeavoured to carry it away, but finding it impossible, he brake off its head, arms, and feet, and carried them with him. But here I must observe, that my Note differs from Monsieur *Spon's*, Tom. i. p. 180. who saith it was a *Venetian*. A little further, among these Ruins, we found the half body of a Woman, the Drapery

Drapery about which was carved so well, that it seemed to be the work of no less a Master than the former. Just by this, was the body and forepart of a Centaure, so admirably well cut also, that life and vigour appear'd in every Vein and Muscle: Upon his back appear'd a place cut, as we suppose, to set a sedent Figure in; whence we judged, that it might have been the Centaure Nessus, who would have committed a Rape on Deianira; which was no improper Ornament to this Temple, Centaurs being consecrated to Apollo, as is to be seen in many Medals, especially of Gallienus, one of which I found at Smyrna of a mixed Metal, whose reverse hath a Centaure holding a Globe in its right hand, pierced behind with a Dart, and these Letters about it, *APOLLINI CONS. AUG.* Not far from these, we found other Fragments; one piece was the head and neck of an Horse; another, which seemed to belong to the same part of the Bodie of a Horse, with a Fragment of a sedent Figure of a Woman, from the feet almost to the waist upon it, the hinder part of the Figure ending like a Fish with scales. I cannot well determin, whether the upper part of the Woman I before mentioned belongeth to the Centaure, or this. These all seem to have been the Ornaments of the walls of the Temple, and of the same manner of work in entire Relievo.

Here are seen also four other pieces; which we guessed to have been of the Lyons, that the Neighbouring Islanders remember to have seen formerly here. On the South corner, at the West end of these ruins (where perhaps was the entrance of the Temple) is a great piece of Marble hollow in the middle, and almost buried in the ground; which perhaps was part of the pedestal of the Gigantique Statue of Apollo, because on the one side are these Letters *ΝΑΞΙΟΙ ΑΠΟΛΛ.* which denote, that it had been dedicated by those of the Island Naxos to Apollo. The Letters on the other side we could not well tell what to make of; but upon consideration they seem to me to be Vulgar Greek.

From the Temple of Apollo directing our steps Southward, and near the Western Shore of the Island, we came to the Ruins of a wonderful Portico of Marble; whose vast Architraves, Pillars, and other the beautiful parts Bury each other in as great confusion as time and bad Fortune could reduce them to. Upon one of the Architraves broken in two pieces, we found these Letters of a span deep *ΒΑΣΙΛΕΩΣ ΦΙΛΑΔΕΛΦ.* Signior Crescentio remembers, he saw on a Fragment of the same Architrave *ΜΑΚΕΔ.* which sheweth, that Philip of Macedon was its Founder. Further upon a little eminence among other Marbles we found these Letters also, upon an Architrave: *ΔΙΟΝΥΣΙΟΥ ΕΥΤΥΧΟΥ*, Dionysius the Son of Eutyches, another Grecian King. The Pillars were Angular towards the Base, and channel'd upwards, being of several pieces, and of the Corinthian order, as appeared by their chapetes; of which we found only three or four.

Not far from the South end of this Portique, and on the West side of a little rocky Mountain, which undoubtedly was the Mount Cynthus, is a Theater. It is something more than a Semicircle, whose Diameter comprehending the seats, and utmost wall is about two hundred Foot; on each side without its Circumference, are the Foundations of a Tower

Thirty Foot long, and Eighteen broad: Before the Scene are eight, or nine Vaults in a row, answering Parallel to the Diameter of the Theater; separated from each other by a wall, in which is a little Arch, serving for a passage from one to another. These some of us took for Cisterns to hold water; and others for Caves, to keep wild Beasts in, used to be baited in the Theaters of the Ancients, somewhat resembling our Bear-gardens: The whole Fabrick is of white Marble, and each Stone on the outside cut in the form of a Diamond. In the place of the Spectators there are some seats still remaining: The whole Theater leaneth on a hill, part of which seemeth to be dug away to make room for it.



From the Theater Eastwards, passing over a world of Ruins, we began to ascend the high Rock, called anciently Mount Cynthus: Which can be called high only in respect of the other hills in this Island, and not in respect of the circumjacent Isles, which are beyond proportion higher. It is very craggy and steep, and consists of a Granate Marble, of several colours; some reddish mixed with black, others lighter; other some yellowish, with black spots, and some a light grey. It is very hard, but I doubt endureth not the weather so well, as that of Egypt. For the Pillars at the Schools I but now mentioned, seem to be of the same stone, and are very much scaled by the weather: This makes me doubt, whether all the Pillars, that are seen in so many places, be of the Granate of Egypt. For although Monsieur Spon took no notice, where any stone hath been dug out of it; yet I believe the way up the Mountain, (which is deep, broad, and winding) was the quarry, where much of that Marble had been taken; for it resembles many quarries I saw afterwards in the Mountain Pentelicus in Attica: Besides, they would not have bestowed the pains to have dug so deep only for a way, nor is it apparent that it

was

was the way : For on the Right hand, as we ascended up a little distance from it, is a Port, or Gate, made of such vast stones, as I believe were dug not far from the place, which was the entrance to go up to the Castle on the top of the hill ; where yet remain Foundations of White Marble. Another quarry of such stone is on the Alpes, near Lago-Maiore ; with Pillars of which the Frontispieces of most of the Churches in Millain are Beautified : And I believe those of Spalato may come from some quarrie in the Mountains of Croatia, as I before hinted. This side of the hill hath ascents one above another, distinguished by Walls on each side of the place, supposed to have been the way up : Which have been wonderfully Beautified with Porticoes, or Cloysters, and other Buildings ; as the abundance of Pillars, Pedestals, Architraves, and other Fragments of excellent Marble, ranging streight and Parallel to each other, do sufficiently testifie : There are few Chapitels of Pillars to be seen here, or any where in the Island ; because their Beauty made them esteemed worth carrying away.

ΠΟΠΑΙΟΣ
ΤΟΥΤΩ
ΥΠΕΡΕ
ΤΩΝΙΣΙΩΝ ΣΑΡΑΠΙΑΙ
ΙΣΙΔΙΑΝΟΥΒΙΑΙ ΑΡΗΘ
ΧΡΑΤΕΙ ΔΙΟΣΚΟΥΡΟΙΣ
ΕΠΙ ΙΕΡΕΩΣ
ΣΤΑΣΕΟΥ ΤΟΥ ΦΙΑΘ
ΚΛΕΟΥΣ ΚΟΛΩΝΗΘΕΝ

Among these ruins we found an Altar dedicated to Serapis, Isis, Anubis, Harpocrates and the Dioscouri ; who perhaps had a Temple there, though not mention'd by Ancient Authors ; or at least an Altar in some other Temple. For here was one dedicated to Latona, the Mother of Apollo ; which Strabo calleth *τὸ Λατῶν*, and another of Hercules, as appeareth by the Inscription of Patron, under the Archontship of Phædrus, which I but now cited. The chief City of this Island reacheth from Mount Cynthus Northwards, to the streight between the Island Rheneia, and the place where we here first put ashore, and saw the Gymnasium : For the ruins are continued so far in length, and from the Sea Westwards near half the breadth of the Island : From the top of this Mountain I took the prospect of it, with its other hills and ruins, as I have here designed it.

In the evening we return'd to our Boat, purposing to get to our Vessel that Night ; but we found the Sea so rough, that it was impossible to be done ; and therefore the Boat being drawn ashore with Stœchas Citrina, and our Quilts that we brought for fear of such an accident, we took our Lodging up that Night, in hopes of a calm in the Morning : But the next day the wind was as high as before ; yet we resolved to trie to get out, and keeping under the Lee shore, to cross over to Micone. Nevertheless, so soon as we were got out of the little harbour, the Sea running so high, that it had almost dash'd our Boat against a rock, we were forced to put into the next Bay Northward

of the former, and there draw our Boat ashore, and expect in God's good time a fairer opportunity. We had not only bad weather by Sea, but also a distress ashore to struggle with; being in a barren and desert Island, almost destitute of all sorts of Provisions, Victuals, Wine and Water. In this perplexity we went to the top of a steep rock, which makes the Northern Cape of the Island, there to cherish our hopes with the sight of our Fleet; from which we expected our relief. But to our amazement, and the increase of our sorrows, we perceived them to be under Sail; and our selves like to be left behind: Yet were our troubles somewhat alleviated, when we saw, that our Ships (the current running strong between Tine and Micone, and the wind contrary) could not pass that way, but were forced to bear over, and come to Anchor at Micone. Our provisions at this time were reduced to one Penny Loaf, and two or three Morsels of Bisquit, our water was spilt, and not an English pint of Wine left: nor knew we of any Water in the Island; we had searched before, but in vain, for the River Inopus, which Strabo mentions to have been in this Island; but now to be found no where, and perhaps it was only a torrent after some great Rain; or some little brook, that the heaps of ruins now keep hid; or else it riseth in some part so near the Sea-shore, that it escaped our most diligent search; unless it be in one place, which I shall hereafter mention. In a word we had no spade nor any other Instrument to dig, and find fresh water with: Thus pensive, and melancholy we separated, and went several ways to entertain our selves with solitary Contemplations. I fetched a walk towards a hill, on the North-east Corner of the Island; which we had not before searcht: It is near as high as Mount Cynthus; on the top whereof are the Foundations of the Wall of a square Town, or Castle, Fossed without, but not very deep: From whence below in the Valley, Eastward, I discovered many Ruins, Foundations, and Pillars, which we had not yet seen: As I descended, going along by the side of the hill, that I might see all with more ease, I found two Cisterns, but without water: The one was newly dried, as by the mud at the bottom appeared; from it goeth a ditch to the Ruins; beyond which, by the Sea-side, on a rising ground is a Foundation, with some Pillars standing, and others down; perhaps it hath been a Portico to some other great Building. This is the most pleasant, and fruitful part of the Island: Two stones-cast from this, Westward and South of the Isle, are the Foundations of two Temples; in one of which I found a Pedestal of a Statue dedicated to Mithridates Eupator, Son of Mithridates Evergetes, erected by Dionysius Nefanus, an Athenian, who was that time Gymnasiarch. The first was that famous King of Pontus, who made War with the Romans for so long a time, and was at last defeated by Pompey. Mithridates Evergetes, the Father, was a Friend and Allie of the Romans. This place I believe to have been the New Athens at Delos; of which the Inscription in Saint Marks Library at Venice makes often mention, and is Printed in Gruterus, Page CCCC.V. the Community whereof, I think likewise subscribed to the Inscription of that stone, which was erected to the honour of Patron. This Town was Built at the charge of the Emperour Adrian,

Adrian, by the Athenians, and called New Athens; which in all probability was the place Stephanus Byzaut saith, was before called Olympæum in Delos. One of the Temples there might be that of Hercules, mentioned in the Inscription of Patron, and set in that Temple; and the other that of Neptune. In the celebration of those Sacrifices Patron's was to be yearly Crowned with a Golden Crown; and whither it is not improbable, but that a chanel might have come from the Cisterns to supply water for the publick service, and other uses in his Temple. I know not, whether I may properly call that a Cistern I now speak of; for perhaps it may sometimes be a spring making the River, Inopus; which had its overflowings like the Nile: for the place sheweth no art, but meerly a deep bed, where I perceived water had been: But whether saved there by Rain, or by rising out of the Earth, I cannot tell; yet the time of the year seemed to argue against the former, it being in the heat of Summer, when little Rain falls in those parts.

After I had ranged over this corner of the Island with some satisfaction (though pensive enough, when I thought how miserable we were like to be, if the weather staid us, untill our Ships were gone) I returned to take my share of that little provision we had left; which we divided, with all the Geometry we had, into equal parts; wherewith though we filled not our bellies, yet all seemed satisfied. The Doctor and one of our Watermen were not yet returned; but we saved their parts: But for the next meal we were very sollicitous, not knowing whose turn it might first be, to have his haunches cut out, to serve for Venison to the rest. Some went a hunting with the Flemmish Gentleman, which brought his Gun and Dog with him; and found good sport with the Hares, and Rabbits, in which this Island yet abounds, being sometimes called Lagia for that reason. But Monsieur Engrand and I, being weary of our Mornings walks, staid by the Boat, and tried some Philosophical experiments, how to make fresh water; and first how the Sea-water would do by passing it through sand; with which we filled our Basket, emptied of provisions: for I rememb'ed I had read some such experiment; but this proved without effect. After this we fell a digging on the shore, at some distance from the Sea, with our hands, sharp stones, and the ends of our spears 'till we scraped so deep, that at length we found water but it was salt. Our Philosophy failing, after two or three hours, we return'd to the Boat, hot with the toyl, scorched with the Sun, and thirsty with tasting the salt water, and so in despair of relief laid our selves down in all the shade we could make, under the side of the Boat: For here groweth now no Palm-trees, or any other that can make one; committing our selves to the mercy of the great Preserver, as well as Creator of beings. But to lose no time I began to recollect what Plants I had seen here; Besides the abundance of *Stœchas Citrina* I before spake of, here groweth *Lentiscus*, or the Mastick shrub, in great plenty, wild; upon which I observed Tears of Mastick, which made us believe, that if it were cultivated here as well as at Scio, it might bear as well as there.

Doctor Crescentio, (who knew that there was water in the Island, and therefore resolved never to give over looking, untill he had found some)

some) came within an hour after with this most welcome news, that he had found a Cistern of water; this made us all though Greeks Romans, English, French, Dutch, and as differing in Religion, as in Country, agree in one to give praise to our great Preserver. Not long after returned our hunters, with a Rabbet and some Birds. So all together we went with the Mariners about a mile from thence, to the top of a little hill, to the North-East of the Island; where the ground riseth a little higher then the Theater, with Ruins round it; and hath on the top of all a little hollow place, wherein is a small hole broken into a large Arched Cistern, only big enough for a man to descend through by a Rope: For the water is not directly under the hole, but in a further corner not easily seen, the Cistern being much filled with rubbish. It proved excellent water. This I have been larger upon than ordinary, lest some whose curiosity should lead them thither, may have the same need of it, as we had. Having filled all the Vessels we had, we returned cheerfully to our Boat, to prepare our Venison for supper; which with a Loaf Monsieur Spon had laid by for a good time, we eat heartily, and with no little satisfaction; not doubting, but he that did this, would, when he saw it convenient for us, still the winds, and raging of the Sea also. After this we made a great fire on the hill, of *Stæchas Citrina*, and such other combustible stuff, as we found there, to give notice to our Vessel, that we wanted help. This done, we laid our selves down as the Night before; but with no great mind to rest: Before day we found the wind much abated, and in effect a calm. Sowe took the opportunity, and put out to Sea; and although it ran high, yet the wind being low, by great providence we passed safe the Chancel, about four miles over, to the Port and Town of Micone.

Micone is so called by the Franks, and was by the Ancient Greeks, and is yet by the Modern, called *Μύκον*. Micone. The Poets fancied this to be the Burying place of the Centaurs, conquered by Hercules: It is not so far distant from Delos, as Ferrarius in his Dictionary assureth; it being but four miles at the most. Between it and Delos is a Scoglio, called by the Franks Dragonera, by the Greeks *Tragonisi*, that is, the Island of Goats. Micone hath a good and large harbour towards the West-side of it; is rather bigger than lesser, then Tine, and may have twenty five, or thirty miles in circumference. It is fruitful in Wine and Corn, especially Barley, and is well peopled, and by Christians only; but now under the protection of the Turks. Their Governour is a Christian, sent by the Turks from Constantinople: Monsieur Bandron is therefore mistaken, who hath augmented the Dictionary of Ferrarius, to put it under the Venetians. I had no information, whether it ever were, or when, taken by the Turks: Perhaps it was slighted in the War of Candia, because not tenable. For they have but one Town, without any Fortifications by nature, or art; which lieth within the harbour. There is about thirty Greek Churches, and only one Latin in the Town. They pay to the Turk a tribute which he sendeth for yearly; but as to the true Sum I know not how to decide the difference between my Companions Memoirs, and my Journal. For he saith it is Three Thousand and Six

Six Hundred Dollers; but I have noted only that they present the Turk, as often as he sendeth his Gallies, Two Hundred Dollers; besides the mischief they suffer from them in their Figs and Vineyards. Perhaps the first claimed as a duty to the grand Signior; and the last only as a present to the Carathi; who with great greediness extort presents for themselves, where ever they come. The greatest part of the Inhabitants are Pyrats, and this place is a great Staple for their prey: Here they keep their Wives, Children, and Mistresses. The greatest part of the Town seems to consist of Women; who deservedly have a greater reputation for Beauty then Chastity; the Men being most of them abroad, seeking their Fortunes. Our Captain had here a Seraglio of them, when he was a Corsaire in these Seas, as I before mentioned. But those being now antedated, he was for new game at his coming hither; and therefore found out a pretty young Virgin for his Mistress, which he bought of her Brutal Father, as provision for his Voyage to Constantinople. The History of the taking her I will not let pass without relating it, because I was by accident at the Rape of this fair Helena. The Admiral of our little Fleet, unexpectedly hoisting Sail, before he had brought her aboard, he sent his long Boat to fetch her away, by some of his trusty Servants: I having left something ashore where I Lodged, begged leave of the Captain to go with the Boat; which I obtained with some difficulty; not imagining the reason of their putting ashore at that time. They went streight to the Captains house, while I went to fetch my things: When I returned back to them, I found them very merry, drinking with some other Women the Captain had formerly kept; and also some Pirats, who had been of the Captains Comrades, esteemed very stout Men. One, I remember, was extreemly civil to me, and offer'd me many Favours, I knew not how to accept of; and withall assured me, that if he had the fortune to meet me at Sea, that he would treat me with all civility imaginable; for which I thanked him, hoping never to have any need of his kindness. Those sent by the Captain went streight to the house of this young one; who with weeping and great seeming unwillingness, suffered her self to be carried to the Boat; whilst her Mother put the rest of the Women in the Town in an uproar; who in multitudes followed her to the water-side. The Mother stood raging on the shore, as if she had not known what her Husband had done; whilst some stood to look, and others (I Judge) to be looked on: For along the shore I believe, above a hundred Girls, from ten or eleven, to fourteen or fifteen years old, stood with their Coats as high as their middle (I guess to signifie they were ready to accompany her, so soon as occasion offered:) Thus she was conveyed aboard, and a Cabin built for her, where the Captain could retire to her himself, and oblige the rest of his Friends. He kept the next day a Feast, inviting his Officers as to his Nuptials; and had her dressed very fine in a Venetian habit. For the Women of Miconie's dress is very odd; although they seem to become them there: I have caused what I designed of it, to be cut as here you may see.

Their



Their Hair is twisted, and tied up ordinarily in a Hair-lace, with Pendants in their Ears; over which, when they go abroad, they wrap a Yellow, Silken Vail, as thin as Tiphany, with the end flying loose about their shoulders. They wear a Bodies of Red or Green Velvet, laced with Silver or Gold lace in the seams; out of which come their Arms, in a long and large linnen sleeve, sometimes laced, or wrought at the hands, wide at the ends, resembling a Surplice. About the waist is a long plaited skirt of Cloth made of Cotton: The thick plaiting sheweth it to take up sufficient quantity of stuff; under which is another garment of the same stuff plaited; which reacheth down to their knees. To make this, they say, they ordinarily put a hundred yards of Fustian; and upon it they wear an Apron, that reacheth not quite so low; under which appeareth their smock again, reaching as far as the calf of the Leg, embroidered at the edges: And then their Legs and Feet in Cotton stockings almost to the Toes; which are hid with the top of their slippers, covered with Velvet, sometimes laced with Gold lace.

Here I saw no Monuments of Antiquity; only my Landlord, Signior Georgio, sold me a Silver Medal of the Country; which had the head, as I guess, of Jupiter, with a wreath about it on one side, and on the reverse a bunch of Grapes, and by it the end of a Launce, with these Letters MYKO, which assureth it to have been there Stamped. The Grapes signifie their plenty of Wine; as indeed there is now no

want

want of it, nor of any other provision. Wild Fowl is there very cheap; a brace of Partridges cost not ordinarily above a Groat, or Six-pence, although they made us pay Ten-pence, because we were Strangers. If they had plenty of Powder and Shot, perhaps they would be much cheaper. Water and Wood are scarce; one great Cistern being all, that serveth the whole Town.

Friday, the Thirteenth of August we parted from Micone, and passed between it and Tine. On Saturday Morning we saw a far off, on the Right-hand, Nicaria, Anciently called Icaria, famous for the History of Icarus, and Dædalus: The North-wind arising drove us towards Samos; which we saw about Twenty Miles off, East-wards. Towards the evening we were driven almost into the Chanel, between the shore of Asia, and the Isle Scio: So that we were forced to make a great board, to double the Scoglio Venetico, near to which we passed. On Sunday Morning we discovered Scyros, and the little Isle Caloiro; which some (mistaken) take to be Giaros, now called Joura, as before. When one discovereth this Island a far off, one would think it to be the Sails of a Ship. At Night the wind coming about South-east, we passed between the Scoglio Pisara, and the Isle Scio. The wind continuing yet favourable, we left Metelin the Ancient Lesbos on the Right-hand. On Monday a good fresh gale rising with the Sun, carried us by Night in sight of Tenedos: Where two of our Ships, the Jove Fulminante and the Fortunetta, being better Sailers, cast Anchor; whilst we were that Night becalmed. The Seventeenth the North-wind rose again; inasmuch that our Ship was forced to make two great boards to get under the covert of Tenedos, towards the Southern end in the Chanel, between it and the Country of Troy. Here we had so little shelter from the wind, that we were forced to cast out two Anchors to resist the stream; and the wind by this time was so high, that it endangered the Mast, and rent one of the Sails before it could be furled.

But before we proceed any further, I will give you an account of some other Islands in the Archipelago, which we passed by, and such other particulars, as we learned from our Sea-men.

But of Samos, Nicaria, and Patmos, I shall say nothing since Joseph Georgirenes, Archbishop of Samos, hath lately given the World an ample account thereof, Translated out of the Vulgar Greek, by a Learned Divine into English; to whom I refer my Reader.

Scio, Anciently Chios, is one of the noblest Islands in the Archipelago: It lieth near the Asian shore between Smyrna and Ephesus, is well Inhabited, and Fruitful; having one good City, and about a dozen, or fifteen Villages. They cultivate the Mastick, and Turpentine Trees, and make great advantage of both of them, their Gums being much valued all over Europe. The description of both Trees you may see in Gerard, Page 1432. they both grow in the Southern parts of France, but produce no Gum there, this place is renowned at present for good Wine, and handsom Women, and those very kind. The description you may see at large in Mr. Sands, who was so fortunate as to see it. They make there also some coarse Damasques; which they send into Barbarie: The Island hath a very good Harbour, and a good Fort;

LESBOS.

where the Grand Signior keepeth a Garrison. It hath a bold shore round about it; but as to its Circumference I know not how to give my judgment, having had no information in that particular; and Authors disagreeing: For my Companion setteth it down about Sixty Miles; Pietro della Valle Ninety; and our Country-man, Mr. *Sunds*, precisely Sixscore and five Miles. It looketh very high, and Mountainous from Sea, and sends down most prodigious gusts of wind, as I experienced returning from Smyrna. Of Lesbos likewise he hath given a good description; for it is much bigger then Scio, and hath plenty of Corn, Wine, and Cattle: Of the milk of which they make much Butter and Cheese, but have little Trade. Each of these Islands pay Eighteen Thousand pieces of Eight a year Carraeth to the Grand Signior. Those that gather it at Scio make the heirs, three years after the death of their Friends, pay it. They say also when a Greek changeth his habitation, they make him pay a double Pole-Money; one in the Country he left, and another in that where he cometh to live; unless they avoid it by some Artifice, as by concealing their native place, and true Name. Naxia payeth Six Thousand Dollers, Milo Three Thousand, Paros and Aule as much: Scyros Two Thousand, Zea Seventeen Hundred for Carraeth, and for Tenth's Two Thousand Five Hundred: Andros Four Thousand Five Hundred, Carraeth, and Six Thousand Eight Hundred for Tenth's. Negropont, which is the greatest Island in the Archipelago, payeth a Hundred Thousand Dollers for all its priviledges. The tenth's are paid to the Beyes and Vayvodes; who are obliged out of them to keep a certain number of Gallies, without any expence to the Grand Signior. Smyrna maintains two Gallies, Naxia, Meteline, Samos, and Andros, each of them one: Scio two, Micon, and Seriphio one; and so the rest in proportion to their Abilities.

But to return to our Vessel at Tenedos. This Island is about four or five Miles from the shore of Asia, about Twenty Miles in Circuit, and fruitful in Corn and Wine, especially Muskatels; great part of which is carried to Constantinople. It hath a Town and a Castle, which lieth on the North-end of it; but regarding the Promontory, Sigæum, towards the East, now called Janizzari, by the Turks, it was taken by the Venetians in the War of Candia, and retaken by the Turks by means of a good round Sum of Money, given to the Treacherous Governour. Near this place was a famous Sea-fight, fought betwixt the Venetians and Turks, with great loss on both sides, though the Victory remained to the Venetians.

TROY.

From our Ship at the South-end of Tenedos, we discovered the top of that famous Mountain Ida, and in the same line, upon the Asian shore, vast Ruins of a City; which we took to be the so much celebrated Troy; and therefore we longed very much to see it, nor had we therein our desires frustrated. For, Friday the Twentieth of August, the wind holding still contrary or calm, both Wood and Water was wanting to our Vessel; and therefore the long Boat being sent ashore for recruits, we closed with that opportunity of seeing the Valiant Trojans Country. We landed in a plain about three Miles North of those Ruins, which we saw from our Ship; where digging in

in the sand (I suppose the hidden Chanel of some rivulet) the Sea met found fresh water. This plain is in some places tilled, and in some places neglected: It beareth Corn, Cotton, and Sefami (of which they make Oyl). Cucumbers and Melons of several kinds, as Water-Melons, which the Italians call Anguria, and another kind, which they here call Zucchi. I saw also in many places neglected, Fig-trees and Almond-trees, with Fruit upon them. Here groweth also abundance of Oaks, whereof I never saw any of the kind in England. It agreeth something with the description Gerard giveth of the Cerris Majore Glande, or the Holme-Oak with great Acorns; but not well with his Figure. It groweth to a large well proportion'd Tree, with a fair top and large branches; but whether it is good Timber, or no, I know not; Its small twigs bear a fair leaf, above as long again as broad, broad at the bottom and ending in a sharp point, flipped about the edges with deep sharp-pointed teeth, like a great saw, and of an Ash-colour, somewhat downy. It beareth an Acorn twice as big as our ordinary Oaks; which cometh out of a deep cup, that covereth half the length of it. It is rough on the outside, with a long, flat, and heavy substance; which before the Acorn appeareth, is like to those great excrescences, that sometimes are seen in the spring upon our young sappy Oaks.

In this walk I saw other curious Plants, as 1. *Tragacantha*, out of which Gumme Dragon issueth in some places: 2. *Pastinaca Echinifera*, Fabij Columni: 3. *Jacea Lutea*, Capite Spinoso: 4. *Tartoneirena Massiliensis*, of two kinds, Longifolio & Latifolio: 5. *Papaver Caniculatum*, horned Poppies, whose Flower is black at the bottom, somewhat higher, of a deep red, and by degrees end in a Golden Colour: 6. *Pancreasium* in Flower: 7. *Verbascum Marinum*, laciniatis Folijs. So that I cannot with Mr. Sandt, call this barren ground, but neglected: With these curiosities I entertained my self whilst the rest of our Company diverted themselves with the game they found in great plenty there; as Hares, red Partridges, Quails, Turkeys, and a Bird about the bigness of a Thrush, the head and breast of a bright yellowish colour, the back and wings of a greenish grey, like a green Finch, the beak and head formed like a Thrush, and as fat as Hortulans in France and Italie, and our Wheat-ears in England. Another kind, not much bigger, but shaped like a Bittern, with a long bill, long legs and claws; a crest of long Feathers on the Crown, and of a speckled colour like an Hawke.

When we came near to this ruined City, we saw abundance of broken Pillars of Marble and others, parts of Walls and Foundations along the shore, none standing upright, nor whole, but lying on the ground, and many a good way in the Sea, scaled by the weather, and eaten by the Salt-winds, that come from thence. A little further is the mole of a Port yet remaining, with a large and thick wall on the shore; which doubtless was beautified with those many Marble Pillars, that are now broken down all along under it: The mouth is now stopped up with sand, and remaineth very shallow. I cannot with my Companion, say, That this was the Port of Troy, so famous in Antiquity; nor yet this City that Ilium, or Troy, whose Wars have

been so Celebrated by the Unimitable Homer and Virgil; nor the Antiquities there remaining to be of any elder date then the Romans; although Bellonius is confident of it, and Petró della Valle, so wonderfully pleased himself with the thoughts of it, that he fancied every great Tree a Hector, or Achilles, or an Æneas, and all the Briers, and Bushes, that pricked his shins, their Armies; and could not forbear crying out, *Hic Dolopum manus, hic sevens tendebat Achilles; Classibus hic locus, hic acies certare solebant.* But rather that modern Ilium Strabo calleth of his time; which from a Village of the Trojans was begun to be Built by Alexander the great, and was finished by Lysimachus, and called Alexandria; afterwards made a Roman Colonie, and enriched with many priviledges. This our worthy Country-man, Mr. Sands, hath remarked, and discoursed of at large, having, I believe, followed Strabo for his guide. But to proceed:

A little above this Port are several Marble Tombs, some with the head of Apollo on them, and others with Bucklers; but I saw none here with Inscriptions. Monsieur Spon observed, that they were of the shape of those Roman Tombs at Arles in France; and therefore with all likelihood we judged them to be such, and not of the Ancient Trojans, as Petró della Valle phansieth. More South of the Port are two Pillars, lying upon the ground, of thirty Foot in length apiece; and another broken in three pieces, thirty five Foot, as Monsieur Spon Measured them; and the Diameter of this last, four Foot and nine Inches, of Granate Marble of Egypt. The Grand Signior hath had a great many Pillars carried from hence, to Build the New Mosque of the Sultane Mother. Going yet a little further along the shore we passed by some Ruins, that we supposed might have been an Aqueduct, to bring water to the Port. Some distance yet forward brought us to a Chancel, or Valley, which is long, streight, and deep, and undoubtedly made by Art; perhaps to let in the Sea, for Boats to come to the City. But it is now altogether drie. Streight up, beyond this Vallie, a little on the Right hand we came to abundance of considerable Ruins, which evidently discover the former greatness of this place. There is a Theater there, the Foundations and Walls of vast Temples and Palaces, with Arches above, and Vaults under ground. There is also part of a little round Temple standing, which hath a curious Marble Cornish within, and hard by three Marble stones, made in the fashion of Altars, or Pedestals, with Inscriptions on them, differing only in the last Letters, as VIC. VII. and VIC. VIII.

DIVI JULI FLAMINI

G. ANTONIO M. F.

VOLT. RVFO FLAMINI

DIVI AUG. COL. CL. APRENS

ET COL. LUL. PHILIPPENS

FORUNDEM ET PRINCIPI ITEM

COL. IVL. PARIANAE TRIB

MILIT. COH. XXXI. VOLUN

TAPIOR. TRIB. MIL. LEG. XII.

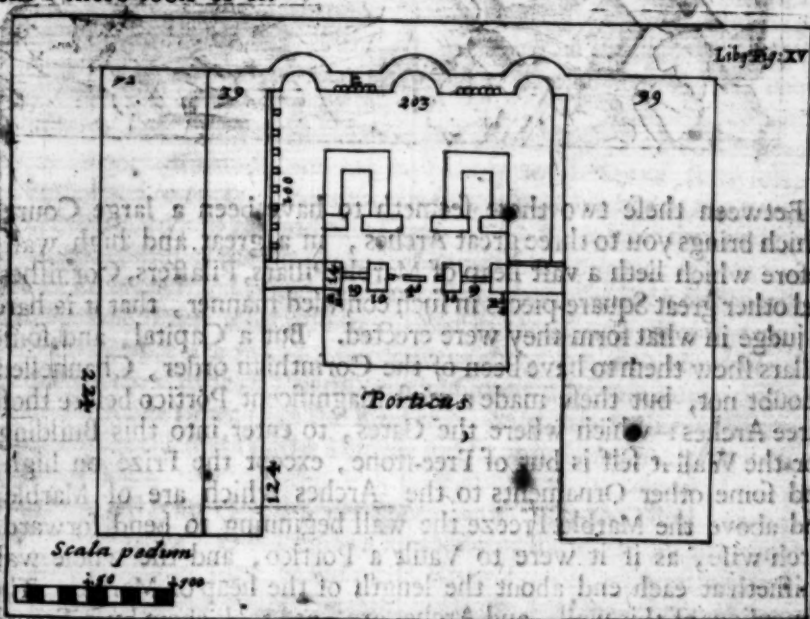
GEM. PRAEF. EQUIT. ALAEI

SCVBVLORVM VIC. VII.

They

They were erected in honour of Caius, Antonius, Rufus, Son of Marcus, of the Tribe Voltinia, Priest to Julius and Augustus Cæsar, chief of the Colonie of Apræs, of Claudius, of Philippi, of Julius; as likewise of the Parthian Colonie of Julius, the first two Cities of Thrace, and the last upon the Hellespont, a Tribune of the Militia of the XXXII. Cohort of Voluntiers, Commander of the XIII. Legion, called Gemina, and Captain of the first Wing of Horse of the Scibuli. Who these Scibuli were I know not; whether a People, or a kind of Militia. Nor is the last line of every one of them easily understood. Monsieur Spon thinketh, that VIC. VII. VIC. VIII. VIC. IX. upon each of them, may signifie Vicus Septimus, Vicus Octavus, &c. The Seventh, Eighth, or Ninth streets, in which these Statues were set up in imitation of the streets, and quarters of Rome, to which it was a Colony, planted by Augustus; who restored it again, as appeareth by many Medals; which shew it to have taken the name of Colonia Augusti Troas from him.

From the Sea shore there is a very easy ascent unto the top of the hill; which is not high, but crowned with the Ruins of a most stately Building. What it hath been, whether Castle, Temple or Christian Church, is hard to determin: Which because none (that I have seen) hath yet done, I will endeavour to describe, according to the dimensions I there took of it.



The whole length is about Four Hundred and thirteen Foot, from North, to South; the breadth from East to West, Two Hundred Twenty Four. The chief Front looked towards the West: where at the entrance you leave two Wings of Foundations, one on the Right-hand, and the other on the Left, of equal length, and parallel to each other. That on the Left-hand is divided into two oblongs: Whereof that which is outmost, Northward, is Twenty four paces wide,

wide, or Seventy four Foot; and hath meerly the Foundations of the out-walls remaining, and plain ground within. The next is Thirteen paces wide, or Thirty nine Foot, and is the greatest part of it Vaulted and Arched underground. The other wing on the Left hand is of equal length, and Thirty three paces, or Ninety nine Foot in breadth. This hath nothing, but the Foundations of the Walls remaining, and plain ground within.



Between these two there seemeth to have been a large Court; which brings you to three great Arches, in a great and high wall; before which lieth a vast heap of Marble Pillars, Pilasters, Cornishes, and other great Square-pieces in such confused manner, that it is hard to judge in what form they were erected. But a Capital, and some Pillars shew them to have been of the Corinthian order, Channelled. I doubt not, but these made a most Magnificent Portico before those three Arches; which were the Gates, to enter into this Building. For the Wall it self is but of Free-stone, except the Frize on high, and some other Ornaments to the Arches which are of Marble; and above the Marble Freeze the wall beginning to bend forward, Arch-wise, as if it were to Vault a Portico, and the whole wall finisheth at each end about the length of the heap of Marble. The dimensions of this wall, and Arches are, as I took them by a French Foot (which differeth from ours but three parts of an hundred.) The middle Arch is Forty foot wide, and hath been walled up of the same stone and work; all to two little doors at each side. The two little Arches, on each hand of it, are Nineteen foot wide apiece, and filled up with stones, so that there is no entrance by them. The distance between the Arches is Ten foot; the distance from Arch to each Corner end is Eleven and an half. The Front is thick Fourteen foot. So that I judge the Portico was a Hundred and Twenty foot long,

long, and about the breadth, that the great Arch is wide; which is Forty foot. Whose Vault was sustained within by those three Arches yet remaining, and without towards the Court by those Corinthian Pillars of White Marble, now lying in a heap before the Arches; which without doubt must have had a wonderful effect upon the Eyes of the beholders.

Where the wall of the Arches finish, begin the Foundations of another wall, on each hand, in a streight line of the same breadth, and reacheth about Forty one foot to the other Foundations I first mentioned; so that the whole of the Front within the Court is Two Hundred and three foot. Entering at the middle Gate, or Arch, presently you meet another Arch, which is low, and therefore (perhaps) was only an entrance to a Vault beneath. Going yet further you leave two square Foundations on each hand, and have before you, in the wall opposite to the Front, a great Arched Niche, a Hundred foot from the great entrance; and another about the same bigness on each side of it, opposite to the two walls, at each side of the Portico; with half a dozen small Niches between, on both sides of the great one. From the Northern Niche beginneth the Northern Wall, full of little Arches, as you may see in that I have endeavour'd to delineate.

The form of this Building would make me believe, that it hath bin a Christian Church; did not the Ancient Beauty of the Corinthian work in Marble on the Front forbid me. For in the Ancient Churches of Greece are every where seen a Portico, or Pronaos, before the entrance into the body of the Church; where the Catechumeni, or those which were not yet fully instructed in the Faith, or Penitents, who were not admitted into the more holy mysteries of Religion, were permitted to enter. Besides, the three great Niches at the East side, are not unlike to the end of a Greek Church: where that on the Right-hand resembles the Prothesis: the middle, the place where the holy Table used to stand: and the third, that where the holy Garments used to be laid. But it is also true, that in Heathen Temples many times such Niches are found, for Statues to be set in. However I believe it not the Castle of Priam, as the Country People now call it; nor of any earlier times than the Romans. Methinks, that it something resembles the form of the Temple of Diana at Ephesus; of which more hereafter.

From this hill is an easie descent every way. To the West, about two Miles is the Sea: Eastward is a large plain, stretched out between this hill and Mount Ida; which the River Simois watereth, and where in all probability stood the Ancient Ilium, unseen by any of our Company, we not going so far that way; but proved by Mr. Sands at large. Northward is a descent into a small plain; which then riseth again to another hill, making the Ancient Promontorium Sigaeum, now Capo Janizzari, entering the Hellespont about six, or eight Miles distant from the hill above mentioned.

The day ending sooner than our curiosity, we made hast to return to our Boat. In the way we stayed to drink at a well, about a Hundred paces from the shore, not above a Bow shot North of the Ancient Port I before spoke of. The water of it is very good, But that

that they carried to the Vessel from the hidden Chanel, about two Miles more Northward, prov'd not so.

The twenty third of the same Month, after some days boarding against the wind, in sight of the Fort of Tenedos, (which I observed to have little strength either of Nature or Art, having only one Tower, furnished with about Fifteen pieces of Cannon) we came and dropped Anchor, near Capo Janizzari, before a Village called yet by the Greeks Troas. This Cape formerly had a Town called Sigæum; whence that Cape, entring the mouth of the Hellespont, was denominated. Here on the shore are two very good Fountains; from which our Vessel furnished themselves with water, and from the Town with Provisions, which are very cheap; especially Beans for Sea-men. Of Poultry, we had Fifteen fat Pullets for a Doller, which is less than a Groat apiece; and Eggs at least a dozen for a Penny; and Melons, of many sorts are so plentiful, that they sell them for any thing they can get. The Inhabitants are all Greeks, who live by their labour, and the fruit of the ground: Which consists in Corn, Wine, Saffron, Figs, Mellons, Almonds, and other Fruits. The Village may contain two or three hundred Families. The French piece of Money of five pence value, called in Turkey a Timin, is very current Money every where, and there is worth Fourteen Aspers. But the Asper is but small, and will not pass at Constantinople.

IMBROS. Saturday, the twenty seventh of August, we set Sail, and the same evening dropped Anchor on the South-side of Imbros, to gain wind. This Island is a little bigger then Tenedos, from which it lieth North. It hath four Villages; of which the Principal is Imbros, guarded by a Fort: It lieth high, and is Mountainous, covered with woods, which are for the most part a kind of wild Pear-tree, and are well stored with game; as Hares, Rabbits, and abundance of Wild Boars; of which the Flemish Gentleman killed with his Dog and Gun, in two hours time a Boar and Sow, with four of their Pigs. But the pleasure cost him dear; for he was left behind on the Island; the chief Commander hoisting Sail sooner than was expected; yet the Captain being so kind to leave his Skiff, and four Sea-men to wait for him, they found us at Anchor within the Castles, after two days time and much danger by weather, and the Current still running very strong out of the mouth of the Hellespont. Monsieur Spon and I were almost in as bad a fear: For from the top of the Mountain, which we ascended to view the Island, we soon saw our Ships under Sail; and notwithstanding all the speed we could make down, had almost lost the opportunity of returning to them. Nevertheless we observed that these Mountains had many pleasant Vallies between them, well tilled, and divided into Corn-fields: And many pleasant springs of excellent water, which falling, by many easie descents from the Rocks, make, as they pass, several pleasant little ponds to Bath in, under the shade of Fig-trees, Wild-Vines, Agnus Castus, and Oleander-trees.

HELLES- PONT. The twenty ninth, Sunday evening, we came with a side-wind to the mouth of the Hellespont, and in the Morning entred it, saluting the New Castles, placed on each side of the mouth, whose strength consists only in their great Guns, so mounted, that they can do execution between

between wind and water. We gave them seven Guns, and they answered with one loaded, as the Turks still do: We returned thanks with five: for at Sea they still use an odd number in saluting; by which they signifie that they are Friends. I believe these new Castles were not Built in Mr. *Sand's* time, because he maketh no mention of them. That on Asia side is seen from Troas, whence it lieth not above two Miles, just within the Promontory *Sigaeum*, or *Capo Janizzari*, upon a flat ground. The other just within the opposite Promontory of the Thracian *Chersonesus*, on the side of a hill, with round Towers after the old fashion, and several ascents: The mouth lieth West, a little inclining to the North; and hath a reach, that continueth so about seven, or eight Miles within; and then, some two or three Miles, before ye come at the *Dardanelli*, or old Castles (called so now in opposition to the new) it turneth Northward, towards the *Propontis*.

As we entred in we passed very near a bank on the North shore, and dropped Anchor so near another about three or four Miles within, on the South-side of the Chanel, that we were forced to weigh again, to get more depth and better moorage; otherwise the Wind and Current would soon have driven us upon it. For it always setteth outward into the Archipelago with a strong Current. This Chanel hath been famous in History, and hath often changed name. For besides the name of *Hellespont*, or *Sea of Hellas*, Daughter of *Athamas* King of *Thebes*, drowned in passing it, when she fled from the snares of her Step-mother, *Ino*, it was also called the streights of *Cestos* and *Abydos*, two Cities Built on each side of its banks, opposite to each other, and famous for the Amours of *Hero* and *Leander* represented in some Medels of those parts. And in these latter times it is sometimes called the *Dardanelli*; which I believe, properly belonged to that they now call Old Castles; and by the Italians *Labocca di Constantinopoli*; by us the Chanel, or Streight, of Constantinople.

The North-wind still continuing, as it sometimes doth in the Summer time two Months together, we could not get beyond this reach; and being tired with many days waiting for better weather, we resolved to go ashore, to a Village hard by on the Asian Continent, there to take Horses, or some other means to carry us to the Old Castles; where we might get Boats for our passage to Constantinople. This Monsieur *Spon* took up no him, whilst I staid aboard to see all things in a readiness to part. But he not returning the next Morning, I went my self ashore to see what was the matter: And was carried to a Greeks house, where he Lodged with the Bishop of *Micone*, and *Seriphus*; who went ashore with the same design with us. I found them at breakfast on Grapes, Figs, Honey-combs, Eggs, Cheese, and Water-Mellons; for the Bishop, being a Caloyer (as they all are) never eateth any Flesh.

This Village is called *Kainourio Chorio* or New-town, consisting of about two hundred houses, all Greeks. It stands very pleasantly among Vineyards, and Almond-trees (Wine and Almonds being here extream cheap) and a kind of *Junba*, whose leaves shine like silver, and are long in shape, springing out from long, and tender branches like a willow; and yielding fruit, like in shape and colour to other

Jujubs, but of a more mealy-tast, perhaps, because they were over-ripe. The branches grow ordinarily upon a thick-poled trunk, like a willow: I have seen another kind of these, about Smyrna, with a broader leaf, of the like silver-colour, resembling *Portulaca Arbore-scens*, where they grow wild in the hedges.

But here we could get neither Horses, nor Boat. Wherefore Monsieur Spon had provided each of us a conceited Chariot, or, to tell the truth, a Cart. The Carriage was wreathed round with wicker, the better to hold the Fruits they bring out of the fields; drawn upon two Wheels, without Spokes, of one solid piece of wood; and instead of Flanders Mares, by a pair of Boufaleaus, which marched in great state upon the Grand-pas. But they brought us to the Old Castles in as many hours as Miles, which I believe was seven or eight. The Consul for the English, Dutch and Genoeses, called Ezechiel Ruser, met us by the way, and very civilly offered to provide us accommodations, either at his own, or his Friends house; which we were glad to accept of; and being better mounted than we, did as he had promised, and provided us Lodgings at his Friends, Abraham Corser's house, Consul for the Venetians; both Jews, but very civil persons.

This Castle is now called the Old Castle of Natolia, and the other the Old Castle of Romelia, as they now call the Continents of Greece and Asia. But were formerly called the Dardanelli: That of Natolia may contain two or three Thousand Souls. We expected, that they should have been better fortified, being places so considerable for the guard of Constantinople. But they are nothing so in effect; having only two or three round Gothick Bastions apiece: This of Natolia is situated upon a plain, low ground; the other upon the side of an hill, within Cannon shot of each other, no ways tenable by land. My Companion and I were of opinion, that these were not the Ancient Sestos and Abydos, so famous for the Amours of Hero and Leander: Because it is neither the narrowest place of these Streights, nor yet could we find any Marke of Antiquity for it. But at a place much narrower, which we passed, about three or four Miles further Northward, we found considerable Ruins on the shore of Natolia. This confirmed us in our opinion, and that the Dardanelli were Built after the Ruine of those places. But having since consulted Strabo, I am of opinion, that the City, Dardanus, was thereabouts; and that thence came the corrupted, modern, name of Dardanelli, applied to both Castles. For in Strabo's order Dardanus followeth Abydos; although his distance seemeth to differ from our remark; in which, without I had taken a more exact measure, I would give way to Strabo; who maketh it seventy Stadia, or about eight Miles.

After this we hired a Boat, about the bigness of a small Barge, for ten Dollers, to bring us to Constantinople, and parted from the Castles, accompanied, as the day before, with the Bishop of Mitone, and an Italian Gentleman of Millain; being sometimes rowed, and sometimes drawn by our Water-men against the stream: which still setteth onward, though Petro della Valle seemeth to make it run both ways. The Current is indeed stronger, when the North-wind blows, then when the South, or when it is a calm; but still it cometh

cometh out of the Black-Sea by the Bosphorus, into the Mare Marmora, and thence into the Archipelago, as they now call the Euxin, Propontis, and Aegean Seas. After awhile we came to that place, which we suppose to be the true, Ancient Abydos, and there crossed the streight, about two Miles over, to the European shore; whence the Mariners, rowing all Night, brought us by break of day to Gallipoli.

Gallipoli is a large City, Situated at the mouth of the Propontis, in the Thracian Chersonellus, called of old by Strabo, Callipolis, not just opposite to Lampacus, (as some say) but some Miles more Northward. It is almost an Island, having to the North and South two Bays for Gallies and Boats; and I judge that Ships may ride in the Southern most safe; though near the Current. On the shore are some old dry Stations for Gallies; The Town looketh better from without, then within; as do most of the Towns in Turkey. For the Mosques (or Churches) and Bazestans, (or places of Traffick) have their high Cupuloes covered with Lead; which with the Minarets (or high slender Steeples, from whence they sound out their shrill Voices instead of Bells, at their times of Prayer) and the goodly tall Cypress mixt among the houses, make a very pleasant prospect. But the houses are inconsiderable, and low, Built generally of Wood and Earth; the Streets narrow, and sometimes covered with Wood to keep off the Sun. The Town is not walled, no more then most of the Cities, or Towns in Turkey; except some Frontier Towns: But they say it is about six Miles about. At our arrival we were saluted with the news, that the Plague was in the Town, and much more at Constantinople; which is no great Noveltie in Turkey, being seldom, or never free. So we thought we had as good begin here to accustome our selves to its company: But with all care, putting our confidence in the great preserver of Mankind.

This place did not seem at all populous, considering the bigness; whether because of the Plague, or not, I am not certain; nevertheless they reckon the number of the Inhabitants, to be Twelve Thousand Turks, Four or Five Thousand Greeks, and as many Jews. The Bezeftan is the only thing worth seeing here; being Built Square, with six Cupuloes covered with Lead. We lodged in an open place, by the Southern harbour; being unwilling to venture our selves, where we knew no body, especially when the place was so infected. But had the Italian Consul (who was a Frier of the order of Saint Francis) been in Town, at his little Convent, of him we might have hoped for directions to better accommodation. This place hath the reputation of the best Water-Melons in those parts; and we had as many as we would for nothing; there lying great heaps of them neglected, in the place where we Lodged. There remain small marks of its Antiquity, and not much of its fame in Ancient Authors. On shore, by the Southern Port, lieth a Frize of Marble, very well wrought; and we found in the Town a small Inscription, where the name of one Theodotus and Bitana, Daughter of Anticles is mentioned.

ΠΑΝΤΑ ΘΕΟΔΩΤΟΥ
ΤΗΝ ΘΥΓΑΤΕΡΑ
ΒΑΤΑΝΑΝ ΑΝΤΙΚΛΕΟΥΣ

LAMPACO.

We hoped to find somewhat more considerable at Lampaco; which is on the opposite side of the streight, on the Asian shore, something more to the Southward: And therefore, the wind being contrary for our proceeding forward, we took a bigger Beat and crossed over, notwithstanding a strong wind, that from the Propontis brought such foaming billows, as often was like to return our little Vessel.

Lampacus, now called Lampaco, hath lost the advantage it had in Strabo's time of Callipoli; being now but a small Town inhabited by Turks, and some Greeks. Strabo counted the streight about five Miles over; and I believe it is not much more or less. Lampacus was one of the Towns Xerxes gave to Themistocles: Magnasia was for his Bread, Myuns for his Meat, and this for his Wine. And it hath yet indeed abundance of fine Vineyards all about it, especially on the South parts, well hedged with Pomegranate Trees. In this place the God Priapus, was worshipped before any of the rest, as Pausanias affirmeth: And was more Anciently called Petyusa. It had a good harbour, and was counted Twenty one Miles [or 170 *Stadia*] from Abydos: It now consists of about Two Hundred houses, and hath a fine Mosque; whose Portick is supported by Red Marble Pillars. It was formerly (they say) a Christian Church as they well prove by the Crosses that yet remain, carved on the Capitals of the Pillars. Entering into the Coffee-house, we met with one that could speak a little Italian, and was so kind, as for our Money to shew us the Town; and indeed shewed us many Inscriptions. The best were in the Garden of a Turk, called Achmet, Aga, Tchelebi.

The first is a Dedication of a Statue to Julia Augusta, complemented with the Titles of Vesta and new Ceres, by the Corporation; but the Cost of both the Basis and setting up was done at the proper Charge of Dionisius, Son of Apollonotimus, overseer of the decent distribution of the Coronets Priest of the Emperours and Coronet-bearer of all their Family, the second time Treasurer of the Senate.

ΙΟΥΛΙΑΝ ΣΕΒΑΣΤΗΝ
ΕΣΤΙΑΝ. ΝΕΑΝ ΔΕΜΗ
ΤΡΑ. Η ΓΕΡΟΥΣΙΑ ΤΟ ΔΕ
ΕΙΣ ΤΟ ΑΓΑΛΜΑ ΚΑΙ ΤΗΝ ΒΑ
ΣΙΝ. ΚΑΛ ΤΗΝ ΑΝΑΣΤΑΣΙΝ ΑΥ
ΤΟΥ ΔΑΠΑΝΗΜΑ ΠΟΙΗΣΑΜΕ
ΝΟΥ ΕΚ ΤΩΝ ΙΔΙΩΝ ΥΠΕΡ ΤΗΣ
ΒΙΣ ΤΟΥΣ ΣΤΕΦΑΝΟΥΣ ΕΥ
ΣΕΒΙΑΣ ΤΟΥ ΙΕΡΕΩΣ ΤΩΝ
ΣΕΒΑΣΤΩΝ ΚΑΙ ΣΤΕΦΑΝΗΟΡΟΥ
ΤΟΥ ΣΥΜΠΑΝΤΟΣ ΑΥΤΩΝ ΟΙ
ΚΟΤ ΚΑΙ ΤΑΜΙΟΥ ΤΟΤ ΑΗΜΟΤ ΤΟ
ΔΕΥΤΕΡΟΝ

ΔΙΟΝΥΣΙΟΥ
ΤΟΥ ΑΠΟΛΛΩΝΟΤΙΜΟΥ

ΣΤΟΒΑΤΗΡΙΑ ΚΑΜΑΤΑ

The second is the Basis of a Statue erected to the honour of one Cyrus, Son of Apollonius the most excellent chief Physician to the City, erected by the Corporation for his many benefactions to the City, Anointing them splendidly and very sumptuously and bestowing a Thousand Atticks on the Corporation.

Η ΓΕΡΟΥΣΙΑ
ΚΥΡΟΝ. ΑΠΟΛΛΟΝΙΟΥ. ΑΡΧΙΑ
ΤΡΟΝ. ΑΡΙΣΤΟΝ. ΠΟΔΕΙ ΤΗΝ. ΕΠΙ
ΣΗΜΟΝ. ΠΡΟΣ. ΠΟΛΛΟΙΣ. ΕΥΕΡΓΕ
ΤΗΜΑΣΙΝ. ΕΙΣ. ΑΥΤΗΝ. ΑΛΕΙΨΑΝΤΑ
ΛΑΜΠΡΩΣ. ΚΑΙ. ΠΟΛΥΔΑΠΑΝΩΣ. ΚΑΙ
ΑΣΥΝΚΡΙΤΩΣ. ΚΑΙ. ΑΠΟΧΑΡΙΣΑΜΕ
ΝΟΝ ΧΕΙΛΙΑΣ. ΑΤΤΙΚΑΣ. ΤΗ. ΓΕΡΟΥΣΙΑ

Another he shewed us, where he said were formerly many Pillars, and other Marbles dug up; and some other Ruins, which we judged to have been the Ancient Walls of the Town. Another we Copied at a Christians house; who told us, there had been some Vessels of Marble, with Inscriptions on them, found thereabouts in the ground, and are now in the hands of a Turk, though formerly belonging to a Priest, which we could not see; he not being then at home. He also conducted us about a Mile out of Town, through the Vineyards, to the Foundation of an Ancient Temple; where he told us was an Inscription, but we found it not. There lie about it a dozen of Marble Pillars, at the Front, heaped upon one another: of which they confidently tell, that part of these were carried by the Turks to the Town, to Build a Mosque with; but that they were brought back again in the Night by no body knows what means, and that twice after one another.

The Turks here are not so scrupulous, as in many other places; where they dare not plant Vineyards; Wine being forbidden them by their Law. Here they take the liberty of making them boiled Wines for Sorbet; and make Aqua Vita, under the pretence of having Grapes to eat: Of which most of them drink more freely than we do.

We returned in the evening to Gallipoli, with the same wind as in the Morning, and little less danger. The next evening we parted from Gallipoli in the calot, and in the Morning found our selves at Perafte, Thirty Miles forwarder on the Thracian coast. It is a Town PERASTE of about two hundred houses. Here the Aga, or Governour, sent very civilly for us his Son; (having seen the Abbot Charpentier before at the Old Castles: Who went the same way with us;) and entertained us with Coffee, and other Fruits. Here the number of the Turks and Christians are about equal. At a Church we saw the head of a Bacchus defaced, with some other Fragments of Antiquity, here and there upon the ground: But I cannot well guess at the Ancient name of the place; we bought Wine here, for our Voyage, at four Aspers the Oka, (a weight used in Turkey of about Forty two Ounces, as I remember) which is not above Three-half-pence the quart.

Half

HERACLIS-
SA.

Half a dozen Miles further we stopped again, at a Village called Heraclissa, a good large Town on a hill.

About six or seven Miles further, at an other Town, called by the Greeks Myriophyton, and by the Turks Murston, of about two hundred houses, here walking in the streets, we were dashed out of Countenance by the Children; who flocked after Monsieur Spon, making a noise we understood not: which I believe was, by reason Monsieur Spon had put on a pair of Turkish Slippers to his French Sute; which I confess made but a ridiculous show. We therefore returned to our Boats; and there were met by the Sangiac, that governed the place; who seeing us to be Strangers, accosted us very civilly with the little Lingua Franca that he had. He told us, that he had been taken a Slave about three years before, and carried to Malta, by one Captain Daniel of Marseilles, a Pyrate; of whose civility to him he gave great Commendations; and that it was but a little while since he got his liberty, which cost him six hundred Dollers. He was very civil, asked us whether we wanted any Provisions, and after we had taken our leave of him, sent us a Basket of admirable white Grapes, in bunches of a great length, and the Fruit as big as Pigeons Eggs.

CHORA.

Hence, four or five Miles further we came to a large Town, called Chora, situated very pleasantly on a little hill, whose ascent is steep on every side; which separates it, as by a large Trench, from the High-hills that encompass it on all parts, except towards the Sea. From thence parting in the evening, we made about twenty Miles, and found our selves in the morning over against Rodeste. A Town at least as big as Gallipoli, and more populous. It is situated upon the brow of an hill, at the bottom of a Bay, and maketh a goodly shew towards the Sea. We could number ten or twelve Mosques by the Minarets. The Greeks have also they say many Churches there.

RODESTE.

From Rodeste the shore of the Propontis (or mare Marmora) rangeth it self Eastwards. At the opposite Promontorie of this Bay we made a stop; because we saw the weather begin to gather: which made us look for a wind, but from what quarter we knew not; for it was till now calm. This gave me opportunity to search, what Plants this shore produced. Besides several that I had mentioned before in other places, I found a sort of Shrub Spurge, which by the Herbalists is named *Esula Rara*, *Atractylis Purpurea*; and one or two more, I have not yet names for.

HERACLEA.

We had not staid here long, but the wind we expected proved a brisk South-wind; which three or four hours before Night brought us thirty Miles over a Gulph to Heraclea. This Town hath a good harbour; whose mouth lieth East of it, turning about so, that it maketh a Peninsula. It bends round in the form of an Amphitheater, and may have about four or five Miles in Circumference. The Town lieth in the Streight, having the Sea on the one side, and the Port on the other; we made hast ashore, to employ what time we had in viewing it; soon discovering it to be a place of great Antiquity by the Foundations of the old walls, especially on the West-side, and towards the Haven; where strewed up and down, we saw abundance of Fragments of Marble Statues,

Statues, Cornishes, Bulls-heads, Wreaths of Plenty, and broken Pillars; and of such are compiled the present Buildings of the Town. Among those we saw some Inscriptions; which we went to Copy, but unfortunately my Comerades, and I both had lost our Pens; a damage in Turkey not easily repaired: For they write with Pens made of Reeds which we could hardly have used. But by better fortune we cast our Eyes upon a Goose wing, lying in the streets, which furnished us again with Pens; and therewith we Copied several good Inscriptions, especially one, where we found the name Perinthus, which this City bare in the time of the first Roman Emperours; it being more Anciently called Heraclea; which it regain'd in the time of the latter Emperours, as Zozimus reporteth, and yet retains the same.

ΑΓΑΘΗ ΤΥΧΗ

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ

Α. ΣΕΠΤΙΜΙΟΝ ΣΕΒΗΡΟΝ

ΕΥΣΕΒΗΝ ΠΕΡΙΝΑΧΑ

ΣΕΒΑΣΤΟΝ ΑΡΑΒΙΚΟΝ

ΑΔΙΑΒΗΝΙΚΟΝ ΠΑΡΟΙΚΟΝ

ΜΕΓΙΣΤΟΝ Η ΒΟΥΛΗ

ΚΑΙ Ο ΔΗΜΟΣ ΤΟΝ

ΝΕΟΚΟΡΟΝ

ΠΕΡΙΝΘΙΟΝ

This Inscription is on the Pedestal of a Statue erected to the honour of the Emperour Severus, whom they had reason to honour as their Benefactor, because he Subdued Byzantium to them; at which he was offended, because that Town had espoused the party of Pescennius Niger against him. Sir John Finch, the Kings Embassadour at Constantinople as we were one day Discourring concerning the Situation of this place, gave us an account of an Inscription, that he found at a Town called Chourly, in the way to Adrianople, erected in honour of the Emperour Herennius Etruscus, by the Perinthians; which being too big to be removed, he was of opinion, that that might be the Ancient Perinthus. But we concluded, that it was rather a Town under the jurisdiction of the Perinthians, as Byzantium was, a great deal further off. For this is not many Miles distant from Heraclea but could not be the Perinthus, because the Ancient Geographers make it a Port as Town Traclea is, but Chotirly an In-land Town. And therefore the reverse of their Coyri was usually a Gally, of which I have a curious Medalion, that my Friend Monsieur Spon helped me to at my return. It hath the Head of the Emperour Septimius Severus on one side, and a Gally on the other, with the Sails hoisted, and these Letters about it ΠΕΡΙΝΘΙΟΝ ΝΕΟΚΟΡΟΝ of the Perinthians Neocorus: But what Neocorus signifies, so often seen in Medals and Inscriptions, hath much puzzled the Antiquaries, and very little satisfaction they yet give. Doctor Bon, a Grecian, now at Venice doth promise the World a Book concerning it.

ΑΓΑΘΗ

ΑΓΑΘΗ ΤΥΧΗ
ΑΤΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ ΤΡΑΙΑΝΟΥ
ΠΑΡΟΙΚΟΤ ΤΙΟΝ ΘΕΟΤ ΝΕΡΟΥΑ ΤΙΩΝΟΝ
ΤΡΑΙΝΟΝ ΑΔΡΙΑΝΟΝ ΣΕΒΑΣΤΟΝ ΔΗΜΑΡΧΙΚΗ
ΕΞΟΥΣΙΑΣ ΤΟΙ ΥΠΑΤΟΝ ΤΟ. Γ

We found here another Inscription of the Emperour, Hadrian, in the Cathedral Church; besides one more in the Town, being only a Sepulchral stone of a Roman. As poor a place as it now is, it is an Archbishops seat; whose Church is one of the best now standing in Turkey: And in times of the Christian Emperours this Metropolitane was one of the three, that with the Patriarch had the privilege of Crowning the Emperour at his Inauguration.

In the Cathedral Church in a little Chappel, at the Right-hand is the Tomb of one of our Country-men, that died here, whilst he was Embassadour from his Majesty of Great Britain, &c. Sir Edward Guitts, written in Greek Characters thus: ΡΟΥΙΣ.

We parted about Midnight in a calm, and about Sun-rising passed Selimbria, which is an Ancient Town, on our Left-hand. It hath now several Mosques, a Bazarne, and several Greek Churches. Afterwards Pivadis, and Great Schecmashe, which lieth in the road between Constantinople, Adrianople, and several more Villages, four or five Miles distant from each other.

All about these parts are the Serraglioos, or Countrey-houses of the great Men among the Turks, (just as it is Ten, or Twenty Miles about London) with their Gardens, Vineyards, and Groves of Cypress-trees. The evening we came to St. Stephano's about nine, or ten Miles from Constantinople; a large Town, and most of the Inhabitants Christians. Here we lay all Night in our Boar; and parting early in the Morning we doubled the Cape of the Bosphorus Thracius; which is about three Miles from the Southern Walls of Constantinople; where we arrived Monday the Thirteenth of September.

The End of the first Book.

THE

T H E
Second BOOK:
 Containing an Account of
CONSTANTINOPLE,
 And the Adjacent Places.

Constantinople being the Chief Seat of the *Ottoman* now, as it was sometime of the *Roman*, and after the Division, of the *Grecian* Empire, hath therefore been still the most frequented of all these Parts, both by Men of Business and Curiosity, and deservedly the City of all others; of which, Travellers have endeavoured to give the most accurate Accounts: In doing whereof, many of them have so well acquitted themselves, that I believe, we have not more exact Surveys of any of our Neighbouring Places in *Europe*, than they have already obliged the World with. Without speaking of *Bellonius*, *Gillius*, *Petro Dellavalle*, *Monfieur Tavernier*, we have enough of our own Country, whose Pains to this Place, and the whole *Turkish* Empire, merit Thanks of all Impartial and Ingenious Men; as *Mr. Sand* many Years since, *Mr. Ryant*, who when Consul to His Majesty at *Smyrna*, published an exact Account of their Policy; and since his Return, other Treatises concerning this Empire: Lastly, *Mr. Smith*, B. D. and Fellow of *Magdalen Colledge* in *Oxford*; whom, especially as to the Topographical Account of this City, I look upon to be the most Exact of any other. Therefore, knew I how to give my particular Remarks entirely separate from what hath been already written, with any satisfactory Coherence, I would spare both my Self, and Reader, the Trouble of any further Account of it, than to let them know by these Observations, That I also have been to see this so celebrated Place. But since that cannot easily be done, and that the Reader, who is desirous to have some Information about this City, as he goes along, may not be disappointed altogether of his Expectation; I shall give some Account of those Things which are there principally remarkable, tho' it be much the same with what is already given by others; which I shall dispatch with all the Brevity that can consist with a due Observance to, and Illustration of such other Remarks of my own, as have not been taken Notice of, so far as I know, by any that have gone before me.

THE NAME.

Constantinople is now vulgarly call'd *Stambol* by the *Turks*, but by the *Greeks* more often *Istambol*, which must needs be a Corruption from the *Greek* by such Unskilfulness of their Language, as I have before observed. Either from *Constantinopolis*, which in Process of Time might be corrupted into *Stambol*, or *Istambol*; or rather from its being call'd, *πόλις καὶ ἀγορὰ*. For the *Turks* hearing the *Greeks* express their going to *Constantinople* by *eis τὴν πόλιν*, which they pronounce *Istin-polin*, and oft-times, for Brevity's sake, *Stinpoli*; might soon ignorantly call it *Istambol*, or *Stambol*, according as either of them came in Vogue first. And therefore, I think theirs is a groundless Fancy, who fetch it from the *Turkish* word *Istamboal*, which signifies a City full of, or abounding in the true Faith; the Name being so apparently of *Greek* original, with a small Variation after the *Turkish* Way, as Mr. *Smith* hath very well observed.

LATITUDE.

Our Modern Geographers, in their Maps, place this City in Forty-three Degrees of Latitude: But Dr. *Covel*, Chaplain to Sir *John Finch*, the English Ambassador, when I was there, assured us, That by many Observations made with the Astrolabe at the Equinoctials, he found it to have only Forty Degrees, and Fifty six Minutes; which agreed also with the Observations of a late *Jesuite*, a good Mathematician, who lived there; and also, that *Adrianople* hath Forty Degrees, and Eighteen Minutes.

SITUATION.

Constantinople is Situate on a *Chersonesus*, which hath the *Propontis* South, the *Bosphorus* East, the Harbour called by *Strabo* *Keras Buxartion*, now *Perami* North, and is joyned to the Continent of *Thrace* Westwards. It is distant from the *Asian* Shore about a League over the *Bosphorus*, and from *Galata* on the Northern side of the Harbour about a Mile.

FIGURE.

It is of a Triangular Figure, two of whose sides, to wit, towards the *Bosphorus*, and the Harbour, are as two Segments of a Circle, bending much inward to each other: The First beginning from the Promontory, called now *St. Demetrio*, whereon *Byzantium* was antiently built, but now the Grand Signior's Seraglio; and running thence South-Eastwards to the Seven Towers, is counted about Five or Six Miles: That towards the Harbour is about Three Miles, and the other joyning to the Continent about Four Miles: So that, it is about Thirteen Miles in Circumference; although they commonly count it Fifteen.

WALLS.

The Walls on Two sides towards the *Bosphorus*, and the Harbour, are built so small a Distance from the Water, that in many Places there is not room to pass between the Square Towers that jet out of it, at equal Distances, and the Sea. They are high, but look very ruinous, and small likelihood have been but little, if at all, repaired since the Time of the *Greek* Emperours; of whom we found several Inscriptions set on high on the Towers, and many places of the Walls, as of *Theophitus*, *Manuel*, *Comnenus*, *Basilus*, *Constantinus*, *Porphyrogennitus*, *Robertus*, and *Joannes Palaeologus*; as you may see in these Inscriptions we there copied.

*At the Seven Towers to-
wards the Bosphorus.*

1.
ΓΥΡΓΟΣ ΘΕΟΦΙΛΟΥ ΕΝ
ΧΡΙΣΤΩ ΑΥΤΟΚΡΑΤΟΡΟΣ

2.
ΓΥΡΓΟΣ ΘΕΟΦΙΛΟΥ ΚΑΙ ΜΙ
ΧΑΗΛ ΠΙΣΤΩΝ ΕΝ ΧΩ
ΑΥΤΟΚΡΑΤΟΡΩΝ

†	ΙΩ ΕΝ ΧΩ ΑΥΤΟ ΚΡΑΤΟΡΟΣ ΠΑΛΑΙΟ ΛΟΓΟΥ
---	---

Towards the Bosphorus.

ΓΑΣΙ ΡΩΜΑΙΟΙΣ ΜΕΓΑΣ ΔΕΣΠΟΤΗΣ ΕΓΕΙΡΕ ΡΩΜΑΝΟΣ
ΝΕΟΝ ΓΑΝΜΕΓΙΣΤΟΝ ΤΟΝΔΕ ΓΥΡΓΟΝ ΕΚ ΒΑΘΡΩ

Ibid.

ΓΥΡΓΟΣ ΒΑΣΙΛΕΟΥ ΚΑΙ ΚΟΝΣΤΑΝΤΙΝΟΥ ΠΙΣΤΩΝ ΕΝ ΧΩ
ΑΥΤΟΚΡΑΤΟΡΩΝ ΕΤΣΕΒΕΙΣ ΒΑΣΕΙΛΕΙΣ ΡΩΜΕΩΝ

Ibid.

ΑΝΕΚΑΙΝΕΣΘΗ ΕΠΙ ΜΑΝΟΥΗΛ ΤΟΥ ΦΙΛΟΧΥ ΒΑΣΙΛΕΙΟΣ ΡΩ-
ΜΕΙΟΥ ΤΙΟΥ ΕΝ ΝΗΚΑΙ ΑΥΤΟΚΡΑΤΟΡΟΣ ΡΩΜΑΙΩΝ ΤΟΥ
ΚΟΜΝΗΝΟΥ ΕΝ ΕΤΕΙ ΦΚΟΜΒ

Ibid. Near the Seraglio.

ΟΝΤΗΣ ΘΑΛΑΣΣΗΣ ΘΡΑΤΣΜΟΣ ΜΑΚΡΩ ΧΡΩΝΩ ΚΑΙΔΩΝΙ
ΡΟΛΛΩ ΚΑΙ ΕΦΟΔΡΩ ΠΕΓΝΥΜΕΝΗ ΕΓΕΣΕΙΝ ΚΑΘΗΝΑΓΚΑ-
ΣΕ ΓΥΡΓΟΝ ΕΚ ΒΑΘΡΩΝ ΒΑΣΙΛΕΙΟΣ ΗΓΕΙΡΕ ΕΤΣΕΒΗΣ Α-
ΝΑΣ

They are built of rough Stone, and here and there patched up
with Brick, being single towards the Sea, but some part towards the
Land double.

There are about Five and Twenty Gates, Seven towards the Pro- GATES
pontis, Seven towards the Land, and Eleven towards the Haven.

Every way from the Sea-side the Land riseth higher, untill it is swel-
led into an indifferent high Hill, which runneth in a Ridge West- PROSPECT
wards; and hath Seven Points higher, and more Perspicuous, than WITHOUT.
the rest, Crowned with very high and beautiful Mosques, which give
a most delightful Prospect to the Beholders at a Distance: So that WHAT
Strangers are commonly swelled with extraordinary high Conceits of WITHIN;
it; but perhaps, no Place in the World deceives their Expectation
more than this; for the Streets are narrow, dark, and steep, compo-
sed of small, low, and ill built Houses, consisting of Wood, Earth, or
at the best, but rough or unhewn Stone. The Private Houses are
but mean and beggarly; it is only the Grand Signior's Palace, the

Mosques, Bagnos, Bazzars, and Kans, that make so splendid a shew at a Distance; of some of which, I will now speak more particularly.

SERAGLIO. So soon as we could Equippe our selves after the Turkish Mode, we were in pain to see the Grand Signior's Palace, whereof we had so splendid a Prospect from *Gallata*; and of which we had heard so great Things by Fame. For from thence its Roofs raised high more by the Advantage of the Ground, than its Numbers of Stories, consisting of a great Number of Cuppaloes, covered with Lead, encompassed with large Gardens, shaded with Cypress-Trees, wonderfully raised our Expectation, at that Distance. The *Turks* call it *Padisba-Seraï*, signifying the Kings or Emperours Palace, *Seraï* signifying any great Building; and from this word, our Western Christians form *Seraglio*, which they appropriate to this Palace. As the whole City, so is That in proportion a kind of a Triangle, washed on two sides by the Sea, and separated from the rest of the City by a high Wall, South, West and South, which may be about Three Miles in Compass. We were conducted by a Street along the Western-Wall, till we came to the Southern-Gate; which hath nothing about it so stately, that all Ambassadors should be denominated from thence Ambassadors at our Lofty Port, as it is still expressed in all Capitulations with the Grand Signior. It is propped up on the Out-side with Two course Marble Pillars, set up with little Art or Ornament, only some old Armour is hung up on the In-side. It leadeth into a long, but narrow Court, lying in no Decent Order: At the Right-hand whereof, are some Buildings, serving for such as are Sick, in the *Seraglio*, to lodge till they are cured. On the Left-hand is a Building, where the meanest Servants are lodged. Beyond that is another Round Building, supposed by some to have been part of *Hagia-Sophia*; but I doubt, the Distance is too great, to have served as a Sacristory to it, as some think. There is now some Arms laid up in it, as we observed, looking into it from a great Wood-stack piled up between it and the *Hagiam-Golams*, or Servants Lodgings. Beyond this is another great Gate, which brings into another large Quadrangle, divided into many Irregular Parters, planted with several sorts of Trees, according as the Wayes to the several Offices direct, having a large Fountain placed in the Middle. This Court is encompassed on this side of the Gate, and the Right-hand, with a fair Portico, sustained by the tall Granate Marble Pillars; whose Capitals, and Bases, are bound with Brass, paved with Marble, and covered with Lead, in many small Cuppaloes. At the Left-hand, some Distance from the Gate, is their Court of Judicature they call the *Divan*; where all Civil and Criminal Causes are tryed by the Vizier, or his Deputy, the *Chaimacham*, assisted by other Lawyers. We were not permitted to go in, but saw them only at a Distance; for none are allowed Entrance, but such as have Business. It joyns to other Buildings, continued up to the Side, opposite to the Gate: whence the Grand Signior can come, when he pleaseth, to a private Window, looking into the *Divan*, to hear the Determinations of Causes, unseen to any present; and, if he observes any Injustice done by his Officers, calls them to an Account for it; which hath many times cost them their Places, and sometimes their Lives, in other Emperours Reigns: but This hath seldom

feldom Resided here long; otherwise from the Sentence of the Vizier, or Chaimacham, there is no Appeal, or other Remedy. The Buildings on the other side, opposite to the Gate, are low built; they seemed, at that distance, only to consist of Wood and Mortar, expressing little of Beauty or Art; the only Ornament is the Roof, built of many small Cuppaloes near together, covered with Lead. On the Right Hand of this Quadrangle, is a Gate that leadeth to a whole Street of Kitchens and Stables, whose Roofs are all covered with Lead, and beautified with Cuppaloes. The Kitchens seem too stately for the Turkish Cookery; whose chief Dish is only Rice, half boyled with a Hen, which they call Pillau. I saw not many fine Horses in the Streets, because the Grand Signior was at *Adrianople*. The inmost Court of the Seraglio, beyond the Third Gate, and the Womens Appartment, is kept Secret, and to Christians inaccessible, except upon extraordinary Occasions. Beyond them, to the point of the Promontory, are the Gardens, which towards the West also, reach up to the great Gate. They speak of Fountains, and great Curiosities in them; but unseen to us. We were carried upon the Top of the Wood-pile, at the West End of that round Building, supposed to belong to Hagia-Sophia; whence we could look over the Wall, into the Gardens: The greatest Ornaments we could discover, were the tall Cypress-Trees; but set in no good Order: And as to Knots, Flowers, and other Delights of that Nature, I could discover none. They speak of an *Egyptian* Obelisk here; which we should have been glad to have seen, but more of the Library, reported to be in the Seraglio; and in that more particularly of *T. Livius*, that is said to be there entire: But we were told, That it could never be found, although vast Sums of Money have been offered to the Bustangi Basha for it.

When we had seen as much as we were permitted, of the *Seraglio*, we returned out by the same way we came; for although there be some other Gates, yet they are not for any ordinarily to pass out and in at, but kept still fast.

Our Curiosity led us, in the next place, to see the great Mosques; MOSQUES; which are indeed very Magnificent, and Splendid. The first, near the Seraglio, is Hagia-Sophia, or Sancta-Sophia; the *Turks* having continued the Name, although they have robbed *God* of the Honour once paid Him by the Christian Worship in that Place: For it was once a most Magnificent Church, built by the Emperour *Justinian*, and dedicated to *Christ*, the Wisdom of *God*, by the Title of *Αγία Σοφία*. On the Western End is a large Portico, the Breadth of the whole Fabrick, which you enter into by the Three great Doors; and is ceil'd with Mosaick Work, containing several Historical Figures out of the Holy Scripture, but somewhat defaced by the *Turks*. This leads into the Church, by Five large Brass Folding-Doors, which is a most Magnificent Fabrick, ceil'd again with Mosaick Work, paved with several sorts of Marble, Porphyry, Serpentine, Jasper, and Figures of Inlaid Work. It is a very great Length, and is crowned towards the East End, with a vast Cuppalo, sustained by four massy Pillars, encrusted as are all the Walls, with a whitish Marble. The great Cuppalo is encompassed by small ones somewhat lower. *St. Peters* at *Rome* may excel this Cuppalo

palo in height, but not in Breadth nor Beauty. Four very tall and slender Steeples, they call Minorets, are placed by the *Turks* about it; one at each end of the Portico, and the rest on each side the Cuppalo, ranging square to each other. But for these Spires they have added, they have taken very much more from it; if it reached formerly, as is thought, to the Seraglio. It is vaulted underneath, which now serveth for a Cistern to receive the Waters from the Aqueducts, whence it is conveyed about the City by Pipes. This is neither kept so well in repair, nor adorned as the other Mosques built by the Sultans: Therefore I will defer to describe its Furniture as a Mosque, till I come to another more Magnificently adorned.

SEPUL-
CHERS.

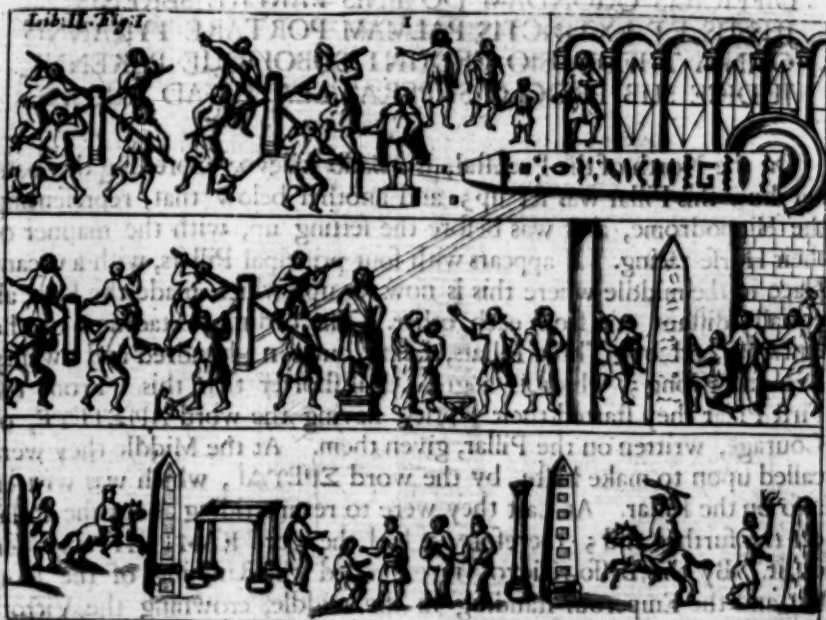
About Hagia-Sophia, some distance from the Outward Gate of the Seraglio, are many of the Sepulchers of the Grand Signiors. They are little square Buildings, of white Marble, and covered with Cuppalo. Within are placed their Tombs, encompassed with a low Rail, or Grate. The Emperour lies in the middle, in a large Chest of Marble, made bigger towards the Head than Feet, covered with a Pall of Silk, and sometimes Embroidered; Wax-Candles stand one at the Head, and another at the Feet, of the bigness of a Mans Leg, and about a Yard long: Their Wives and Children lie about them in Chests of the same Shape, but less according to their Age and Bigness. The Males are distinguished from the Females by a Turbant, set up at the Head of each Tomb; the Females have only a Pall on theirs. Those Children that have been Strangled by the succeeding Emperour, are distinguished from the rest, by a Handkerchief tied about the Staff, holding up the Turbant. These Sepulchers are frequented by poor Men, who have an Alms allowed them for saying Prayers for the Souls of the Deceased, which they number by long strings of Wooden Beads, as big as Musket-Bullets; being placed there, and wound up on great Rolls for that purpose: For not only the *Latines*, but the *Greeks* and *Turks* use Beads in their Prayers; but the Two last tell them over the fastest: For the *Latines* consist of a Circle of different Prayers; but the *Greeks* use only *Κύριε Ελέησον*, *Lord have Mercy upon me*; and the *Turks* either a word in their own Language to the same Effect, or another signifying *God be praised*. We went into Three or Four of these; but the most melancholy Sight, was that of Sultan *Hackmet*, who (they told us) had an Hundred and Twenty Children all destroyed by the succeeding Emperour, in one day, and lie there Buried about him.

CUPRIOULL.

From the Southern-Gate of the Seraglio, and Sancta-Sophia, goeth the fairest and largest Street of the whole City, quite through it Westwards, passing by the Northern-End of the Hippodrome, and so to *Adrianople-Gate*. This Street is adorned with several of the Monuments of the Viziers and Basha's, who have highly merited of the Emperour either in the Wars or Government. Among which, we observed one with the Cuppalo, covered only with a Grate of Wyer; of which we had this Account: That it was of *Mahomet Cupriuli*, Father to the present Vizier, who settled the Government, during the Minority of the present Emperour, very near Destruction, through the Discontents and Factions of the Principal Hagae, and the Mutinies of the Janizaries. Concerning whom, after his Decease, being buried here, and having this

stately

stately Monument of white Marble, covered with Lead, Erected over his Body; the Grand Signior, and Grand Vizer, had this Dream both in the same night; to wit. That *Capriuli* came to them, and earnestly beg'd of them a little Water to refresh him, being in a burning heat: Of this the Grand Signior and Vizer told each other, in the Morning, and thereupon thought fit to consult the Musti, what to do concerning it; who according to their gross Superstition, advised that he should have the Roof of his Sepulcher uncovered, that the Rain might descend on his Body, thereby to quench the Flames tormenting his Soul. And this Remedy the People who smarted under his Oppression, think he had great need of, supposing him to be tormented in the other World, for his Tyrannies and Cruelties committed by him in This.



From Hagia-Sophia, we were Conducted by this great Street, to the place Achmet-dam; which was antiently an Hippodrome, or a place for Horse-racing. It is about Five hundred and fifty ordinary Paces long, and about an Hundred and twenty broad, and was adorned antiently with several excellent Ornaments; of which only Three Pillars remain for me to give you an Account of.

The first is a Pillar of Egyptian Granite Marble, consisting of one Stone about Fifty Foot long, and erected on a Pedestall of Eight or Ten Foot above ground; but how much under, I know not. The Pillar is four square, ending on the Top in a Cone, and is engraven on the four sides with many odd Figures; and therefore hath deservedly obtained the name of the Hieroglyphical Pillar: For those Figures are really the Hieroglyphicks of the Antient Egyptians; to the Interpretation of which, our Modern Learning will not reach. It is probable, this Pillar was brought hither by *Constantine* the Great; who was very diligent

THE HIPPO-
DROME

HIEROGLY-
PHICAL PIL-
LAR.

ligent in Adorning this City, that it might in all things equal Old Rome. But after, by Time, Earthquakes, or other bad Fortune, it was tumbled down; It was again set up in Thirty-two dayes, by the Emperour *Theodosius*, as the Two Inscriptions on the East and West-sides of the Pedestal, the one in Latine, and the other in Greek, informed us.

KIONA TETPAΛEYTON ABI XEONI KEIMENON AXΘOΣ
MOYNOΣ ANASTESE ΘETΔOΣIOΣ BACIΛHTH
TOΛMECAY TPOKAOΣ EPIKEKAE TO KAI TOCOC ECTH
KION HEMOC EN TPIAKONTA ATΩ.

In Latine thus, on the other side:

DIFFICILIS QUONDAM DOMINIS PARERE SERENIS
JUSSUS ET EXTINGTIS PALMAM PORTARE TYRANNIS
OMNIA THEODOSIO CEDUNT SOBOLIQUE PERENNI
JUDICE SUB PROCLO SUPERAS ELATUS AD AURAS

On the North of the Pedestal, is a Basso-relievo, expressing the manner how this Pillar was set up; and another below that, representing the Hippodrome, as it was before the setting up, with the manner of their Horse-racing. It appears with four principal Pillars, with a vacant place in the middle where this is now set up, which made the Feet all equally distant one from each other. The ordinary Stadiums of the Antients had but Three Pillars, being but On: hundred and twenty five paces long; which is a great deal shorter than this. From the First Pillar they started their Horses, having the word *APICTETE*, or Courage, written on the Pillar, given them. At the Middle they were called upon to make haste, by the word *ΣΠΕΤΔΕ*, which was written also on the Pillar. At Last they were to return riding about the Pillar on the further end; therefore, it had the word *KAMPON* engraven on it. By this Basso-relievo, is expressed the Running of the Horses, and the Emperour standing in the middle, crowning the Victor: But what that held up by Four Pillars, and the other single round Pillar were for, we could not conjecture; unless only for Ornament. Higher upon the middle part of the Basis, are other Basso-relieues engraven on the Four sides. On one is the Emperour *Theodosius*, holding a Wreath in his Hand, with a great Croud of Souldiers about him. On another, is represented a great Company, rejoicing with Musick of several sorts. On another, is represented the Emperour, seated on a Throne with his Two Sons, *Honorius* and *Arcadius*, attended on by the rest of his Nobility. But our time would not permit us to design any more than what I have given you.

THE OTHER
PILLAR.

At the Southern End is another square Pillar of white Marble; but composed of many pieces, raised on a Pedestal of the same. The Top is broken off, and the rest looks ready to fall down. There is an inscription on the Basis, which we could not copy, by reason of some Houses built about it, said then to be infected with the Plague: But Mr. *Smith* had the Opportunity to do it, and hath Printed it in his Book after this manner; whence, by his Permission, I will take it.

TO

TO ΤΕΤΡΑΡΑΕΤΡΟΝ ΘΑΥΜΑ ΤΩΝ ΜΕΤΑΡΧΙΩΝ
 ΧΡΟΝΩ ΘΑΡΕΝ ΝΥΝ ΚΟΝΣΤΑΝΤΙΝΟΥ ΔΕΣΠΟΤΗΣ
 Ο ΡΩΜΑΝΟΥ ΠΑΙΣ ΔΟΞΑ ΤΗΣ ΕΚΚΗΣΙΑΣ
 ΚΡΕΙΤΤΟΝ ΝΕΟΥΡΓΕΙ ΤΗΣ ΒΑΣΙΛΕΩΣ
 Ο ΓΑΡ ΚΟΛΟΣΣΟΣ ΘΑΜΒΟΣ ΗΝ ΕΝ ΤΗ ΡΟΔΩ
 ΚΑΙ ΧΑΛΚΟΣ ΟΥΤΟΣ ΘΑΜΒΟΣ ΕΣΤΙΝ ΕΝΘΑΔΕ.

This Square wonder of high things being run to decay by time, was renewed by the Emperour *Constantine*, Son of *Romanus*, the Glory of Scepter-Bearers, excelling the Old Spectacle: For the Wonder Colossus is at *Rhodes*, but this Brazen Wonder is here. Why this is called ΧΑΛΚΟΣ ΘΑΜΒΟΣ, the Brazen Wonder, I cannot imagine; unless the Brazen Pillar, now standing between This, and the Obelisk, should have been sometime set on the Top of this.

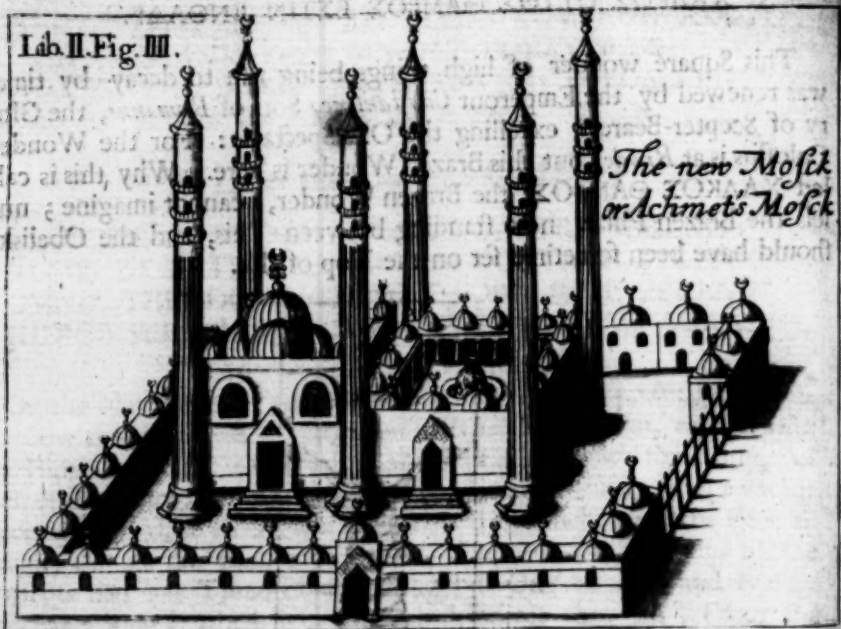


For between these standeth another Pillar of Brass, of about fourteen or fifteen Foot high. It is cast in the form of three Serpents wreathed together until the top, where their three Heads part, and bend outwards, in a Triangular Form; whence some have thought it a *Tripos of Apollo*, others a Charm against Serpents; but what it was more than an Ornament to this place, is uncertain: But certainly, if it stood on top of the other last recited Pillar, it made a wonderful show, and might deserve those swelling Epithetes on the Inscription, which in my Opinion, was so; otherwise, that Inscription agrees not with that Pillar, which consisting only of pieces of Stones masoned together, could not deserve so much praise: To which I may add, this brazen Pillar appears not in the Basso-relievo on the Hieroglyphical Pillar.

BRAZEN
PILLAR.

This Place is now bounded with Houses, and Buildings, on all the four sides; among which, on the West, it hath one side of the Old Seraglio, where the Women of the deceased Emperours are kept re-cluse, till the dayes of their Deaths; or, at least, bestowed on some Favourite *Basha*, of the Succeeding *Sultan*.

Tab. II. Fig. III.

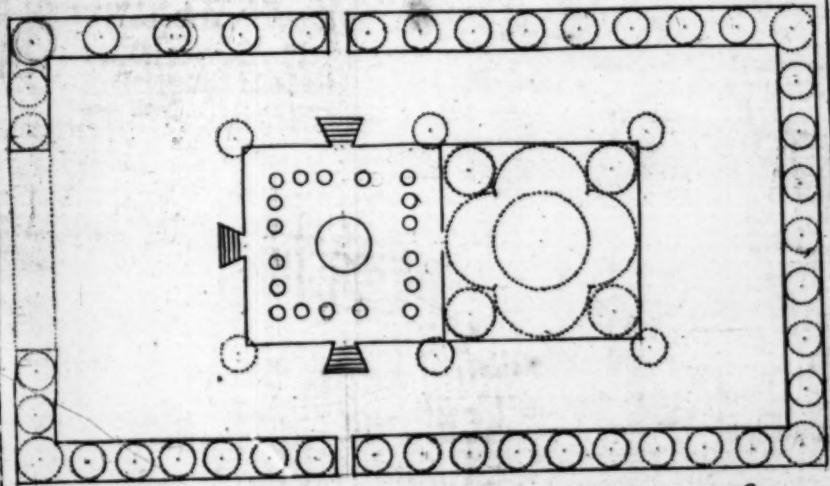


ACHMETS
MOSQUES.

To the Eastern-side of the Hippodrome, one End of *Achmet's Mosque* is joyned, which is the most Magnificent of any at *Constantinople*: Therefore, I think it worth my pains to describe its Form as well as I can, though I have not the Exact Dimensions of it.

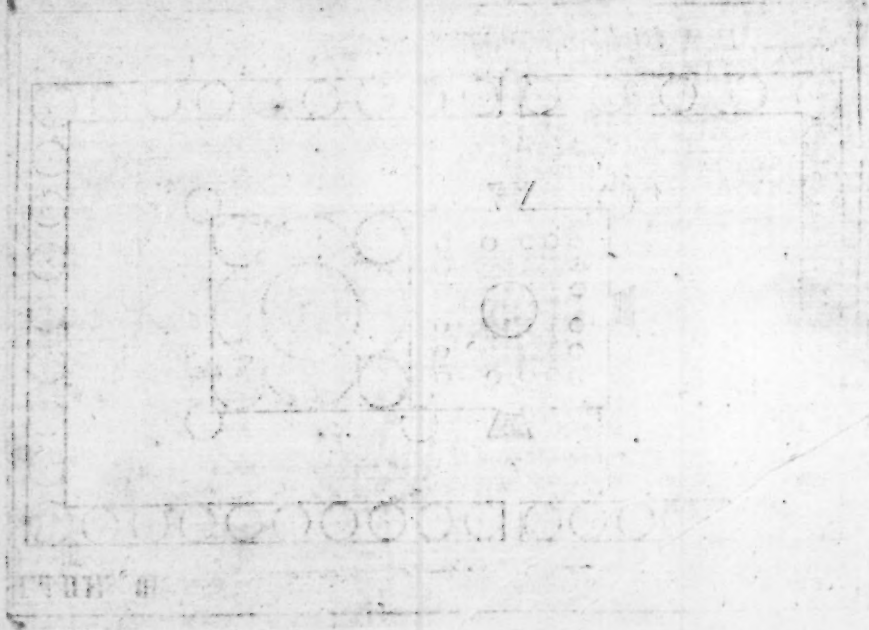
From the Hippodrome, we were conducted into a great square Court, I believe twice as long as broad; which is inclosed with Four Ranges of low Buildings, but covered with Lead in many small Cuppaloes, which makes it look very graceful. Part of these serve for Lodgings for their Iminanes, or Priests, that belong to the Mosque; part to entertain such as have been Pilgrims to *Mecha*; and part for sick and indigent People. In the Middle of this great Court, is built the Mosque it self, exactly square, having another square Court on the Western-side of it, which makes the whole oblong. This Court hath Three Gates, which are mounted up to by a dozen of Steps; and is encompassed within with a Cloyster, sustained by ancient Marble Pillars, of several Colours. In the middle of the Court is a Fountain, covered over with a Cuppalo of gilded Wier; whence the Water descends to many Cocks, on the Southern-Side, without this Court, convenient for them to cleanse themselves, according to their Superstition. Before the great Entrance is a Portico, sustained likewise by stately ancient Marble Pillars, having a Soffa at each Hand, for the People to sit, and do their Devotions under; and where the Profession of the *Mahometan*

Faith



981.4

LAB. III.



Faith is written in Niches, in the Walls. Between these is the great Door, consisting of folding Leaves, covered with Brass; which lets you into a Magnificent square Building, covered with a great Cuppalo in the Middle, sustained by Four white Marble Pillars, Seventy of my Spans about; whose height I judge not to be above double the Diameter. These Pillars are channelled, but not after our Mode, which is carved deep into the Stone, whereas these are carved in Relievo, or Stripes, sitting higher than the rest of the Stone; but look altogether as Beautiful.

To this middle Cuppalo, are joyned Four half Cuppaloës, of the same Diameter with the middle one; but much lower: to which, a smaller Cuppalo being fitted to each Corner, the whole square Area is covered in a most splendid manner with Lead, adorned on the Top with gilded Globes, and Spires, sustaining so many Crescents, the Badge or Ensign of the Ottoman Empire. It is flagged also within with white Marble, and paved in like manner.

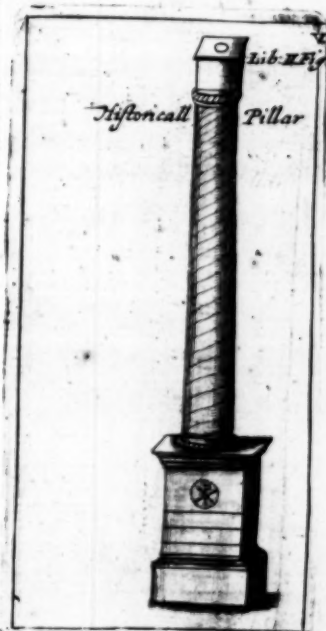
To all this, are erected Six exceeding high, and slender Steeples or Spires, which look like our Pillar at London, built in memory of the Fire. They are channelled also, but end in a gilded Spire, sustaining a Crescent. They are placed Two at the Western-Corners of the Court, Two at the Front of the Mosque, and Two behind. About the middle of each of them, there are Three Balconies, or Galleries, one above the other; to which their Priests ascend by a winding pair of Stairs, to sound forth their shrill Voices, at several Times of the Night, and Day, to call the People to their Devotions. These also, at their Feasts, New Moons, and solemn Occasions, they hang round with Lamps; which being lighted at Night, make a very splendid Show at a distance; as I often observed from Gallata: they being lighted almost every Night whilst I was there, by reason of the Plague then raging in a more than ordinary manner.

This is the only Royal Mosque I observed to have Six Spires; the rest have Four a piece, or at least Two; but the ordinary Mosques have usually but One. This Mosque is adorned within after this manner: The Floor is covered with fine Indian Mats, and Turkey-work Carpets; because they slip off their Papuchas, or Shoes, when they go in to do their Devotions. The Roof, Seven or Eight Foot from the Ground, is hung with many great Circles of Lamps, one within another, intermixed with Lustres, or Balls of Glass; and several other pretty Curiosities, which, when lighted at their Evening Devotions, must needs make a splendid Show. There is a Chair, with a Desk on the Left Hand, where the *Mufti* reads, and expounds the *Alcoran*; and on the other Side, there goes up a little narrow pair of Stairs, on the Top of which they read their Prayers. Between these; and on the East, or South-East-End, is a place made in the Wall, formed like a Niche, to set a large Statue in, with the Bottom even with the Ground. On each Hand of this Niche stands a very great Wax-Candle, in a proportionable Brass Candle-stick. Within the Niche, in *Arabick* Characters, is written the Form of the Mahometan Profession of Faith. Towards this they always turn their Faces, when they say their Prayers; which, I believe, is towards *Mecha*, their Prophets Tomb; because,

when they turn a Church into a Mosque, which stands due East and West, they alwaies make such a Niche on purpose, on the Southern-Wall, as I observed in *S^t John's Church at Ephesus*, and the Temple of *Minerva at Athens*. This is called the New Mosque, although several very stately ones have been built since; especially one lately by the Sultaneſs, Mother to the present Emperour, situate upon the Harbour, near the Garden-Gate; which, although it be not incloſed within an outward Court like *Achmet's*, it is nevertheless very Magnificent, and hath its peculiar Beauties and Ornaments: For although its Architecture be not according to our Rules, it wants not either Beauty or Regularity. Its Figure, Roof of Cuppaloes, Court and Fountain, is like the former; as also, the tall and gilded Spires, although not so many in number. The square Court before it hath a Fountain, and is also surrounded with a Portico, sustained by Beautiful Pillars of divers coloured Marble, some white, some speckled; but the Two at the Entrance into the Mosque, are of Jasper, admirably well polished, and proportioned. But this was not done by the Turkish Art; but of ancient Times being brought from the Ruins of *Troy*, or *Alexandria*. The Walls and Pillars within, are faced with blue and white Purat Tiles, as the *French King's House of Pleasure at Versailles*, called the *Trianons*, is without. The Frize that rangeth about the Cuppalo within, is plain; but well proportioned, and of white Marble. The Glasses of their Lamps, making a second Roof within, by the many Circles one within another, are adorned with Flowers; which kind of Paint is not forbidden by their Law, as that of Animals is. They are intermixed also with Glas Balls, curious pieces of wrought Ivory, gilded Vessels, models of other Mosques, and many other pretty Devices; which must needs make a most splendid Show, when the Lamps are lighted at their Night-service: But this is too dangerous an Attempt, for a Christian Curiosity to venture to see. Although at other times, by vertue of a small Reward to the Keeper, you may see any Mosque there. On each hand from the Entrance, is a Gallery sustained by Marble Pillars, the Floor being strewed with Carpets and Mats; and having a Pulpit or Desk-stairs, to read Prayers, and a Niche, towards which they pray, as *Achmet's*, and as indeed all other Mosques have; for the Ornaments are much the same in all, only the Difference is in the Cost, Beauty, and Magnificence: So that, when one hath seen the Two or Three best, one hath seen more than all contained in the rest. Therefore, this shall suffice for the Description of the Mosques.

There are Six more of these Royal Mosques, whose Names are *Suleymania*, situate near the Old Seraglio South, and the great Street North, and the Hippodrome Eastwards: Of this I took no particular Notice; but Mr. *Smith* saith, It is paved with large Tables of Porphyry, and its Cuppalo sustained by Pillars of the same. Beyond which West-wards, stands *Bajazets*. On another high Hill standeth *Shahzadeh*, or *Shahzad's*, which is the Fifth. *Mahomet's* the Sixth. *Selim's* the Seventh, who took *Egypt*. *Phati-jame* the Eighth, which was formerly a Christian Church, dedicated to the Apostles, and allowed the Patriarch for the Patriarchal Church, upon the taking of the City; but

but was afterwards seized upon again by that Tyrant, and prophaned by the execrable Impiety of the Imposture, against God, and His Christ.



From the Hippodrome we walked a good way South-wards, to see another antient Pillar of white Marble; which, because it is carved from top to bottom, with a Basso-relievo, expressing some War-like Actions of the Emperour *Arcadius*, is therefore called the Historical Pillar. It hath a winding pair of Stairs, to go to the Top of it; but they are much broken; so that, we could not have that Satisfaction. It is very like those at *Rome*, of the Emperours *Trajan* and *Antonine*; but I will not compare its Basso-relievo to theirs, for Excellency of Work: Although great Art hath been shewn, to make the Figures appear of an equal Bigness to the Eye, at all the Distances; and, to give it its due, is far better than the usual Carving of these latter Times. The Heighth that *P. Julius* took of it, was One hundred and forty seven Foot, which excels that of *Trajan's* by Nineteen Roman Feet; but *Antonine's* Pillar is higher than this, by thirteen Foot. Three sides of the Basis are carved with Trophies; and, on the Northern-side, I suppose, was an Inscription; but quite eaten away by that penetrating Wind. On the South-side, on the highest part of the Basis, in a Wreath, sustained by two Victories, is the *Labarum*; which is a Knot, consisting of the first Letters of *XPI-OS*, which the Christian Emperours, from *Constantine*, placed in their Banners, instead of the Roman Eagle. Below that, are the Effigies of the Emperours, *Honorius* and *Arcadius*; to the Honour of whom this Pillar was Erected, crowned with flying Victories, and accompanied by many of their Nobility: On the Third Rank are several Victories; some Leading, and others Driving; several

THE PILLAR
OF HONORI-
US AND AR-
CADIUS.

several Figures, each crowned with a Crown, much representing so many Cities conquered by those Emperours.



THE POR-
PHYRY, OR
CONSTAN-
TINE'S PIL-
LAR.

West-ward of the Hippodrome, in the great Street, leading towards *Adrianople*, stands a high Pillar of several pieces of Porphry, bound about the Joynts, with Hoops of Brass. It hath suffered much by several Fires, happening near it; and thence, now it is called the Burnt Pillar. It was brought hither by *Constantine*, from *Rome*; but afterwards, being tumbled down, it was Re-built by *Mannuel Comenus*; as we learned by an Inscription, engraven round the top; which, by the Help of a small Prospective Glas, we read, and thus copied:

ΤΟ ΘΕΙΟΝ ΕΡΓΟΝ ΕΝΘΑΔΕΙ ΦΘΑΡΕΝ ΧΡΟΝΩ
ΚΑΙΝΣ ΜΑΝΟΘΑ ΕΤΣΕΒΗΣ ΑΤΤΟΚΡΑΤΩΡ.

Our

Lib. II. Fig. VI.



Our Guide, to shew us the Curiosities of this Place, told us, He MARCIAN'S
PILLAR. knew of another Pillar in the City, which no Stranger had yet seen; in which, I believe, he told true; for I find none that have taken notice of it, before us: It is the Monument of the Emperour *Marcianus*, as the Inscription on the Basis informed us; although hard to be read, by reason the Letters were made of some Mettal; which is all picked off, and the Holes only, with some strokes of the Letters, now remain. The Basis, and Pillar, is of Granite Marble; but the Capital is of white, and of the *Corinthen* Order. On the top is an Urn of white Marble, carved at the Corners with Eagles. We judged, it might contain his Heart, because the Burning of dead Bodies was never used by Christians. The Inscription intimates, that the Statue of this Emperour was there placed, I suppose, on the Top of the Pillar, on the Urn; and that *Tatianus* erected this Monument, who was undoubtedly the same that assured him, he should be Emperour, when as yet he was but a private Souldier; having with his Brother *Julio*, seen an Eagle sit over him, and shadowing him from the Sun with his Wings; when he was fallen asleep in the Field, being wearied with Hunting: For which, so soon as the Event verified the good Omen, he made *Tatianus* Governour of the City, and *Julio* he made Governour of the Province of *Illyria*. *Zonaras* gives him the Character of an Excellent Prince; in whose time *Arsenius* was Patriarch of *Constantinople*, and by whose Command, Favour, and Protection, the Fourth General Council was assembled, and held at *Chalcedon*; wherein the Heresies of *Eutyches* and *Dioscorus* were condemned, and the Verity of the Divine and Humane Nature of *Christ*, without Confusion of Substance, was asserted. This Pillar is now standing in the Court of a private House, joyning

joyning to the Bath of *Ibrahim Basha*, near the *Odas* of the Janizaries, which is about Mid-way between the *Hippodrome* and *Adrianople Gate*, not far from the great Street.

THE JANIZARIES
QUARTERS.

When we were in this part of the Town, we went to see the Quarters of the Janizaries, which are two great Buildings near together, without any great Beauty or Ornament; but capable of receiving of a great number of Men; where all that Order ought to inhabit together, and live Batchellors: But now they leave off the strictness of that Discipline, great part of them having only their Names enrolled in their Books, and receive the Grand Signior's Pay; but Marry, follow Trades, and reside in their own Houses, up and down the Town. They are two oblong Courts, with a small Mosque, or Chappel, in the middle of them, where those that reside there, daily do their Devotions.

KANS.

Instead of Inns in *Constantinople*, and indeed all over *Turkey*, they have publick Buildings, they call *Karavan Serais*, or *Kans*, erected in convenient Parts of the City for the Markets, and Traffick of different Commodities. These are for all Men of what Quality, Condition, Country, or Religion soever; and there the Poorest have room to lodge in, and the Richest have no more: As to their Beds and Entertainment, they must bring and provide them themselves, or lodge on the Floor, or (at most) on a Mat; which, in some *Kans*, the Kan-keeper is obliged to provide.

They are of two sorts; the old Fashion ones are but like a great Barn, without any Partitions, or Distinctions of Rooms or Lodgings: They have only round the Wall, a Bank raised about a Foot and half high from the Ground, kept from falling down by a Wall of the same height, paved on the Top, and about seven or eight Foot broad. At four or five Yards distance round the Wall, are placed small Chimneys: Between which, they lay their Beds; tying their Horses, and giving them Meat at their Feet.

But the other *Kans*, of later Building, and in great Cities, are more stately; they are usually built in the Form of a Quadrangle, with Two, and sometimes Three Stories one above the other; covered with so many Leaded Cuppaloes, as it is divided into Appartments, of about ten Foot square; where each Company keep their Concerns private to themselves, with as great Convenience as their manner of Life will permit. And about them, there are commonly Attendance; who, for a small Vale, will provide you such things as you have Occasion for. So many Stories as they are high, so many Galleries are built one above another, round the *Kan*, into which these little Chambers open.

These *Kans* look very stately without, and are not ungrateful to the Sight within: They are usually built of Stone, having a large Gate to enter into them; and in the middle of the Area, is built a small Mosque, or Chappel, to do their Devotion in; supply'd with Water both for Religious, and Necessary Uses. In my Opinion, they might be accommodated to the Use of our Christian Countries. For the generality of Inns, Taverns, and Ale-houses are grown such Places of all manner of Debaucheries, that I am sure, they are become the Shame of

our

our Religion, if not of the Policies of most Christian Countries: For they not only harbour Prophaneness, Luxury, and Debauchery; but are the Receptacles of idle and slothful Persons; and indeed, of Out-lanes, Thieves, and Robbers: Their Keepers extorting for their Entertainment, Rates without Reason or Modesty; and, in a word, are the Destruction of the Souls, Bodies, and Estates of many Thousands, not only of Poor, but Rich also; and when all this is done, they oftner die Beggars, than Rich Men themselves: Whereas, if such Places as these were erected in convenient Places of the Roads, in Cities, and in Market-Towns, and put into the Hands of honest poor Men, to serve Strangers, Travellers, and Tradefmen: Poor Men might do their Business with greater Expedition, and less Charge; carry home their Gains to their Wives and Children, and not spend them before they return from Market. Here Rich Men might have provided for the necessary Conveniences of their Journeys without Extravagances; have Opportunity to be Charitable, and by their Examples of Devotion, and Christian Behaviour, give Glory to God their Creatour, and mighty Redeemer: especially if they had Chappels and Chaplains, with a convenient Stipend annexed to them.

The Exchange, which they call the *Bazar*, or *Bezestan*, is also a Beautiful Building, roofed with Cuppalo's, covered with Lead, sustained by many Arches and Pillars within, and is situate toward the Western part of the City. The chief Trade in it, consisting in Fur-Gowns, Vests, fine Saddles and Bridles, Semiters, and other Armour: We soon wished our selves out of it; it was so crouded with Brokers that sold old Cloaths, we apprehended were of those who dyed of the Plague.

The Publick Bagnios, or Baths, are none of the smallest Ornaments of this City. These are usually placed near their Mosques, because they use them in cleansing themselves, according to their Superstition; as well as for the Health of their Bodies; being their chief Remedy in all their Diseases, as really they are the best Physick of their Country. We went to see only one of these near the Mosque of the Sultan's Mother; because the Plague was so much in the City, and these much frequented by the Infected. They have a Room without, with a Sopha round it, to undress themselves; and a large square Room beyond that, covered with a Cuppalo, thorough which the Light is let by Bell-glasses; and about it are many little Appartments, covered with small Cuppalo's, much resembling that built in London; only they have usually a great Bason in the Middle, filled with hot Water, into which they go to bathe themselves.

We crossed the Water one day, to see the Antient Aqueduct, that joyns the two Hills together; on which the Mosques of *Suleman*, and *Bajazet* stand; of which we had a fair Prospect from *Gallata*. It is built strong and high, with large Arches one above the other, in the deepest part of the Valley: but is now dis-joyned from the Eastern Hill, and of no present Use. The Water being now conveyed about the City by Pipes under Ground: But the Aqueducts, that bring the Water to the City, are very Magnificent; of which, more hereafter.

We took a Barge another day, and went to see the Seven Towers,

as they call a Castle situate in that Angle of the City nearest the *Propontis*, because it hath so many eminent Spired Towers.

In our way, we put a Shore on the Seraglio point; where towards the *Bosphorus* is a Plat-form, planted with a great many Cannons, the Spoils taken in their Wars from the Christians, and *Persians*; some we observed with such a vast Bore, as are capable to fling Stones of near ten foot diameter: Near this Point we observed several Rocks and Shelves, lying but little below the Surface of the Water; which must needs be very dangerous to any Vessels, that either by the Wind or Current shall be drove upon them. When we came to the Seven Towers, we were not permitted Entrance, by reason that a Knight of *Malta* had made his Escape thence not long before; whereupon it was ordered, that no Franck should enter there any more. We were only permitted to go round it; and all we observed, was an antient Gate, looking towards the *Propontis*, adorned with Basso-relievo's on oblong Tables of white Marble. On one is the Fall of *Phaeton*, on another *Hercules* fighting with a Bull, on another *Hercules* in combat with *Cerberus*; and on another, *Venus* coming to visit *Adonis* sleeping; with some others we knew not what they signified. This Gate is now quite stopped up, and no Entrance that way. Hard by, over a little Gate of the City, which from the *Bosphorus* leads to the Seven Towers, we observed this Inscription, with the Letters curiously joyned to each other in knots, hardly to be explicated:

ANEKAINISΘΕ ΕΠΙ ΒΑΣΙΛΕΟΥΤ ΚΑΙ ΚΟΝΣΤΑΝΤΙΝΟΥ ΤΩΝ
 ΠΟΡΦΥΡΟΓΕΝΝΗΤΩΝ
 —||— ΘΙΛΟΧΡΙΣΤΩΝ ΚΑΙ ΤΩΝ ΔΕΣΠΟΤΩΝ —||— ΕΝ ΕΤΕ Κ.Φ.Κ.Α.†

Which imports, that the Gate was rebuilt by *Basilus* and *Constantine Porphyrogenites*; Emperours in *Christ*, the year —

This Place looks not strong enough for a Castle, but is sufficiently so for a Prison; which is the Employment they now put it to, and that only for great Men, or great Malefactors, like the Tower of *London*.

PATRIARCH
 AT
 BALLATA.

So soon as our Convenience would permit, we went to wait on the Patriarch of *Constantinople*, who was then named *Partbenius*; to deliver him the Present of Books, which we had received from the *Protospappa* of *Corfu* for him; and to see in what state so great a Prelate of the Church lived, and was reduced to. His Palace and Church is at a quarter of the Town called *Ballata*, which must not be mistaken for *Gallata*: It is situated near the Western Corner of *Constantinople*, adjoining to the Harbour, and is allotted to the Patriarch and Greek Christians. We saluted him at his coming out of the Church, according to the Greek Custom, with low Reverence, kissing his Hand, or Chapelet; first putting it to the Mouth, and then to the Fore-head. His usual Habit differeth not from the ordinary *Caloyers*, or Monks of the Order of *S^t Basil*; out of which the Bishops, and Patriarchs are chosen; it being a black serge Cassock, or Vest, down to the ground, a black Cap, with a black Cypress, or curled Scarf wound about it; as the other Bishops and *Egoumeno's*, or Abbots, often do wear.

wear. He liveth but obscurely ; his Palace being no better, than the worser sort of our Parsonage Houses. The Patriarchal Church is but a small, obscure Edifice, without any great Ornament or Beauty. For the Greek Church is trampled upon here, as well as in all other the Turkish Dominions. They keep in it part of the Pillar (they say) our Saviour was tied to, when scourged by *Pontius Pilate*.

The Patriarchs depend on the Grand Signior, both as to their Spiritual and Civil Jurisdiction : For they are likewise Judges in Civil Matters, between Christian and Christian. They buy this Dignity dear, and possess it with great hazard : Yet so ambitious are the Greek Clergy of it, that the Bishops are always buying it over one anothers Heads, from the Grand Vizier ; who desires no better Sport, than to see them strive who shall bring most Gifts to his Mill. They purchase this Dignity with very great Sums of Money ; which are again to be pressed out of the poor Greek Christians : and when obtained, it is no longer secured to them, than till the Ambition of another Bishop offers more for it, or impeacheth this Incumbent with Crimes sufficient for a Pretext to dispossess him : Which the Vizier greedily catcheth at, (right or wrong) to the Ruin of the present Possessor : Yet the Bishops are still canvassing for it ; inasmuch, that in the space of five Years, they had changed the Patriarch five times ; some of them being executed, and others having made their Escape ; of whom I saw one at Zant, and another (they say) is at Smyrna.

The Authority which they thus obtain by Simony, they maintain by Tyranny : For as soon as they are promoted, they send to all their Bishops, to contribute to the Sum they have disbursed for their Preferment ; and such as deny, they depose, and send others to their Charge. Again, the Bishops send to their inferiour Clergy ; who are forced to do the same to the poor People, or to spare it out of their Wives and Childrens Mouths. But many times they engage for more, than they can perform ; and bring the Church so much in debt to the Turk, that its Ruin is daily threatned thereby ; which, without God's great Mercy uphold it, cannot long subsist. I was informed, that Patriarch *Parthenius* was then owing fifty Purfes of Dollers, each Purse containing five hundred ; which amounteth to twenty five thousand, making in English Money about six thousand pound : which to raise in the great Poverty that Church is in, will be a greater difficulty to him, than it was to be made Patriarch. We had but a short Conference with his *All-holiness*, which is the Title they give him in Discourse, viz. *Πατριάρχης σου*. As to their ordinary Bishops, they say *Πατριάρχης σου*, your *All-priestship*, or *Μακαριότης σου*, your *Beatitude* ; and to every inferiour Priest, *Αγιότης σου*, your *Holiness*, &c. We desired to see his Library, hoping to find many good Manuscripts in it : But he informed us, That he had but few, or no Books at all : though in a Paper-shop hard by his Door, we bought about twenty or thirty antient Greek Manuscripts ; of which I may perhaps at some other time, give the World an Account.

It would be pertinent in this Place, to give some short View of the State, and Religion of this Church : But that Subject having been so amply and ingenuously handled by Mr. Smith, and Mr. Rieu, I

shall only at present make some Remarks on their Opinion of the Eucharist; which has been so much and long controverted between late Writers of the Romish and Protestant Church: and that I shall do with the same Sincerity and Frankness, as I had my Informations from Bishops, Caloyers, and other Religious Men of that Communion, with whom I conversed in several places of my Journey.

The Eucharist, or Holy Communion, is the Sacrament, in which they shew most of their Devotion; it being the chiefest Part of their Religious Worship; wherein they express the whole Mystery of the Gospel, as the Death, Passion, Resurrection, and Ascension of *Jesus Christ* into Heaven.

They use ordinary Leavened Bread, made in form of a Loaf, and stamped upon the top with the Sign of the Cross, in this manner:

Table II. VIII

IC	XP
NI	KH

Which signifies *Jesus Christ* overcame. This they cut out of the Loaf, at a little Altar on the right hand of the other; which they call *Prothesis*, and bring it cover'd to the great Altar, which they call *Αγία Τράπεζα*, or the Holy Table: Where, after several Ceremonies and Prayers, as may be seen in their Liturgies, the Priest breaks it into four pieces: one of which, nearest to him on the right hand, he himself takes, and putteth into the Hollow of his hand, and covering it with the other, saith a Prayer to himself, bowing his Head and Body very low: Afterwards, standing up right, maketh the Sign of the Cross with both his hands so closed; and after bowing, putteth it to his Mouth with both hands, without looking upon it. Then he putteth the rest of the Bread into the Cup; of which he giveth with a Spoon both

both Bread and Wine together, to any that will Communicate. If there be none, he taketh it all himself, not leaving any to be set by : For they Consecrate once a Year only, to Communicate to the Sick ; and that is done on the day before *Good Friday*. This Consecrated Bread, being dipped in the Wine, is dried again, and kept in a Bag or Box, in some convenient place of the Church, for such Occasions, without any Respect performed to it, that I ever observed in the true *Greek Church* : By the *True Greek Church*, I mean those that are not mixed with the *Latins* ; as they are at *Corfu* and *Zant*, and most places under the *Venetian Dominions*.

As to their Faith concerning this Mystery, I cannot take upon me to determine : For it hath been a Question well handled already between two learned Men of the Roman and Reformed Churches of *France*, viz. Monsieur *Arnauld*, and Monsieur *Claud* ; by whom Authors have been examined with much Diligence on both sides : Wherein Monsieur *Claud* seemeth to be victorious from their Writings, and the Reports of Travellers of this last Age : Though by a new Confession, brought about by the Marquis *de Nanteulle*, French Ambassador now at *Constantinople*, (who with great Zeal did prosecute that Design) Monsieur *Arnauld* seemeth to triumph : Of which the World will have an Account one day, I hope, from Dr. *Covel*, who was Chaplain to the English Ambassadour, Sir *John Finch*, at the same time when that Business was acted, and hath particularly informed himself about it. Monsieur *Arnauld* perswades the World, That they do believe the *Real Presence*, and *Transubstantiation* : Monsieur *Claud* affirmeth the contrary.

However, I think, it is an hard Question to determine of their present Faith ; and of very little consequence, unless they could prove that they ever did believe *Transubstantiation* : which will be impossible to be done, as is apparent from what Monsieur *Claud* hath written concerning that Subject. It will be very difficult to prove it their present Belief, because they are so very unlearned, that they hardly know the Principles of their Faith ; and I could not find, that *Transubstantiation* hath been heard of, except amongst those that have conversed with the Roman Church. Of little consequence I say : For, What Argument can it be against the sure Foundations of the Reformed Churches, to have prevailed upon the gross Ignorance of that poor depressed Nation, by imposing those Opinions upon them, as if they had been from the Beginning the Doctrines of their Church, and wherein they ever agreed with that of *Rome*. This Fruit indeed, the Seminaries (and Missioners from them in all places of these Parts) may bring forth : And it were to be wished, that the Protestant Princes had been as diligent to have informed them in the Truth. But it is the Fortune of the *Children of Darkness* to be cunninger in this World, than the *Children of Light*.

I had not very frequent Opportunity, to examine this Matter well ; but where I had, I commonly did. At *Corfu* and *Zant* ; they are most certainly of the *Roman Opinion*, as to this ; although professed Enemies to the *Roman Church*, and Pope, in the points of *Infalibility*, and *Procession of the Holy Spirit*. At *Tine* they are most of the *Roman Religion* ;

Religion; and the *Greeks* use their own Liturgies and Ceremonies; but are governed by a *Latine* Bishop. *Micone* hath a *Greek* Bishop, and is subject to the Patriarch. The Bishop of it, then reigning, came to *Constantinople* with us; but for want of Language, I had but little discourse with him: But he had a Priest waiting on him, that spoke *Italian*; with whom I sometimes discoursed. He talked, as if he had never heard of such Doctrine; much less believed, that the Bread by Consecration was really changed into the Body of *Christ*; and seemed plainly to understand a Mystical and Spiritual Sense in it.

At *Athens* I often conversed with the Arch-Bishop, who was then one called *Antenos*. He affirmed to me, That he was present at *Constantinople*, when the Patriarch signed that Writing to the Marquess of *Nanteulle*, that he was one of that Assembly himself, and that they believed according to that Writing; wherein the Article of *Transubstantiation* is expressed by that word *Μετέωσις*, though I do not find, that ever that word was known till then, to the *Greek* Church: I asked him, Whether he did not understand it *πνευματικῶς*, (Spiritually?) he answered no; but *σωματικῶς*, Corporally; that is to say, *Christ* was corporally in the Sacrament.

Whilst I was at the Convent of *S^t Luke's* by *Livadia* in *Bæotia*, there happened to come thither the Bishop of *Salona*; with whom I had frequent discourse upon that Subject. He seemed desirous, when I told him, That I was of *England*, to know the Faith of our Church; of which, when I had given him the best Account I could, he told me, that it was the same with theirs: For I informed him, That we believed the Holy Scriptures, the Apostles Creed, the *Nicene*, and that of *S^t Athanasius*; That our Church was governed by Bishops and Arch-Bishops; That our Faith was conformable to the Primitive Fathers, and the first General Councils, until the first five or six Centuries; and in fine, That we were not of the *Roman* Church. After this, I asked him their Opinion concerning the Holy Sacrament, and what they held the Bread and Wine to be after Consecration; he answered, The Body and Blood of *Christ*. When I asked him, *How that could be?* he gave me this Explication; As the Sun is in Heaven, and yet gives Light and Heat to the whole Earth; so *Christ*, although in Heaven, yet was in the Sacrament by his Divine Power and Influence. I told him, *That that was as we believed*; which was, that *Christ* was in the Sacrament after a spiritual manner. He said, It was the same the *Greek* Church believed; and was so obliging to me thereupon, that he would needs have ordained me Priest the next day; which, as it is really the most honourable Employment a Christian can be capable of; so amongst them it is most highly esteemed: and I had much adoe to excuse my self, by acknowledging my Unworthiness of so great an Honour.

This was the general Judgment of that whole Covent, and of an Hermit, that liveth about a Mile from thence in great austerity, and held by them to be a Saint. There was a Father, who was Native of *Zant*; but came away from thence so young, that he was not imbued with their Principles there. When I asked him, Whether they believed that the Bread and Wine was changed into the Body and Blood of *Christ*? he answered

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red me, Whether I thought them so much Beasts, as to believe such an Absurdity? The only thing they seemed most to dislike in us, and our Religion, was, That I would not make any Reverence to the Pictures that are in their Churches; which they always do, when they come to their Devotions. They never kneel in their Worship; but bend their Bodies down to the Ground, making the Sign of the Cross with their right hand, first on their Head, then on each side of their Breasts, and then down to the Ground, as they bow.

I believe that this Convent, and the most inland Parts of Greece, are yet free from that Opinion of the Roman Church, and have not been tamper'd with by them.

I have made no other Remarks of the *Turks* Religion, but what have been already observed. Mr. *Watson*, a Scotchman, who hath travelled those Parts for four or five Years together, and hath perfected himself in the *Turkish* and *Arabian* Languages, surprized my Companion and me with an Account he gave of their Learning, beyond the ordinary Opinion of the World. He assured us, That at *Constantinople* there was a *Bazar* (or Exchange) for Manuscript Books (for they suffer no Printing) of different Sciences, in the *Turkish*, *Arabian*, and *Persian* Languages; the two last beeing their learned Languages, as *Greek* and *Latin* are in Christendom; but that it was dangerous for Christians to frequent them; as Monsieur *Spon* was made sensible, when we passed by *Prosa*. For seeing some *Arabick* Manuscripts, he would have cheapned them; but was reproachfully sent away with the Name of *Goure*, or *Infidel*.

TURKS RELIGION and LEARNING.]

Mr. *Watson* assured us, that they keep annual Registers of all things that pass throughout the whole Extent of their Empire; and of the Wars they have with their Neighbouring Countries: That one might have a Copy of these Annals in five or six great Volumes, for Two hundred Crowns: That there are Historians and Writers, who have a Salary for writing, in the *Seraglio*: That there was another good Book to be had, concerning the Government of the *Ottoman* Empire; and that he himself had bought a Chest full of *Turkish* and *Arabian* Books; among which he had many very rare pieces; as one of *Chek-Bouni*, an Egyptian, concerning the Vertue of *Divine* and *Human Words*, full of Figures and Lines; by which he pretends to do abundance of curious tricks by *Anagrams*.

Another that sheweth the Theory of the Cabalistical Art. A Dictionary in *Turkish* and *Arabick*: A Book of Songs, wherein there are many very antient ones, as of *Anicen* and *Albucherche*; *Turkish* and *Persian* Grammers, with Alphabets of all Languages. A Book of all the Revolutions of the Kingdom of *Egypt*, written by a Cheke, or Doctor of Grand *Cairo*, a great Astrologer; whose Predictions have always proved so true, that when *Sultan Selim* made War against the King of *Egypt*, all that King's Counsellors told him, That it was but Folly to resist, (although he had a very puissant Army, consisting of *Moors*, *Arabs*, and *Mammalucks*) because, according to this Book, *Selim* was to conquer *Egypt*: which accordingly came to pass. He shewed us also a Book, that he said was a Calculation of the several Degrees of the over-

overflowing of the River of *Nilus*, regulated according to the Motion of the Planets, especially of the *Moon*; by an *Arabian* Doctor. Another of Chiromancy, more curious than those of *John Battista Porta*: In which the Author pretends, That the Characters of the Hands are Letters; of which he gives the Alphabet. He also told us of another, called *Bauraan*, an antient Author, containing abundance of Chymical Experiments; commented on by a Cheke, who was a *Moor*, with whom he was acquainted at Grand *Cairo*: Where he assured us, there were abundance of very considerable Persons, who applyed themselves to this Study, and most other Sciences. At another time, he shewed us the History of *Tamerlan* in *Arabick*, more ample than that Translated out of the *Arabick* of *Albacen*. Two Books of *Talisman's*, teaching their Principles and Practice; out of which he affirmeth, That *Monsieur Gaffarelle* had borrowed all he had written in his Book of *Unheard of Curiosities*: That *Hugo Grotius* had stolen all his Principal Arguments for the Truth of the Christian Religion out of *Arabian* Authors; and particularly, from the Works of an Eminent Man, whom the *Latins* hold to be an Arch-Heretic: But the *Costy's*, a Saint, who wrote an excellent Book against the *Turks* and *Jews*, for the Truth of the Christian Religion. And what is more to be wondered at, he assured us, That he had seen an antient Book of Astronomy, which did suppose the *Magnetick Needle*; although he did not apply it to Navigation, but to other Astrological uses. He shewed us also a general History of Grand *Cairo*, and a Description of all the Churches of *Constantinople*, at the time it was taken by the *Turks*; both written in *Arabick*. Lastly, He told us, That both at Grand *Cairo* and *Constantinople*, there were publick Professors, that taught Astrology, Astronomy, Geometry, Arithmetick, Poetry, the *Arabian* and *Persian* Languages.

CONSTANTINE'S PALACE.

When we were at this Corner of the Town, we went to an old Building, they say was *Constantine's Palace*; which stands upon the highest Ground, on that side of the City; for from the Harbour to it, is an Ascent, and thence towards the Seven Towers the Ground again descends. What remains of it, expresses no Magnificence; being only a long Stone building, with a Hall sustained by Pillars, and some Rooms over it.

Without the Walls, from hence to the Seven Towers, on the Brow of the Hill, is a good Walk; but the Valley West-wards of it, being only the burying Place of the *Turks* and *Jews*, makes it somewhat Melancholly. Among these, here and there towards the Haven, are some Monuments of *Turks* of Quality, of white Marble, shaded with Plane Trees, and Cypress Trees.

SULTAN ELIUB'S TOMB.

Here we went to see that of *Sultan Elinb*, near the Harbour, whom they esteem as a Prophet, and great Saint; and therefore, it is frequented by the Zealous *Turks*, with a great deal of Devotion. The Tomb is covered with a kind of Canopy, hung with Green, and many Lamps continually burning about it. Without is a small Quadrangle, with a Portico and Gallery encompassing it, and a little Chappel in the middle. Here the Grand Signior is inaugurated, only by the Ceremony of a Sword girt about him by the *Mufti*; signifying that his Authority consisteth

fifteth in the Power he hath obtained by that, and by that must still be maintained. We observed near this Angle of the City, where the Water falls into a Cistern, and thence conveyed into other adjacent Parts of the Town.

There are no Suburbs of Buildings contiguous to *Constantinople*, the Walls standing, being bare all round the three sides; but instead thereof, it hath over the Water great and populous Towns and Cities; which we observed with great pleasure in our Return, as they lay all in view round about the Harbour: Whereof the North-side of *Constantinople*, encompasseth the South, and South-West Shore. To which *Scutari*, on the *Asian* Shore, seems to be joyned East-wards; and to *Scutari* on the *Thracian* Shore, *Tophana*, *Fondoucli*, and *Gallata*: And to *Gallata*, some Suburbs appertaining to it, where they kill their Meat; beyond which are Buildings, and dry Harbours, to keep the Gallies from the Weather in the Winter. These bound the Harbour on the North-East, North, and North-West sides. All these Buildings rising by Degrees, higher and higher, from the several Shores, to the tops of considerable high and steep Hills, make the Harbour look like a vast *Naumachia*, giving a most Magnificent Spectacle to the Beholders into it. At the further end, which lies North-West-wards, a small River of fresh Water emptieth it self; whose Banks are adorned with several pleasant Gardens, and shady Trees. But the Beauty is not the only Excellency of this Harbour; for I believe, it also excells most in the World for Security and Capacity. It hath more depth than is needful, good Moorage, and so bold a Shore, that the greatest Ship may be tyed by the Bolt Sprit on Shore, at *Gallata*, and unlade; and yet have several Fathoms of Water under her Keel. And I have observed some Merchant Ships lying with the side so near the Shore, that they went on Board, and on Shore, by a Plank between them. Which I was sorry to see, one being a *Genuese* infected with the Plague, that lay within fifteen or twenty Yards of our Lodging; being a Building on the Harbour, separated from all others, without the Wall of *Gallata*; which our Landlord had provided us, upon the first notice of the Infection seizing on the House adjoyning to his, within the Walls: For it was at *Gallata* we lodged, during our stay at *Constantinople*, at the House of an honest Jew called *Abrams Finch*, who served the English Nation in Business, and us, both in the nature of Guide, and Drayoman, better than most *Turks* could: But when we made Visits to any of Quality, we took also a Janizary; and this was, because we had no Letters of Recommendation to any other; not thinking of going any further than *Athens*, when we first undertook this Voyage from *Venice*. Besides the Plague being there so hot, we judged it unreasonable to intrude our selves into the Houses of any of our Country-men, since our Curiosity led us every where, without consideration of Danger.

Gallata is situate upon the South-side of a considerable steep Hill, jetting out into a Promontory on the North-side of the Harbour; and comprehending the Suburbs on the East, West, and North-sides of it, may be counted a good large City, and very populous. Yet the Circumference of the Walls take up no great space of Ground; but

the Houses are thick, and the Streets narrow, and the whole very populous. On the top of the Hill, is a round spired Tower, covered with Lead; and on the Wall we observed some Arms, and modern Inscriptions, which upon inquiry, we found to belong to those of *Genova*; who sometime before the taking of *Constantinople*, were Masters of this Place.

This City is peopled more by Christians and *Jews*, than it is by *Turks*: And here is the Scale of the Merchants; who have a good Kan, covered with Lead in Cuppaloes; where they expose their Woollen Cloaths, they call *Londros*, and other Merchandize to sale.

PERA.

On the North-side of *Gallata*, without the Walls, are the Suburbs, called by the Greeks *Pera*; which signifies beyond: by which Name they sometimes comprehend *Gallata*, and all the adjacent Habitations, being beyond the Harbour from *Constantinople*; and therefore they call that Passage *Perami*, *Trajectus*, or the Passage; and the Boats that carry them, *Peramidia*. There is one good large Street running Northwards, with several that cross it; and there dwell the foreign Ambassadors, Residents, and Envoys.

Sir *John Finch*, His Majesties Ambassadors at the Port, was then at *Adrianople*, to have his Audience of the Grand Signior; and did not return hither, until about a Week or ten days before our Departure. But so soon as he did, he gave us frequent Opportunities of waiting on him; and obliged us not only with his learned Conversation, but with many useful Informations also.

We often went to visit the Marquess of *Nantel*, Ambassador of *France*; who with great Courtesie, entertained us with the Curiosities of his Travails. He hath there about thirty Marbles, with antient Inscriptions, and Basso-relievo's, brought from *Athens*, and the Isles of the *Archipelago*; of which he permitted us to copy what we would. He hath also a great Number of Medals; among which are some very singular. He shewed us abundance of Designs of Edifices, Basso-relievo's, and Prospects of Countries, drawn by a Painter he still carried with him in his Travels in *Turkey*. All which, I hope, he will publish at his Return into *France*.

Dr. *Covel*, then Chaplain to His Majesty's Ambassadors there, among many Curiosities, shewed us some *Turkish* Songs, set to Musick; which he told us, were both for Sense and Musick, very good; but past our Understanding. They were set by one *Hulisbey*, a Renegado, brought up in the *Seraglio*. His Native Country was *Poland*, and Christian Name *Albertus Bobovius*. He was made a Slave when young; and now, dismissed from the *Seraglio*, is become a principal Druggier-man, and can speak (they say) seventeen Languages. If I remember right, Dr. *Covel* told me, It was the same, that gave Consul *Ricant* much light in his Treatise of the *Turkish* Empire. The Marquess of *Nantel* hath a Description of the *Seraglio* written by him in *Italian*, with many other curious things. Dr. *Covel* also shewed me many rare Medals, and antient Entaglos or Figures, cut on several sorts of precious Stones; as also, many Descriptions of rare Plants and Animals; which he had curiously designed himself, being in that Art very ingenious, as well as a learned Divine.

We

We went sometimes to see an *English* Surgeon, called *Mahomet Basba* in the place *Atmeydam*; who informed us, That he was taken young, and made a Slave, and brought up in the *Mahometan* Religion. Here we saw the *Turks* come to take *Opium*, which they call *Affion*: They take it without any Preparation; it being meerly the Juice of *Black Poppy* dried in the Sun, without any Purification: And it is wonderful, that Use should make that which is Poison to us, a Cordial to them. The ill Effects that it hath upon them, is, that the immoderate Use of it in time doth dose and stupifie them, contracts the Nerves, and makes them so round shoulder'd, that they become crooked. We saw many such; and were told, That it was the immoderate use of *Opium*, which made them so. This Surgeon, *Mahomet Basba*, makes a good *Turkish* Physician; although his Skill exceedeth not the making of Conserves and Syrups, letting Blood, and some few good Wives Receipts. He hath some few ordinary Books in *English*, *Italian*, and *Latin*, and one in *Arabick*, which he much commended; but how well he understood it, I am no competent Judge.

We informed our selves also of the *Rusma*, or *Chrisme* of the *Turks*; RUSMA. wherewith they used to take off the Hair of the Body without shaving: For neither the Women nor Men, that pretend to Neatness, suffer any to grow upon their Bodies. They have two sorts of it: One they make of quick Lime, and Orpiment; which they boyl together with Water, to the consistence of an Oyntment: The other hath Lime,* mixed with a kind of blackish Stone, that cometh out of *Egypt*, soft and pory, like a Pumice-Stone, and looketh something like Cinders of Iron; some of it cometh from a place near *Prosa* in *Natolia*. This they prepare like the other; and apply it, when they are at the Baths: and the Bath-keepers take great care to take it off, so soon as the Hair begins to come off easily. Then washing the place with Hot Water, and rubbing it with a course Cloth, bringeth all the Hair off without doing the least Hurt. We bought some of it at *Constantinople*, where it is very cheap.

Constantinople is a place that aboundeth with all sorts of Provisions, whether Corn, Flesh, or Fish; only Wine is scarce, by reason that it is prohibited. But though there be none permitted to be sold in the City, at *Gallata* are some Christian Cabarets; but the Wine is dear. They sell it by weight here, and all over *Turkey*. The *Oka*, which is a weight of about forty two Ounces, is sold here for a quarter of a Doller, that is about fourteen Pence, and contains about three Pints and an half, or two Quarts. The best Wine is made by the *Jews*, who by their Law must not make Mixtures. They have great plenty of many sorts of good Fish. Oysters here are better than I tasted them any where, except in *England*. The Sword-Fish is another I took notice of for its Goodness, and firm fleshy Substance. Their Fruits are excellent; Figs, Peaches, and Apples, very fair and good. The *Turks* are very sweet-tooth'd, and love all kind of sweet Meats: But I cannot commend them for good Confectioners. They preserve Fruits with new Wine boyled to Syrup, Honey, and sometimes Sugar; which although they are not ill-tasted, would hardly pass with our *English*

Ladies, they are so ill-colour'd. Their most ordinary Drink is Water; next, a Sorbet made of Raisins steeped in Water. But the Richer sort have Sorbet made of Sugar and Honey boyled to a consistence with the Juyce of Lemons; which they mix with Water, when they use it. *Coffee* they drink at any time, but at Meal; and is the usual Entertainment, when any come to visit them.

BELGRADE.

About a dozen or fifteen Miles North from *Gallata*, towards the Black Sea, we went to see a place, which from the Beauty and Pleasantness of it, is called *Belgrade*. The Country lies high, shaded with abundance of Woods, watered with many wholsom Springs, stored with several sorts of Game, accommodated with several small Villages, at convenient Distances, and the Air very good and healthful. To these shady Woods, many Persons of Quality, as well of the *Turks* as Ambassadors, and rich Merchants, retire to enjoy the fresh Air in the scorching Heats of Summer, and to hunt at the proper Seasons of the Year.

Here some build them pretty Houses of Pleasure, others stately Chiosques, or Banqueting-Houses; and others content themselves to sojourn in Tents, they stretch out under the tall Trees, near some refreshing Spring. All these Springs are with great Care, and greater Charges, collected into several large Cisterns; near each of which is built a stately Chiosque, or Summer-house. The usual Form of them is square, contrived so with large Pent-house-Roofs for shade; yet so open round about, that one enjoys all the Liberty, Freshness, and Goodness of the open Air, without the least Inconvenience from the heat of the Sun. You mount up to them by four or five Steps, to an Area paved with Purcelane Tile or Marble, covered with *Indian Mats* or Carpets, with Balusters or Rails about it. The Roof also within, is painted with several Colours, as red, green, white, and yellow; and pretty Knots of Figures wrought on them.

AQUEDUCTS

From these Cisterns, the Water is conveyed by Channels under ground, to the several Aqueducts, that carry it by many Windings and Turnings over the low Valleys, from the tops of Hills to Hills; until at last it is brought with a vast Charge to *Constantinople*. Several of these we observed, both in our way thither, and return to *Gallata*: Especially, one about mid-way, joining two Hills together cross a Valley, at least half a Mile over. This consists of two Ranges of Arches; whereof the lowermost hath fifty, and the uppermost fifty one; and I believe, from the deepest part of the Valley, to the top of the Aqueduct, is above thirty Yards. There is another in sight of this Eastwards, which bends and makes an Angle: This hath three Ranges of Arches one above the other, but not so many in number. North of this first, we saw another, which joins two Hills together by a narrow, but very deep Valley. This hath but four Arches in two Ranges, but the Arches are exceeding large; I measured them not: but Mr. *Smith* saith, They are above fifty Foot wide. The Care of these Waters, and the cleansing of these Aqueducts, and Channels, are imposed upon the adjacent Villages; for which service, they are freed from all other Taxes. Most of these Aqueducts were built by the latter *Roman* and *Greek* Emperours: But by Time, Wars, and Negligence,

ligence, being run to decay and ruined, they were repaired again at the great Charge, and indefatigable Industry of *Sultan Suliman*; who for this, and the stately Mosque he built in the City, was deservedly called the Magnificent. These Waters being thus brought to the City, are again collected into several great Cisterns; and thence again, by earthen Pipes, dispersed to the several Quarters, private Houses, and publick Buildings of the City: Whereof one is against the wall of the City by *Ballata*, another under *Hagia-Sophia*; and Mr. Smith speaks of one at *Sultan Selim's* Mosque.

The Plants I took notice of hereabouts, were 1. A kind of Dwarf-PLANTS. *Abrotonum*, with Flowers like *Cammomil*. 2. A sort of *Serpillum*, with Leaves like *Savory*; the Smell also differing from ours.



I found another Plant going thither, and to the Black-Sea also; which I know not to what species to refer, unless to *Androsæmum majus* which we call *Parky-Leaves*: For the Leaves are of the substance and colour, only longer, and of a more tough Substance, growing two by two, on a shrubby square Stalk, of a reddish colour, not rising from the ground above a span high: On the top of which succeedeth a large yellow Flower, much bigger than *Parky-Leaves*, filled with a large Tuft of the same; out of which, before the Flower is fallen, beginneth to rise a long Vessel, divided into five Apartments full of reddish Seeds. The Smell is like the best *Turpentine*; but more fragrant, and like *Coris*. Of it I observed two sorts: The difference is only, that the one hath its Leaves growing by pairs, flat, like a *Jacob's-Ladder*, and the other by pairs cross each other. It spreads upon the Ground in heaps; so that seldom one shall find one Stalk alone.

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Since my writing this, I find that Dr. *Morison* hath described this Plant in his excellent History of Plants, having raised it in the Botanick Garden at *Oxford*, of which Science he is the Learned Professor; out of the Seeds I sent to that University; and hath named it, *Androsæmum Olympii montis flore & semine Theca quinque Capsulariominum maximus*: which is extremely well distinguished; only he should have put in *Byzantinum* or *Constantinopolitanum*, instead of *Montis Olympii*; as he hath done lately in a Letter to me, with the Design of the Plant I here give you.

I also there saw some Trees of *Guaiaum Patavinum*; which were shewed us as a Rarity at *Pera*.

We waited a good while for a calm Day, to go to the Mouth of the Black Sea, to see the Pillar vulgarly called *Pompey's Pillar*: For the North-wind reigns much in that Sea; and when it bloweth, there is no passing against it, and the Stream. We took a good strong Boat, with six Oars; and left on each hand, as we were turning the point of *Gallata*, many Villages, whose Situations are very pleasant, with Rocks, Hills, and Promontories, covered with Chestnuts, Olives, and Cypress Trees; besides many of the *Basha's*, and other great Mens *Seraglio's*, or Houses of Pleasure. I never saw more beautiful, nor greater Variety of Prospects; where the Motion of the Boat each moment changeth the Scene. On the *Thracian Shore*, from *Gallata*, are these: viz. *Tophana*, *Fondukli*, *Bechikroash*, *Ortaqui*, *Corout*, *Schesme*, *Arnaudqui*, *Bebelbakchisi*, *Eski-bissar* or Old Castle, *Bartoliman*, *Stegna*, *Jegniqui*, *Therama*, *Boindore*, *Sariier*, *Fanari*: where is a Light-House just within the Mouth of the Sea, on the right hand; and on the Shore of *Natolia*, beginning from *Scutari*, are *Consch-conionk*, *Stauros*, *Chenguetqui*, *Conla bakchisi*, *Candel-bakchisi*, *Eski-bissar*, or Old Castle of *Natolia*: both which defend these Streights from IncurSIONS from the *Euxin*, or *Black-Sea*, *Guiofqui*, *Chiboucli*, *Inguirliqui*, *Oncliar*, *Skelosi*, *Beicos*, *Salicevoun*, *Joro*, in old time *Fannum*; because probably it was a Light-House in those times. A little without the Entrance, on the left hand, is the Rock whereon standeth the Pillar. It is of the *Corinthian Order*, upon a *Basis*, and both of white Marble; upon which is an Inscription, that sheweth it to have been dedicated to *Augustus*. But it is imperfect, and so worn with standing bleak to the Winds, that to make any more of it, is past the Skill of the Antiquaries; some calling the last word *PONTO*, and some *FRONTO*. The other Lines are imperfect likewise: For at the beginning is a part of a Letter, that may be taken for either a C, or an O. If the first, it must be C. *CAESARI AVGUSTO*. But otherwise only, the end of a word, as by the E in the next line, seemeth very probable: And Mr. *Sands* maketh it to be *DIVO*, as probably it was: So that the first line may be *DIVO CAESARI AVGUSTO*.

As to the next Line, I would conclude with Mr. *Sands*, That it is *L. CLANNIDIUS*. If I could have found any such Name among the *Roman Families*: But I find only *Annidius*. And besides my own, Monsieur *Spon's*, and Mr. *Smith's* Observation, make the first letter an E; and must therefore be the last letter in a word; as in many Inscriptions I have seen E written for ET, and then I would put a point

point between *CL*. and *Annidius*; and then it would be for *Clau-
dius Annidius*: For *CL*. is put for *Claudius*, and not *CLAU*. except
there is a Prænomén before it.

The last line is as much travers't as any. The first two letters that
Mr. *Smith* makes *LE*. are undoubtedly *L. F. Luci Filius*; as it is in
Mr. *Sands*, Monsieur *Spon's*, and my own Observation took upon the Place.
As to the rest, there is room enough for every one to have his Fancy. Mr.
Sands makes it *CLAPONTO*, which Mr. *Smith* interpreteth *CLAS-
SIS I PONTO*; and so maketh it the Payment of a Vow of some,
that had safely conducted their Navy through this dangerous Sea. Mon-
sieur *Spon* makes it *CLA. FRONTO*.

But what it can so signify, I cannot tell. It is true, *RONTO* is
plainly to be read; but the next Letter is very much defaced; but
I fancied it to be another *R*, which I marked down in my Book
with points: the first long stroke is entire, and plain; but for the
rest of it, one hath much ado to make some worn-out Marks hang
together. As to the *A*, the *L*, and the *C*, *ordine retrogrado* following,
they are plainly to be read. So that, if I were to be its Restitutot, I
would write it

— DIVO CAESARI AVGVSTO
— E CL. ANNIDIUS
— L. F. CL. ARRONTO

I find the Family *Arruntius* in *Gruterus*, in many Inscriptions; and *O* for *V* might be an easie mistake of the Graver, in so remote a Country, if not of the Person himself: And we know, that Letters were not every ones Talent in those days. And to conclude, I believe the *Basis* upon which this Inscription is, was not made for that Pillar, because they bear no proportion one with another. It has been, in my opinion, a round Altar, being carved about with Wreaths of abundance, sustained by Bull's-heads. The white Pillar (which I judge about ten foot high above it) might have been erected upon it, to serve for a Sea-mark by day, as the Lanthorn at *Fanari* doth by night: Indeed, I should think it any thing, rather than a Pillar erected to *Pompey*. The Rock on which it stands, is one of the *Cyanea*, or *Symplegades* of the Antients; fancied to float, because sometimes seen together, as they thought, seeing them from several Stations. But some of them are placed on the one side of the Entrance of the *Bosphorus*, and some on the other. Mr. *Smith* counted four on the European side: But the North-wind beginning to rise, we were forced to return soon after the viewing of the Pillar.

In our return, about six Miles from the Pillar, we stopped to see a Greek Church, upon the highest of the Hills on the *Thracian Shore*, called *Mavronides*. It is a place of very great Devotion among the Greeks, and payeth no Taxes to the *Grand Signior*; only a few Chetries for his own eating. The reason of which they told us was this: The *Grand Signior* being a hunting at *Belgrade*, and eagerly pursuing his Game this way, lost his Attendants, and came to this place; where being weary, hot, and dry, he alighted to repose and refresh himself;
and

and demanding Water of the poor *Caloyers*, who knew him, one of them readily brought him some Bread and Water, and fresh-gathered Cherries, which are there excellent good: at which he seemed very well pleased, and told him, That if he would change his Religion, he would promote him to great Honour. But the poor, yet faithful Christian, resolving not to part with his Faith, would he have given him his Empire; and knowing he could give that proud Tyrant no Answer that would please him, and secure his Conscience void of offence, on that Subject, made no Answer at all; but fixed his Eyes upon the ground, notwithstanding all he could say to him. At which he greatly wondering, and admiring his Constancy, told him, That for this Service, that Place should pay no *Caratch*, only some Cherries yearly to the *Seraglio*, for his own eating.

A little before we arrived at *Gallata*, I took notice of a dangerous Rock in the Chanel, lying piked above Water not more than four or five Foot; which must needs be very dangerous for those Vessels, that pass that way by night.

One day we cross'd over the *Bosphorus*, to see *Scutari*, and in the Passage put a shore on the *Maiden Tower* as they call a little Sconce, fortified with a few pieces of great Guns, built upon a Rock about the middle of the Chanel, but rather nearer the Shore of *Natolia*. All that it is remarkable for, is, That although it be but a Rock, not much above thirty Yards about, encompassed by the Sea at least half a Mile from any Shore, very deep, yet it hath a Fountain of fresh Water; which, as they assured us, ariseth out of the Rock, and was no Cistern. I took notice, that the Current of the *Bosphorus* runs very swift on each side of it. From thence *Scutari* is the nearest Shore; and is situate opposite to the Haven, between the two Promontories, of the *Seraglio* and *Gallata*. It is now a large City, and is beautified with a Royal Mosque, built, and endowed by the *Sultanesi-Mother*. It seemeth to be in the same place, that *Strabo* puts *Chrysopolis*; but we observed nothing of Antiquity there. We went through the Town, up to the top of the Hill South-ward, and passed through a very large Burying-place of the *Turks*, containing, I believe, above ten or a dozen Acres; which is ordinary in *Turkey*, because they bury not in the place where another hath been buried. They therefore set a Stone upright, one at the Head, and another at the Feet of each Body.

Proceeding a little further on the Brow of the Hill, we had a good Prospect towards *Constantinople*, *Gallata*, the *Propontis*, and the *Bosphorus*: And here the *Grand Signior* hath a House of Pleasure, called as they do others, *Serai*, or as the *Francks* form it, *Seraglio*. They told us, That it was built after the *Persian* made by the Father, to this *Grand Signior*.

Hard by this we took Water, and passed a little reach, about a Mile and half, to *Chalcedon*, now but a blind Town; as its Founders, for their ill Choice, were esteemed by the Oracle. It is more antient than *Byzantium*; but now famous for nothing, but the Memory of the Great Council held there, in the Year of our Lord 327. and 20th of the Reign of *Constantine* the Great. The first thing we did, was to visit the Metropolitan Church, where they say it was kept.

But

But Monsieur *Nanteuil* assured us, That it was a Mile from thence; and that he had there read an Inscription, that mentioneth it. Beside, that it is but a small, obscure Building, uncapable to contain such an Assembly. The *Turks* call it *Cadique*; but the *Greeks* yet *Chalcedona*. Here we found some antient Sepulchral Monuments, and upon one an Inscription. We found another Inscription in the Wall of a private House, near the Church; which signifieth, That *Evante*, Son of *Antipater*, having made a prosperous Voyage towards the *Abrotanians*, and the Islands *Cyaneæ*, at the Mouth of the *Euxin* Sea, as I before noted; and hence desiring to return by the *Ægean* Sea, and *Pontus*, offered Cakes at this Statue, which he had erected to *Jupiter*, who had sent him such good Weather, as a Token of his good Voyage.

ΟΥΡΙΟΝ ΕΠΙ ΠΡΙΜΝΗΣ ΤΙΣ ΟΔΗΓΗΤΗΡΑ ΚΑΛΕΙΤΩ
ΖΗΝΑ ΚΑΤΑ ΠΡΩΤΟΝ ΩΝΙΣΤΙΟΝ ΕΚΡΕΤΑΣΑΣ
ΕΠΙ ΚΥΑΝΕΑΣ ΔΙΝΑΣ ΔΡΟΜΟΥΣ ΕΝΘΑ ΡΟΣΕΙΔΩΝ
ΚΑΜΠΥΛΟΝ ΕΙΛΙΣΣΕΙ ΚΥΜΑ ΠΑΡΑ ΨΑΜΑΘΟΙΣ
ΕΙΤΑ ΚΑΤ ΑΙΓΑΙΑΝ ΠΟΝΤΟΥ ΠΛΑΚΑΝΑΣ ΕΡΕΤΝΩΝ
ΝΕΙΣΘΩ ΤΩΙ ΔΕ ΒΑΛΛΩΝ ΨΑΙΣΤΑ ΠΑΡΑ ΤΩ ΖΩΑΝΩΙ
ΟΔΕ ΤΟΝ ΕΥΑΝΤΗΤΟΝ ΑΒΙΘΕΟΝ ΑΝΤΙΠΑΤΡΟΥ ΡΑΙΣ
ΣΤΗΣΕ ΦΙΛΩΝ ΑΓΑΘΗΣ ΣΥΜΒΟΛΟΝ ΕΥΓΛΟΙΗΣ

The End of the Second Book.

E e

THE

The first of the two books is the book of the first book. The second of the two books is the book of the second book. The third of the two books is the book of the third book. The fourth of the two books is the book of the fourth book. The fifth of the two books is the book of the fifth book. The sixth of the two books is the book of the sixth book. The seventh of the two books is the book of the seventh book. The eighth of the two books is the book of the eighth book. The ninth of the two books is the book of the ninth book. The tenth of the two books is the book of the tenth book.

THE FIRST OF THE TWO BOOKS IS THE BOOK OF THE FIRST BOOK. THE SECOND OF THE TWO BOOKS IS THE BOOK OF THE SECOND BOOK. THE THIRD OF THE TWO BOOKS IS THE BOOK OF THE THIRD BOOK. THE FOURTH OF THE TWO BOOKS IS THE BOOK OF THE FOURTH BOOK. THE FIFTH OF THE TWO BOOKS IS THE BOOK OF THE FIFTH BOOK. THE SIXTH OF THE TWO BOOKS IS THE BOOK OF THE SIXTH BOOK. THE SEVENTH OF THE TWO BOOKS IS THE BOOK OF THE SEVENTH BOOK. THE EIGHTH OF THE TWO BOOKS IS THE BOOK OF THE EIGHTH BOOK. THE NINTH OF THE TWO BOOKS IS THE BOOK OF THE NINTH BOOK. THE TENTH OF THE TWO BOOKS IS THE BOOK OF THE TENTH BOOK.

The end of the Second Book.

THE

B C

THE
Third BOOK.

THE
VOYAGE
Through the
Lesser ASIA,
OR
ANATOLIA.

CONTAINING
An ACCOUNT of the most Considerable
PLACES thereof.

WHEN we had satisfied our Curiosity with *Constantinople*, and the Places adjacent, we began to consider how we might now return to visit *Athens*, as we design'd: But we found all the ways we had proposed to our selves, so embarrassed with great Difficulties, and evident Dangers, that it was no easie matter for us to determin which of them to take. Our first Determination was, to go from hence to *Adrianople*, to see the *Grand Signior's* Court; so to Mount *Athos*, now called *Monte Santo*, which I had a particular desire to see; and thence, through *Macedonia* and *Bæotia*, to *Athens*. But my Lord Ambassadour, who was then newly return'd from *Adrianople*, dissuaded us from that; assuring us, That without a Miracle, it was not possible to escape the Plague; all *Thrace* being so through-

ly infected with it, that although he himself lay in no House or *Kan*, in his Journey thence, yet had lost one of his Servants by the way; and was forced, soon after his Arrival hither, to quit his house, because another fell sick of it: So that, we thought it would be presumption in us, to adventure our selves that way, and no less madness to hazard our selves at Sea, now Winter was coming on, in such small Barques; as we must have done, if as we had design'd, we had gone but to Mount *Athos*, to see how those Hermites spend their time there. But whilst we were in these doubts, it happened, that some of our English Merchants, that came from *Smyrna* to wait on the Ambasiadour at his Audience, were ready to return again thither. So that we suddenly resolved to take the Opportunity of their Company, and see those Parts of *Asia*; not doubting, but from thence we might meet with an Opportunity according to our desire, to pass into *Greece*. And so in the good Company of Doctor *Pickering*, Physician to the Factory at *Smyrna*, Dr. *Covel*, who was so kind as to bring us some part of the way, and divers Merchants; we made a common Purse, taking a Barque among us, and parted hence about Noon, *October* the Sixth.

The first Village we passed by after *Chalcedon*, was *Phanari*, just without the *Asian* Promontory of the *Propontis*, as the other is of the *Euxin* Sea; and hath a Rock lying before it, on which is placed a Pedestal of a Pillar, like that of *Pompey's* Pillar: which shews them both to have been set there only for a Sea-Mark. A little further, without the *Bosphorus*, steering South-East-wards, we left at the right hand the Island *Prote*; where the *Venetian* Ships, we came in, lay, not daring to venture into the Harbour of *Constantinople* by reason of the Plague. A little further we left another little Island, called *Antigoni*; and not far thence another, esteemed about eighteen Miles from *Constantinople*, called *Chalcis*, where we lodged that Night. Dr. *Covel*, and I, as soon as we set footing on the Island, went on the top of the highest Hill, to view the others round about it, and to see if we could find any marks of the Gold Mines they pretend to be there; but instead of them, found only Rocks cover'd with *Stæcas Arabica*, *Myrtles*, *Arbutus*, and *Cistus Fæmina*, *Leidon*. The Islands that are about it, are these, *Prote* and *Antigoni* North, *Oxya* and *Plate* North-West, called so by the *Greeks*, because the one is pointed, the other low and plain. South of it, are two other little Islands; the one called *Principe*, which is the biggest; and another little one by it, called *Epiti*, in times past *Pitys*. These Islands lie at the Mouth of a Bay, called formerly *Astacenus Sinus*, now *Ishmit*, from a Town, at the bottom of it, bearing now the same name, but was called antiently *Nicomedia*. There is a Village, and two Convents in *Chalcis*. At that on the Western-side of the Island we lay, and were well treated by the *Caloyers*. This Convent being ruined, was rebuilt by one *Panagiotes*, not long since *Druggerman* to the *Grand Signior*; and so much in his favour, that he obtained many Kindnesses for his Fellow-Christians of the *Greek Church*; as the repairing several of their Churches and Monasteries, especially the keeping of the Holy Sepulcher at *Hierusalem*. But this he kept secret until he came to die, because, as some think,

think, he feared the ill Practices of the Roman Church; who have two Convents at Constantinople, one of Jesuits, and another of Franciscans, lying at lurch to disable that Church, and would never have patiently suffered so great a loss. He lieth buried here, and hath a Monument with an Epitaph, expressing his Office.

Here is also the Tomb of Sir Edward Barton, Ambassadour to this Court in Queen Elizabeth's days.

The next Morning early we parted thence, and leaving the Islands Epite and Principe on the left hand, we arrived at the other Promontory of the Gulf of Isthmit; which by Ptolomy, seemeth to have been called Posidium Promontorium.

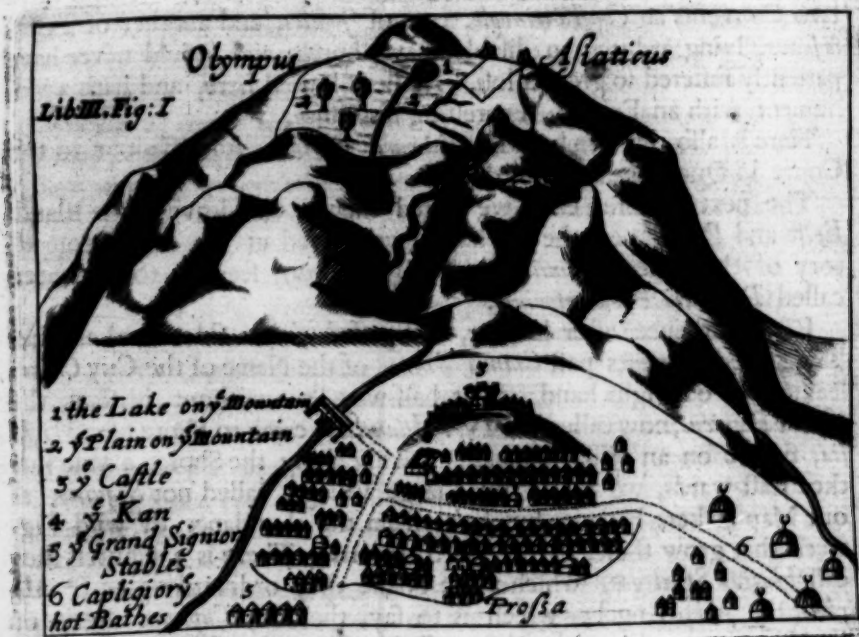
Parting thence after Dinner, we passed with a side Wind another Bay, called in times past *Cianus Sinus*, of the Name of the City *Cinn*; leaving at our right hand, about half way, but without this Bay, the Island *Besbicus*, now called the Pope's Island, we came to Shore near *Trichlia*, situate on an Hill. Thence, rowing along the Shore, a Mile further East-wards, we passed by a large Village, called not *Sequino*, as our Map-makers have it, but *Syky*, from the abundance of wild Fig-trees that grow there, as the word imports. There is a Church they call *Hagios Strategos*, which is the Name they ordinarily give St Michael the Arch-Angel; which is to say, the Holy Captain. By it, on the Shore, is a Fountain they call *Christos*; the Water of which, they say, worketh Miracles; and therefore they name it *Hagiasma*, or Holy Water. We rowed about four or five Miles further, and arrived in the Evening at *Mountania*. This is a large Town, and hath a very good Kan, two Stories high, separated into little Rooms for better Accommodation. Here we lodged, and were invited to drink Coffee by a French Renegado, who shewed us a most obscene Puppet-Show, in which he told us, He pleased himself at idle times, as an innocent Diversion: For he pretended to practise Physick. This hath been an antient and large City, by the Fragments of Antiquity every where to be seen: But what its Name was formerly I know not, unless *Cinn*, that gave the Gulph this Name; which was after called *Prusia*, [*Πρωσία*] from *Prusias*, Son of *Perseus*, whose Father *Philip* had destroyed it. I find our Geographers make no distinction between This, and that *Prusia ad Olympum*; setting both This and *Olympus* at the end of this Gulph; whereas it is, at least, fifteen or sixteen Miles from it. This *Prusia* had also near it another Town, antiently called *Myrlea*; but the same *Prusias* called it by his Wives Name, *Apamea*: which might be one of those others, but now named, on this Shore.

CIANUS SINUS.
BESBICUS
OR
ISOLA DEL
PAPA.
TRICHLIA.

SYKY.

MOUNTANIA.

Hence



Hence in the Morning, having hired Horses at four Timins apiece, we proceeded to *Prusia*, or as some pronounce it, *Bursia*. Just out of *Mountania*, we ascended up a Hill; which, if this Town were formerly *Cium*, must have been called *Argentbonius*; where they celebrated the Games of *Hyla*, in Honour of *Hylas*, *Hercules* his Companion, in his Voyage from *Argos* to *Colchus*. Hence we rode about four hours through a fruitful Plain, tilled by some poor Villages scattered here and there, whose Inhabitants owe more Caratch than they are worth; one whereof we passed through about half way, called *Mesapoula*, and came by Noon to *Prousa*, ad *Olympum Mysia*: For it is situated at the Foot of this Mount *Olympus* of *Mysia*, upon a small Hill a little separated from it. Here *Ajax* killed himself, when he fled from *Troy*: and therefore they expressed it in their Money; of which I have a piece, bearing on the one side the Head of the Emperour *Marcus Aurelius*, and on the other a Figure falling upon his Sword, at the Foot of a Mountain, with these Letters about it, ΠΡΟΤΑΕΩΝ, of the *Prousiens*. This City hath one of the pleasantest Comings to it imaginable; the Country on this side of it, being a large Plain near the City, shaded with Mulberry, Walnut, and Chesnut-Trees, planted with Gardens on each side of the high way; which is plain, and with an easie Ascent bringeth you to the City. Beyond it, the Mountain riseth to a vast height, made green with Chesnut and Firr-Trees, almost to the top, which is still cover'd with Snow. This is a City, fair, large, and populous in *Turks*, *Jews*, *Armenians*, and *Greeks*; and was the Chief of the *Ottoman* Empire, before *Constantinople* was taken from the Emperour *Constantine*, the Eighth of that

that Name, and last *Greek* Emperour. But *Prussia* parted with its Christian Liberty to the *Turkish* Tyranny with more difficulty, having, before it was rendred, above a Hundred thousand Christians slain by those Infidels, and abundance more in cold Blood afterwards. For which reason they pay also double the Caratch, that any other Place doth; and are not suffer'd to inhabit within the Walls, but only in the Suburbs; which nevertheless they bear with Patience, esteeming it a Mark of their Courage. The Place is esteem'd to contain now about Forty thousand *Turks*, Twelve thousand *Jews*; but not so many *Greeks*, nor *Armenians*. But *Philadar*, a Town four or five Miles from *Prussia*, consists of only Christians. The Conquerour, *Orchanes*, did not think fit to dismantle the Town, because he made it his principal Residence; so that the Walls are yet standing, which seem to have been built by the *Greek* Emperours, out of the Ruins of some former City, as the Marble-Architraves, broken Pillars and Cornishes, mixed with the other Matter that composeth them, do testifie. Some Inscriptions also we saw, and copied, as we walked the Rounds of them; which they esteem about six Miles.

Not quite in the middle, but rather more to the South-East-side of the Town, is a high Rock, which was the Castle, and is naturally strong; but its old Walls, wherewith it was fortified in Times past, are much ruined. It was worth our pains to go up to it, because thence we had the Prospect of the whole Town, and told above thirty Mosques by the Minarets. The Sultans have built six or seven Royal Mosques here; whereof that of *Adalin* is most beautiful. The Form square; and my Companion saith, he told Twenty five Cuppaloes of equal bigness, covered with Lead for its Roof.

In this Castle are two *Seraglio's*, one old, and the other new. The old is almost demolished, and only serves to cleanse Corn, and to make fine Flour for the *Seraglio*. The other was built in two Months time, about seventeen Years ago, for the *Grand Signior's* coming thither. It is but a small Building; but well contrived with Baths and Stoves, and adorned with Roofs and Walls gilded and painted in pretty Knots and Flowers; with Presses on one side of each Room for Bedding and Furniture, according to the manner of the *Turks*; who have not their Houses incumbered with great Bed-steads, Tables, Chairs, and Stools: but only a part of the Room raised higher than the rest, and covered with a Carpet; where all get up, and sit cross-legg'd, sometimes with Cushions to sit or lean upon; and this serves for Parlour, Dining-Room, and Bed-Chamber. When they sit to eat, one bringeth a little round Table, sometimes of one piece of Wood, and sometimes doubled together, with a low Foot; whereon the Meat is set in little Dishes. One Napkin is long enough for the whole Company, and goeth round the Table; which is seldom cover'd with a Cloth, because it serveth instead of Trenchers. When they go to bed, a Servant cometh, and taketh the Quilts, Sheets, and Coverings, and prepareth for as many as lie there, each one one. It would make but a poor Palace for any of our Christian Princes. But the Prospect from the Castle is more pleasant, being situate upon the Brow of the Hill, overlooking the Town and Country: which was no more than necessary; for it hath

no

no other Garden now. We expected a better Shew for our *Doller* a Head; which the Keeper exacted of us. But it is good to be undeceived of the high Opinions we have of Things, which deserve them not; especially when our *Experience* costs not too dear.

There is no considerable River near this Town. But the Mountain doth furnish them with so many Springs, that I never saw more Fountains, nor with greater Sources of Water in any place where-ever I have been: but they are not esteemed very wholesome; I believe, because the Snow-Water continually melting from the Mountain, mixeth with them. These, with what falls from the Mountain, make two little Streams; one whereof we passed, coming into the Town; and the other I passed over by a Bridge, on the North-East-side of the Town, to go up the Mountain; which hath another Bridge, not far from this: both well-built and large, joyning the Suburbs to the Town.

The *Metropolitan* Church is well worthseeing, having been a fair Building, cased within with curious, and well-wrought Marble, built in the form of a *Greek* Cross that is square, with a Cuppalo in the Middle, held up by four Pillars; which being beat down in the time of the Siege, was repaired by the *Turks*; and the fair Capitals of the Pillars set, where the Basis should be; and the Basis, where the Capitals: An Emblem of their Tyranny over Christendom, turning all things upside down. So have they made this Holy Place the Sepulcher of *Orchanes*, the Conquerour of it, and the Second King of the *Turks*. But there yet remains the Place of the Altar, which they call "*Ayios Bnrg*", or the *Holy Ascent*; being according to their Custom, a place containing three Seats one above another, in form of a Semi-circle: On the first the Patriarch and *Metropolitans* use to sit, on the next the Bishops, and on the other the Presbyters, when the Sacrament was celebrated. Adjoyning to this, is the Sepulcher of *Bajazet's* Children.

Beyond the Stream, on the North-East-side of the Town, is a Royal Mosque, and a Colledge by it, with twelve Apartments for twelve Masters; who are obliged to teach to Write, Read, and the Understanding of the Law. Thither any poor Man may come, and eat at any time; and on *Fridays*, be feasted with Rice. Hard by is the Founder's Sepulcher, which looketh very prettily; being a large Cuppalo, covered with Lead on the top, and the Walls cased with *Porcelane* Tiles.

KANS.

Here are three or four very good *Kans*, built two Stories high, covered with Lead, each Room a Cuppalo over it. For this Town is a great Thorow-fare, and of much Traffick; all the *Caravans* coming from *Smyrna*, *Aleppo*, and most part of those from *Persia* to *Constantinople*, passing by this Place. The *Basars* are well-built, and furnished with Merchants, and all sorts of Merchandizes: A great deal of *English* Cloth is brought hither, and no small quantity of Silk made here; the Plains being covered with Mulberry-Trees, to feed the Silk-Worms.

Here many of the *Turks* seem to live more gently than ordinary, and have their Houses of Pleasure without the Town. One I saw belong

belonging to a *Haga*, well contrived with shady Walks, Chiosques, Fountains, and Artificial Fish-Ponds. Here Dr. *Covel* made me take notice of a Willow-Tree, whose large Branches were so limber, that they bend down to the Ground, from a good high-pollard Trunk, and naturally make a curious shady Bower about it. The Leaf is like our *Osiers*. There is plenty of all sorts of Provisions here, and most delicious Fruits; especially Pomegranates, which are esteemed so good, that they are sent from thence to *Adrianople*, for the *Grand Signior's* eating. Great plenty of excellent Fresh-Water-Fish; which the Lake on the Mountain, and others not far off, with the River *Ascanius*, not a days Journey thence, furnisheth them with: Especially Carps, Trouts, and Eeles. Of the first I saw many, and eat of some three Foot in length, with their large Bellies filled with fat. Of the last we were made a Present of one, by an *Armenian* that had been in *England*, above an Ell long, large, and white as Silver. This *Armenian* informed us, That the Mountain was almost covered with curious Plants; which made Dr. *Covel*, who is a great Lover of them, as well as my self, long to go and ransack it; which the stay we made being longer than we thought, by reason that Mr. *Cary* fell sick here, gave us opportunity to do. So that, Monday the Eleventh of *October*, about five a Clock in the Morning, having hired Horses for two Dollars, five Timins to our Janizary, and as much to our Guide; setting out, and beginning to mount *Olympus*, we came up to the highest part we could for the Snow, about Eleven a Clock. Whence from a pointed Hill, on the North-side, we had a most Charming Prospect: the height making it from North to South unbounded, the Western half of the Compass; from *Constantinople* all the *Propontis*, the Plains of *Myssa* to Mount *Ida*, with the Lake and River *Ascanius*, lay plain before us as in a Map: But more particularly thus.

The two Bays we passed by over the *Propontis*, lay parallel to each other North; that of *Ishmit* stretching it self farthest East; this of *Mountania* having one Lake on the East end, which I suppose emptieth it self into the *Propontis* by it; and another in a Valley, near to the Foot of this Mountain. North-West by North, the Island *Chalcis*, &c. and a little more West-ward, *Constantinople*, as they say, an hundred Miles distant: but I cannot judge it quite so much. Just against the Mouth of the Bay of *Mountania*, the *Pope's Island*, as some of the Country now call it, and in old time *Besbicus*. West we had the Plain of *Prousa*, strewed with Villages, and here and there a considerable Town: South-West, the River *Ascanius*, with the Lake full of little Islands. There is a Plain on the top of the Mountain, surrounded with little Hills, pointed with Rocks; from whence many Springs arise, and collect themselves into a pretty Stream, full of little Trouts; some of which our Guide caught with his hands. But the greatest part of the Stream cometh from a large Lake East-ward; which we could not come to, because the way was covered with Snow: From whence the large Carps, and Eeles, I before mentioned, are caught; and Trouts of such Fame, that they have gotten the good Name of all other Fish in the *Turkish* Lan-

guage, who call them *Alagballuck*, the *Good Fish*: And therefore the best of them used to be carried to the *Grand Signior*, as a most delicate dish.

It is now time to tell you what luck we had a simpling, the chief end of our mounting so high: For after we had taken this Prospect, and baited our selves, I left Dr. *Covel* designing the Trout: So ranging from top to top of the Mountain, I gathered all the new things I met with, and in two hours time returned with more curious Plants, than I could ever since find Names for: But such as I have found, are as followeth.

I. Towards the Foot of the Mountain, ascending the first Mile or two, are abundance of Chestnut-Trees, that bear the largest and best Nuts I ever saw or tasted; with other sorts of ordinary Trees.

2. Something higher I observed many Lime-Trees, and towards the top, and on the top, Groves of a sort of Firr-Trees, which Dr. *Covel* and I took for Cedar-Trees, because they bear the Cones upwards, not hanging downwards, as the other Firr-Trees do; and the same shape with the Cedar, viz. thick and short like an Egg, and of a brown reddish colour, and the Smell of the Cones and Gum very Odoriferous. The Leaves also are not shaped like others; but thicker, duller pointed, and have two Stripes of white on the back-side, like *Oxyjuniper*. It beareth the Branches round the Body orderly, from the bottom to the top, at several distances, less and less unto the top; where the Cones grow upon the young Branches upright. I cannot tell whether it be not the *Male-Pine*; for this *Caspar Bauhinus*, in his *Pinax*, calleth the *Male* also. *Abies, conis sursum spectantibus, fœve mas*. It agreeth also with *Gerard's* Description of the same, excepting that the Body is smooth, without Knots at the bottom: For the Branches of this begin very near the Ground, and spread abroad very large; and that he saith, The Cones are longer than any of the Coniferous Plants; whereas this (as I before said) hath the Cone thick, and shorter than any other in proportion. It agreeth very well with the Description he giveth of the Cedar of Mount *Libanus*; but I doubt, it wanteth the hardness: for I saw many rotten Trees of this; but, if I remember right, of somewhat a reddish colour. And also Mr. *Gerard* faileth, in that he saith, The Leaves of that of *Libanus* are shorter, and not so sharp pointed; whereas many of those Branches, that I have seen, have the Leaves much shorter indeed, but more sharp pointed than this.

To conclude, This Tree groweth in great plenty upon the Mountains of Greece also; as *Citheron* and *Helicon*; and *Parnassus*: which Monsieur *Nanteuil* observing, who had been upon Mount *Libanus*, and these also, affirmed, That they were the very same. But although he is a very curious and ingenious Man, yet I doubt his Curiosity doth not consist in narrowly distinguishing Plants. Therefore this must be either another kind of Firr, or *Gerard* hath failed in his Description

scription of it. I am rather induced to think it is a kind Firr, because the *Greeks* yet call this Tree *Ελατη*, which signifieth no other than a Firr-Tree; and that it was never heard of, that Cedars of the same kind with those of Mount *Libanus*, grew in Greece.

3. A kind of *Cistus*, which groweth to a good large Shrub, of a hard, woody Substance, covered with a Bark, consisting of several thin Skins, which easily separate one from another: The first is of a brown Ash-colour; the next reddish, out of which come Branches, dividing themselves by pairs, each Twig ending in a bunch of Leaves; which stand in pairs, each pair crossing each other; and at the Stem of the old Leafs issue new Buds, very much like Sage: but the Leaves are in shape, ribbed with three Ribs, like *Alexandrian Laurel*, of a dark green colour, and of a sweet smell, thick and gummy. On the top are Knots of Seeds, divided into Three. The Flowers I saw not. It agreeth much with the Description, and Design Mr. *Johnson* hath given to *Gerard's History of Plants*, viz. page 1289. in the *Cistus Ledum Matheoli*. Mr. *Merchant* of *Paris* called it, when I shewed it him, *Cistus Laurinis folijs*; but had never before seen it.

4. *Aster montanus*, *Linaria folio, flore flavo*, as Mr. *Merchant* called it; and I believe the same, that C. *Bauhinus* calleth the *Yellow Star-moort*, with stiff, smooth *Flaxweed Leaves*; and may be the *Tenth* described in *Gerard's*. But by the thus From a long black, creeping, and stringy Root ariseth one, two, or more, round and downy Stalks; of a hard and stumby Substance, about two or three handfulls high; sometimes branching it self out carelessly into other little Branches, covered round about without order, with long sharp leaves, with streight Nerves, in shape like *Sneezing Wood*; but without snips at the Edges, and dry, and harsh to the Touch. The Back-side of them are a little downy, and the other side smooth. At the top is a Yellow Flower, guarded with the Leaves until it bloweth; and is then succeeded with a Button, full of downy Seeds; which it holds fast.

Coris folijs crispatis

Table II.



5. Another I found, that I cannot tell what *Genus* I should reduce it to, unless *Coris*. It hath the Root, Stalk, and Seed, and Smell, resembling *Coris* or *Hypericum*; the Leaves also somewhat like them, but less, and grow together in Tufts, crisped and curled. The Seeds grow in heads on the Top, without order, divided into three parts. The Flower I saw not: but it is a shrubby perennial Plant; but not of quite so woody a Substance, as *Coris legitima* *Cuspi*, which I shall have occasion to speak of, when I come to *Athens*. This I shall call *Coris Folia Cuspi DE Olympi*.

6. Another



6. Another Plant I found here, which must be numbered among the *Hypericons*; although I find it no where described, or so that I knew it by their Description; and is a Plant I never saw any where, but upon this Mountain: From a stringy Root, springeth at first a thick Tuft of tender Sprouts, whose Leaves are set so thick after one another, two by two, and crossing each other, that they quite hide the round Stalk, and make it look most Beautiful. It seemeth all over hairy; but as it groweth up about half a foot high, it stretcheth the Leaves to a greater distance from each other, in pairs, and still crossing each other. They are of a light green colour, ribbed, oval, and pierced, like *S. John's Wort*; but not pointed at the Ends: smooth on both sides; but round the Edges very rough and hairy. I observe now since they are dry, that they are full of black Spots. Towards the top of the Flowers, come out one above another from between the Leaves, and leave a little Button of Seed, divided into three parts, with a hairy Husk about it of fine Leaves. I cannot be positive, whether I saw the Flower or no: but if my Memory doth not very much fail me, I did, and it was a reddish colour. But it is perfectly faded in my Book, being very thin and tender. I think it may be properly called *Hypericum margin. crispif. Olympi. Montis.*

7. After *Corymboides Gesleri*: with another, thought to be *Astragalus Matheoli*, flore Carmine.

8. *Pyrola fruticosa* & *tenerior*, or, as *Bauhinus*, *frutescens*, *Artusii folio*, which expresseth more the Nature of it.

9. *Gentianella Vernae*, which hath a Knot of small Azure Flowers, growing close to the ground.

10. *Senetium lanuginosum*, as Mr. Merchant; or rather *Scutellaria incana, pinguis*, according to C. *Bauhinus*, page 131. Downy Grousel;

for

for it is so fat and glutinous, that it sticketh to the Fingers. This is not described by Gerard: But it groweth taller, and of a more strong Substance than the ordinary Groundsel. But to give an exact Description of it, I know not well how: For it is spoiled with bringing so far; or rather for want of care, in putting it up better. The Leaves, as I remember, are somewhat bigger than the vulgar, and something like Ragweed.

11. *Cerinth Minor*. G.

12. *Cystus, Argenteis foliis*, as Mr. Merchant calleth it. I do not find it described in Gerard; nor can I find any Name agreeing with it exactly, in C. Bauhinus his *Panax*, although there are many *incana* & *hirsuta*. This is a little shrubby Plant, growing from one Root into a round Tuft of woody Branches, not a handful high from the ground, dividing it self into many white Twigs, which are thick set with small triple Leaves, covered with a shining Whiteness, like Satin: among which I saw short, broad, and flat Cods; but the Hair longer, and more downy, containing a little shining, and broad Seed. Perhaps it may be that, which Bellonius telleth, grows not in France, nor Italy, without giving any other Description of it; nor hath it by me been seen in either.

13. *Cymbalaria Italica*. G.

14. *Calamentha montana prestantior*. G. 687.

15. *Elichryson, sive Gnapbalium, coma aurea*. This is a very beautiful Plant; which hath, lying almost flat on the ground, several long Leaves, out of the middle of which riseth up a round Stalk, of a handful and half high, set about carelessly with narrow Leaves: All of them, from the bottom to the top, covered with so thick, white Down, that it may be pulled off with the Fingers. The top is crowned with a Tuft of scaly globular Flowers, of a bright yellow colour; which being gathered, will continue fresh many Years.

16. There is growing up and down upon the top of this Mountain, Tufts of Grass or Rushes, lying round together upon the ground, like a Hedgehog, or *Porcupine*; about half a handful high; each having a sharp hard point, which makes it very hard to come at, to gather any of it.

17. *Stratiotes Tragi*, page 476. or *Millefolium Nobile*. G. I. B. page 1073. He hath forgot to mention the Odoriferous Smell it hath. The Seeds smell like the Seeds of common Tansey, but more pleasant. His Design agreeth well with my Plants.

18. Descending from the Mountain, I observed another sort of *Hypericum*, or *S. John's Wort*, with a single, large Flower on the top, upon a Stalk, of a foot, or better, high; whereon Leaves grow like the other *S. John's Wort*, but larger, and by pairs, at equal distances. The Description that C. Bauhinus, in his *Prodromo*, page 130. giveth of *Ascyron magno flore*, agreeth well with this; only I may add, That it beareth but one Flower at the top, and that the Seeds follow the Flower in a round Cod, like *Park Leaves*; which he never saw: but saith, It was gathered in the Pyrenean Mountains, by D. Barferus; but this here upon Olympus.

19. *Panax Heracleum*, or *Hercules All-beale*: But whether it beareth *Opopanax* here, I had not time to examine.

20. *Borago Semper Virens*, or *Everlasting Borage*, of which G. page 797.

21. On the Mountain, in plain Places, where standing Water had been, I gathered a kind of *Gnaphalium*, which I find not described. It is most like the *Leontopodium* of Gerard: But whereas he says, That riseth a handful high; This creepeth, and lieth flat on the Ground. From a little blackish Root, spreade five or six, or more downy Stems, of about an Inch long; on which are commonly half a dozen white sharp Leaves, three long ones, and three short ones, like the *Stachas Citrina*, I but now mentioned: Within which is a greenish yellow Flower. I believe each of them take root, and produce many more of the same? For it spreadeth irregularly very much abroad; whereof this I have now described, is but a slip, although it is rooted.

22. I was shewed a dried Herb, that groweth on this Mountain, whereof the Powder is made, we commonly call *Tutti*. Dr. Pickering called it *Herba Tutia*. I saw it only dry; but it seemeth both in Root, Leaves, and Flower, to be very like our ordinary *Field-Cowslip*; only the Leaves are much longer, and the Cups that contain the Flowers, rather like *Anricula Ursi*; and the Flowers of a reddish colour, of five little Leaves, each with a notch also at the top. They say, when it is blown, there is a Dust that may be shaken off this Plant, which is the best Powder.

This *Armenian* told us, There groweth a World of other curious Plants, and fair Flowers, about this Mountain; but that the time of Year to see them, was past. As for me, I was glad I found these, and sorry that Night grew so near, that I was forced to desist searching them, to find the way down; which we did with difficulty enough, not being half way down before the Night over-took us; nor arrived we to the *Kan*, before ten or eleven at Night.

I was carried to a *Turkish Quack-Salver*, a Man reputed for his Skill in Physick among them; where I saw a great many ordipary Herbs, dried in bundles: some I knew not; perhaps it was because ill dried. All that I saw green, was an Herb much like *Germander*, only the Snips of the Leaves were sharp, and not round like That. But perhaps, it may be a kind of it. I observed nothing of the Smell, nor did I see the Flower: But the Root is hard and woody.

Near the Town, in the High-way, groweth *Periploca Latifolia*, in great plenty; differing from that which Gerard describeth, page 902. only, that towards the ground, it is of a shrubby Substance.

We finding Mr. Cary, as the Doctor thought, in a mending Condition, but that it would not be possible for him, in many days, to travel such a Journey; we at last resolved to proceed in ours, and leave him to God's Blessing, and under Him to the care of Dr. Covel, his Spiritual Physician, and the *Armenian* his Acquaintance, and two Men, their Servants. But not long after we came to *Smyrna*, we heard of his Death, not without suspicion of a malignant Distemper, brought with him from *Constantinople*. So that *Wednesday* the thirteenth of *October*,

October, we parted thence; but not above a Mile out of Town that Evening, to *Capligi*; where are the Baths of natural hot Waters; but adorned with noble Structures of Marble over them, covered with Cup-paloes of Lead. It being Afternoon, the time when the Women bathe only, the Men in the Forenoon, we could not enter into the Chiefest. Only into one, built by the Piety of a potent Man of the Country, with Lodgings to it, commodious for the use of Strangers: The *Basin* of which is not great, but of Marble, and covered with a Cuppalo, with Bell-Glasses here and there, to let in the Light, but not the Air. The Doctor and I concluded, That the Water here is much hotter than ours in *England*; it not being possible to be endured, without tempering it with cold Water.

I was surprized the next Morning, when I came to get on Horse-back, that I had no Bridle: For, not knowing their Custom, I had forgot to put it into my Bargain; which was three Dollars a Horse to *Smyrna*. But I made our Guide to get me one, before I would part thence. But, as my Companion observeth, I learned afterwards in *Greece* to be less nice: For there we were sometimes mounted like *Marcus Aurelius* in the Capitol, without Bridle or Saddle. However, we parted before it was day; and having rid through a plain South-west from this place, part being well tilled, and part Pasture; stocked with Cows, Horses, and Boufalos; a sort of Cattle not much differing from Oxen; only they love the Water better, and are much worse Meat; but labour extreamly well. We staid to bait our selves at a little *Greek* Village; but not our Horses: for they are accustomed to travel all day without it, in *Turkey*. After Dinner we proceeded still through a Country, much of the same Nature with that in the Morning; only here and there some little Hills, that gave us good Prospects of the other parts of the spacious Campagne. This day we met with half a dozen of Horse-men, which we took to be Robbers; and not without reason, as we were afterwards informed. But with our Janizary we took from *Constantinople*, and the Doctor's, and Mr *Bernardiston's* Men, we were seven of us well armed, besides our Guides: So that we were not afraid of a greater force than theirs. An hour and an half, or two Hours, we went along, not far distant at our left hand, a fine Lake, as we judg'd it, about twenty five Miles long, and about seven or eight broad; through which the River *Ascanius* runneth, as we then judged, and the Lake it self, to have been so called also; but I rather believe it to be the *Rhyndicus*. It is full of little Islands, and one good large one; on which is a considerable Village of *Greeks*. At last we came to the Banks of the River, which here runneth Westwards; along which I found the *Glycyrrhiza Echinata*, or Hedgehog Licorice, described by *Gerard* 1200. I took notice, that it had here a sweet Smell. About three or four Miles from the Mouth of the Lake, we arrived in about six Hours time, to *Lubat*.

RHYNDICUS
fl.

LUBAT.

Lubat is situated on the other side of the River, that cometh out of the Lake; which we passed over to, by a Wooden Bridge: But there are the Ruins of one of Stone hard by. The River is here large and deep, and goes hence, as they say, to meet with the *Granicus*. My Companion calleth it *Lupadi*: But as they pronounced it

after

after the *Turkish* manner, I took it to be *Lubat*: He adding, That *Nicetas Choniates* called it, in the thirteenth Century, *Lupadium*. It hath, without doubt, been an antient City, as the Fragments of Antiquity, that lay carelessly up and down every where, *viz.* Pillars, Chapters, &c. or confusedly placed in the Walls, do testify. The Walls were undoubtedly built by the *Greek* Emperours, and yet are standing in a square Figure, with Bastions every fifteen or twenty paces; one Hexagon, and the other Triangular: But the South-wall Bastions are all Triangular, or Cone-fashion; I suppose, against the Inundations of the River. Whether *Ferrari* calleth it rightly *Apollonia*, I do not determine: But I am sure, they place this Lake too near the *Propontis*; and this City also on the wrong side of the Lake; and indeed are wrong, in placing it at all upon the Lake: For it is upon the River, about three or four Miles after it cometh out of the Lake, and about five or six and thirty Miles from *Prousa ad Olympum*.

We lodged here at a *Greek* Fisher-Man's House, who presented us with an admirable Carp, taken out of the River, whereof it abounded, weighing, as we judged, at least a dozen pound. There are excellent Trouts also, as the Doctor informed us, he had often eaten here.

Friday the fifteenth, we parted from *Lubat* early, making South-wards; and after seven Hours riding through the fruitful Plains of *Myfia*, we baited at a Well, near a small Village, called *Sbettiqui*. We were diverted this Morning by a *Haga*, sent as an Inquisitor after the Thieves we met with, the Morning before. He had at least a dozen of Servants, and Friends, that waited upon, and accompanied him. But he seemed to be better prepared to hunt Hares and Partridges, than to catch Thieves: For he had two brace of Grey-hounds with him, and a Hawk. He joyned very civilly with us, and after some discourse, invited us to take part of his Sport: which we did, he still hunting along our way, in the Corn-fields. We had good sport both in Courting and Hawking: We chased three Hares, and killed one; and had a flight after a Partridge, but without success. After this he invited us to Dinner with him; which our Doctor and Merchant excused, being jealous of *Turkish* Kindness. Here I first took notice, That the *Turkish* Grey-hounds differ from ours, having their Heads and Ears like a Spaniel; but otherwise well made to run.

After we had baited, we pursued our way over several Plains and Hills, which often afforded us a most delightful Prospect of Mount *Olympus*, that had now contracted it self into a much less compass, proportioned to our view: Yet its hoary Head shewed it self more lofty at that distance; being before hid from our sight by its broad Shoulders. Here we passed over a little River, running into the *Granicus*; and towards the Evening, came to the Banks of the *Granicus* it self: which was the first Theater of *Alexander's* great Glory. For here he overcame *Darius* his Governours, and with them all *Asia* within *Taurus*, unto the River *Euphrates*. We went sometime along the Banks; and about two Hours before Night, we passed it over a Wooden Bridge, sustained by Piles of Stone; which, perhaps, were formerly to hold up the Stone Arches of it. From a little Hill in the way, we saw a Mountain,

tain, West of *Mountania*; where the River *Granicus*, joyned to that they call the *Ascanus*, emptieth it self into the Sea; which together, must needs be a great River; but now not Navigable, by reason of the *Turkish* Sloth, which letteth it be stopp'd up with Mud.

This day I observed in the Fields a kind of *Abrotanum*, an Annual Plant, whose Seeds are very pleasant to the Taste; and also another *Perennial*. Thirdly, *Melilote*, with white Flowers, growing above a Man's height; it is a *Perennial* Plant, almost of a shrubby Substance. For the Flowers of the Summer being past, it now had new ones, or new Sprouts out of the same Stalk. There grow wild also abundance of *Plane-Trees*, along the River; which after we had passed, we came to our *Conack*, about a Mile or two further, at a Village on the River, called *Susugerli*; that is as much as to say, the place of *Bow-falls*. Here is a good *Kan*, but we lay not at it; but at a *Turk's* House, as bad: For We and our Horses were treated in the same Room; the difference was only, that we were set up a little higher, on a *Sofa*, on one side of the Room; and they on the other side, on the Ground. Our Supper was *Turkish* Pasties, that were made of Meat minced fine, Marrow, Bread crummed, and Sugar; baked between two Leaves of Paste in Tin-pans. The next Dish was *Dulma*; which is a Compound of Meat, Suet, Onyons, and Spice, made up like Sausage-Meat wrapped in Cabbage, or Vine-Leaves, and are either boiled or fried; and then served with a little Vinegar on them, and are both very good. The third was a chief Dish among the *Turks*, like to *Pilau*, which is ordinarily made of Rice; but this was Wheat, or Barley, peeled, and boild with a Hen, or other Meat. They call it *Tragana*. Afterwards we had a Banquet of Sweet-Meats, made of boiled Wine.

The next Morning we parted early, and passed still along the *Granicus*; where I remarked growing abundance of *Asphodelus junci folio*. Six or seven Miles further, over the Water, Dr *Pickering* made us observe at a distance the Ruins of a Castle; which is thought to have been built by *Alexander*, when he passed this River. This Country beareth little, besides Corn and Pasture, because only inhabited by *Turks*: no Vineyards, nor Wine to be had.

About Mid-way we came to pass between two Ridges of a Mountain; where standeth an old *Kan*, called the *Iron Gate*, from the Gate of the *Kan*, which was such. The antient Name was *M. Timnus*, as near as I can guess by *Ptolomy*. This is a noted place for Robbers; which made us keep close together, and stand to our Arms. And not above two or three Miles thence, when we lighted to bait by a Fountain in the Fields, by the way we found the Skull of a Man; who in all likelihood had been murdered, travelling the Road.

This Morning we over-took, and passed by several great Caravans, of Camels and Dromedaries; each Drove of which had an Ass, or Mule, to lead the way; all bound for *Smyrna*. We made our *Conack*, or days Journey, by three or four of the Clock in the Afternoon, arriving at a Village called *Mandragorai*; a pitiful place, consisting only of a few Hutts; built of Earth, baked in the Sun. We lodged in the *Kan*; which was no better than a large Barn, with a *Sopha* or Bank round the Wall of it within, raised from the Ground about a foot and half,

or

or two foot high, eight foot broad; and at every eight, or ten foot distance, a little Chimney; between which Spaces they lie: the *Kan*-keeper bringing only Rush-Matts, on which we laid our Quilts we brought with us. In the Chimney we might dress our Meat our selves, or chuse to fast. Our Horses were tied at our Beds-feet to Posts; and upon so much of the *Sopha*, as the Bed does not take up, are fed with chopped Straw and Barley. For they feed their Horses here with neither Hay nor Oats, but Straw; which maketh them lightsome, and never purley. This *Kan* is held up in the middle by Marble Pillars, set confusedly on their *Corinthian* Capitals, of very curious Work; which made us believe, that this had been some more antient place. My Companion, from the resemblance of the Name, thinketh, That it might have been the City *Mandropolis*, mentioned by *Pliny* to be in *Phrygia*, where then we were.

From this *Kan* is a little Walk to a small Stream, which they say is the River *Granicus*. But this upon more collect Thoughts, I do not believe; nor that the River we passed the day before, and this, are one and the same River: For I have noted in my Journal, That we passed by the River supposed the *Granicus*, against the Stream; which is impossible, if the other be true, having passed it the day before running West-wards. For I remember, that when at last we passed that supposed to be the *Granicus*, it was near the Mountains, over which we went; and but a small Stream, shaded with *Plane-Trees*, near the *Iron-Gate*; not far from whence, I believed the Spring to rise. The examining of which hath made another Errour manifest to me; which is, That the Lake and River passing by *Lupadi*, is not the *Ascanius*, as is generally believed; and that the mouths of it, and the *Granicus*, are a vast way off one from the other, if any credit may be given to *Ptolomy's* Tables. My Opinion is, first, That that Lake before-mentioned, North of *Olympus*, and the River from it, is the true *Ascanius*, emptying it self into the *Sinus Cianus* of the *Propontis*: For both *Strabo* and *Ptolomy* make the *Ascanius* to be in *Bithynia*, as all Geographers place it: only a French-man, one Monsieur *Phide*, will have it in the middle of *Galatia*; which is manifestly false. Secondly, That River passing by *Lupadi*, or *Lubat*, I believe to be the *Rhyndicus*; and those next Streams may probably be those, which collect themselves to make the *Granicus*; but then they fall not into that River with the Lake, by *Lubat*, if *Ptolomy* is true: but if they do, it is but part of the *Rhyndicus*, and not the *Granicus*. For he giveth the Fountain, and Mouth of that River above a Degrees difference in Longitude and Latitude. But as to the *Granicus*, he giveth no account at all of the Fountain, but only of the Mouth, which he placeth between *Parium* and *Lampsacus*, emptying it self into the *Propontis*, nor yet of the River *Æsopus*. Wherefore these may be esteemed some other Rivers of *Phrygia*, or *Mysia Minor*, or *Hellepontick Mysia*; which I suppose to be extended until the Mountain, by the *Iron-Gate*, or Mount *Timnus*, now mentioned: Whence also I believe *Mysia major* begins, and reacheth unto the Mountain by *Thyatira*. Thirdly, This River at *Mandragorai* abovementioned, is, most probably, the *Caicus*: whose Fountain *Ptolomy* putteth in the same Latitude with the *Rhyndicus*, but not in the same

Longitude: and *Strabo* makes the *Caicus* to pass through the best part of *Mysia*, before it comes to *Pergamo*. But this by the way. I was going to tell what Plants I found by it, in my Walk this Evening.

PLANTS AT
MANDRAGO-
RAL

1. *Scordium Lanuginosum*, five *Creticum*; Downy, or Candy *Scor-*
dion.

2. *Alfne Lotoides*, five *Anthylloides*, five *Spergula facie*. *C. Bauhi-*
nus.

3. *Gingidium Hispanicum*; which the *Spaniards* call *Visnago*, in great esteem among them for Tooth-picks; as *D^r Pickering* informed me, when he shewed it me, growing all over these Countries.

The next morning we parted thence, and soon passed the River: Whence up and down in a rough Mountainous Country, we travelled till about three in the Afternoon; when we arrived at a Village under a Mountain, called *Courougonli*, or the *Dry Lake*. For the Plain round about in Winter is filled with Water, like a Lake, and in the Summer is dry.

Plants here observed, were

PLANTS AT
COUROU-
GOUILL

1. *Leuconium Alyssoides*, *clypeatum*, *majus*. *C. Bauhin*. *Dioscorides*. *Gerard*, page 465. Mine agreeth well with common *Moonwort*; only the Leaves of it, as it groweth bigger, put out here and there a little Angle, and grow round about it, near the ground, in a Tuft: Whence it sendeth but a single Stalk, as I observed in most of them, set with oval Shields, &c. and the whole Plant very woolly, like Woollen Cloth, as it yet remaineth in my Book. But that change may happen through Alteration of Climate.

Lib. III. Fig. III



Origanum Spicatum
montis Sipylis folijs = glabris.

2. But the Plant which pleased me most to see here, was a most beautiful kind of *Origanum*, with long purple Flowers. *Mr. Merchant* calleth

calleth it *Origanum Heracleoticum*, *Flore purpureo*: But Dr. Morison much better hath named it *Origanum spicatum*. It is an *Origanum* different from any, that hath been seen in our parts. From black; stringy, and creeping Roots, rise up many downy, round Stalks, beset in pairs of Leaves, at first somewhat downy, and ribbed with such small Ribs, as are hardly perceiveable to the Touch. The Shape is round near the Stem, and endeth in a sharp point, like the small Myrtle. These shoot a foot and half, or two foot high from the Ground; the Stalk and Leaves growing smooth; and towards the top, in pairs, it sendeth out very small Twigs, which end in a scaly Flower, like a Hop, sometimes near an inch long, and of a light purple colour; between whose scales come small Purple Flowers. When they are bruised, they send forth a weak Scent, something resembling *Stœcas Arabicus*. I found it both in Flower and Seed; with which I have furnished several Gardens: And it flourisheth now very well, at Oxford.

The next day we passed over a good high Mountain, whence we had the Prospect of a large Plain, East of us; and came very early to *Basculumbai*, a Village of about two or three hundred Houses; having a *Kan*, and three *Mosques* also. We lodged at an Acquaintance of the Doctor's, a *Turk*, that made as much of us as he could. This place tradeth much in Cotton. I took notice of the Instrument, they separate the Seed from the Cotton with; which is only two Rows; one of Wood, about two or three inches diameter; and another small one of Iron, set in a frame so as to touch one another, each of which being turn'd round, the other turneth also, and letteth the Cotton pass between, as it goeth about; but leaveth the round Seeds behind. Here I observed a little River, which may fall into the *Caucas*.

BASCULUM-
BAL.

Thursday the Nineteenth of October, we parted hence early in the morning; and about a Mile from the Town, left the common Road to *Smyrna* on the right hand, and passed through a pleasant Country, mixed with Woods and Pastures, until we came to a Mountain, stretched out in length East and West; yet not very high. It hath a Gap in the middle, through which we passed along a Stream; great part of which is carried in Aqueducts under-ground to *Thyatira*. This Mountain is supposed to part *Mysia major* and *Lydia*. To defend this Passage, on the right hand, a good height, are the Ruins of an old Castle, called by the Turks *Akeisar*, or *White Castle*; as they do also now call *Thyatira*; which we saw from hence, over a Plain, about two Miles further South, and arrived thither about Noon.

Thyatira is a very antient City in *Lydia*, or in the Confines of *Mysia*, a Colony of the *Macedonians*, according to *Strabo* situate almost in the mid-way between *Pergamo* and *Sardis*, in a very delightful Plain. But since more famous in Holy Writ; being one of those Churches of *Asia*, the Son of God vouchsafed to write to by the Holy Apostle, *S^t John*: shewing them what they must look for, if they did not reclaim themselves from the Fornication, with which they were polluted through the perswasion of some, who taught them to eat Meats offered unto Idols, thereby to dissemble the Truth: Upon which warning, how well they reformed, is uncertain: But certain, that Christianity is almost extinct in this place; there being not above ten Christians in the

THYATIRA.

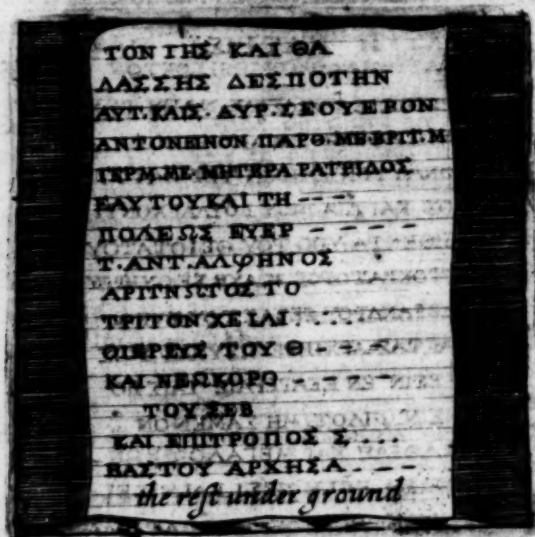
Town,

Η ΠΑΤΡΙΣ
 Μ.ΑΥΡ. ΔΙΑΔΟΧΟΥ ΠΡΗΚΛΩΝΤΟΣ
 ΑΡΧΙΕΡΕΑ ΘΕΛΑΣΙΑΣ ΝΑΣΙΝ ΤΩΝ
 ΕΝ ΠΕΡΓΑΜΩΙ ΚΑΙ ΑΡΧΙΕΡΕΑ ΚΑΤΑ
 ΤΟΝ ΑΥΤΟΝ ΚΑΙΡΟΝ ΤΗΣ ΠΑΤΡΙ-
 ΔΟΣ ΚΑΙ ΔΙΑ ΒΙΟΥ ΒΟΥΛΑΡΧΟΝΤΙ
 ΜΗΘΕΝΤΑ ΥΠΟ ΤΟΥ ΘΕΙΟΤΑΤΟΥ
 ΑΥΤΟΚΡΑΤΟΡΟΣ Μ.ΑΥΡ. ΣΕΟΥΗΡΟΥ
 ΑΔΕΛΦΑΝΑΡΟΥ ΣΕΒΑΣΤΟΥ ΕΥΝΑ-
 ΥΑΙ ΤΑΣ ΑΡΧΙΕΡΕ ΣΥΝΑΣ ΤΟΥΣ
 ΘΕΙΩΣ ΕΝ ΕΚΑΤΕΡΑΙΣ ΤΑΙΣ ΠΟ-
 ΛΕΙΝ ΦΙΛΟΤΙΜΗ ΣΑΜΕΝΟΝ
 ΕΝΘΕΑΣ ΚΑΙ ΜΕΓΑΛΟΦΡΟΝ-
 ΑΝΔΡΑ ΕΠΙ ΗΘΕΛΙ ΚΑΙ ΕΙΚΕΙ
 ΑΙ ΚΑΙ ΤΗ ΠΡΟΣ ΤΗΝ ΠΑΤΡΙΔΑ
 ΕΥΝΟΙΑΙ ΔΙΑ ΠΡΕΠΟΝΤΑ

It was a Pedestal also, erected to the Honour of *Marcus Aurelius Diadochus*, a Roman Knight, Chief-Priest of *Asia*, and of the Temples at *Pergamus*; and during his own time, High-Priest of his Country; and for his life, Ruler of the Senate, under the most God-like Emperor, *Alexander Severus*, &c.

ΑΠΛΩΗ ΤΥΧΗ
 ΑΥΤ.Κ.Μ.ΑΥΡ. ΣΕΟ.
 ΑΝΤ.ΩΝΕΙΝΩΝ
 ΣΕΒ.ΕΥΣ.ΕΥΤΥΧΗ
 Τ.ΑΝΤ.ΑΛΦΗΝΟΣ
 ΑΠΓΝ. ΓΟΣ ΑΠΟ
 ΤΡΙΩΝ ΧΛΙΑΡΧΩΝ
 ΤΟΝΙΑΙΩΝ ΚΥΡΙΩΝ
 ΚΑΙ ΤΗΣ ΠΟΛΕΩΣ
 ΕΤΙΣΤΗΝ ΟΙΕΡ.
 ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΙ
thrust under ground

We were likewise conducted to the House of *Mustapha Haga*, one of the Principal Inhabitants; whose Posts of his Gate are supported by two Marbles: the one whereof maketh *Antoninus Caracalla* the Restorer of this City. Perhaps, after its Invasion by *Aristonicus*; who pretending to be of the Royal Blood, after the Death of *Attalus*, Son of *Philometer*, invaded it, and several more of the circumjacent Cities. The next is no less considerable, for the unusual Title given to this ambitious Prince: ΤΟΝ ΓΗΣ ΚΑΙ ΘΑΛΑΣΣΗΣ ΔΕΣΠΟΤΗΝ, Lord of the Earth and Sea.



It was perhaps for this cause, that in their Coins they give, on the Reverse, *Romulus* and *Remus* sucking a Wolf, with these Letters, ΘΥΑΤΕΙΡΗΝΩΝ, owning thereby the *Romans* to be their *Founders*. Of which my Companion had one Medal of the Emperour *Alexander Severus*, he bought, with many others, at *Smyrna*. For they gave other Reverses more antiently, as one I have with the Figure of *Fortune*, holding a Rudder in one hand, and Plenty in the other. To which I may add a very fair Medallion of *Corinthian* Brass, or a mixture of several Metals I did lately light upon among some *Greeks*. It is of the Emperour *Septimius Severus*, and hath on the Reverse two standing Figures in *Roman Habits*; one seems to be the Emperour, by the Wreath on his Head, holding or giving some Staff or Weapon to the other.

In the Court of this *Aga* also, is a Marble Sepulcher of one entire Stone, of eight foot long, four foot broad, and five foot deep; made hollow within: And on one side is the Inscription or Epitaph of a Man, and his Wife, in six Lines; where the Name of *Thyatira* is twice mentioned; and several other Particularities worth notice; as the Mule to be paid according to the Law, against Sacrilegious Tomb-breakers, and the unusual Name of the Month ΑΤΑΤΝΑΙΟΣ, which *Suidas* makes equivalent to *January*.

ΦΑΒΙΟΣ ΖΟΣΙΜΟΣ ΚΑΤΑΣΚΕΤΑΣΑΣ ΣΟΡΟΝ ΕΘΕ-
 ΤΟ ΕΠΙ ΤΟΡΟΝ ΚΑΘΑΡΟΤ ΟΝΤΟΣ ΠΡΟ ΤΗΣ ΡΟ-
 ΔΕΩΣ ΠΡΟΣ ΤΩΙ ΣΑΜΒΑΘΕΙΩΙ ΕΝ ΤΩΙ ΧΑΛΔΑΙ-
 ΟΥ ΠΕΡΙ
 ΒΟΛΩΙ ΠΑΡΑ ΤΗΝ ΔΗΜΟΣΙΑΝ ΟΔΟΝ ΕΑΥΤΩΙ ΕΦΟ-
 ΤΕΘΗ ΚΑΙ ΤΗ ΓΑΤΚΥΤΑΤΗ ΑΥΤΟΥ ΓΥΝΑΙΚΙ ΑΥ-
 ΡΗΛΙΑ ΠΟΝΤΙΑΝΗ ΗΜΗΔΑΝΟΣ ΕΧΟΝΤΟΣ ΕΤΕ-
 ΡΟΥ
 ΕΞΟΥΣΙΑΝ ΘΕΙΝΑΙ ΤΙΝΑ ΕΙΣ ΤΗΝ ΣΟΡΟΝ ΤΑΥΤΗΝ
 ΟΣ Δ'ΑΝ ΤΟΛΜΗΣΕ ΕΦΟΙΗΣΗ ΠΑΡΑ ΤΑΥΤΑ ΔΩ-
 ΣΕΙ

ΣΒΙ ΕΙΣ ΜΗΝ ΤΗΝ ΠΟΛΙΝ ΘΥΑΤΕΙΡΗΝΩΝ ΑΡ
ΓΥΡΙΟΥ ΔΗΝΑΡΙΑ ΧΕΙΛΙΑ ΠΕΝΤΑΚΟΣΙΑ ΕΙΣ ΔΕ
ΤΟΙΕΡΩΤΑΤΟΝ ΤΑΜΕΙΟΝ ΔΗΝΑΡΙΑ ΔΙΣΧΒΛΕΙΑ
ΠΕΝΤΑΚΟΣΙΑ ΓΕΙΝΟΜΕΝΟΣ ΤΥΤΕΤΘΝΟΣ ΕΞΩ-
ΘΕΝ ΤΩΙ

ΤΗΣ ΤΥΜΒΩΡΤΥΧΙΑΣ ΝΟΜΩΙ ΤΑΤΗΣ ΤΗΣ ΕΠΙΓΡΑ-
ΦΗΣ ΕΓΡΑΦΗ ΑΓΛΑ ΔΤΩ ΟΝΤΟΣ ΕΤΕΡΟΝ ΕΤΕΘΗ
ΕΙΣ ΤΟ ΑΡΧΕΙΟΝ ΕΓΕΝΕΤΟ ΕΝ ΤΗ ΛΑΜΠΡΟΤΑΤΗ
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ΣΕΒΗΡΩΙ ΜΗΝΟΣ ΑΥΔΥΝΑΙΟΥ ΤΡΙΣ ΚΑΙ ΔΕΚΑ-
ΤΗ ΤΥΟ ΜΗΝΟΦΙΛΟΝ ΙΟΥΛΙΑΝΟΥ ΔΗΜΟΣΙΑΝ

But that which is most curious among the Inscriptions, is the Name of the God, Protector of this Place, mentioned no where in History, but in two Marbles; one in a Burying-place out of the Town, as we came in, turned upside down; which my Comerade with great pains copied; and therefore deserveth a chief place among his *Unknown Gods*. This was the God *Tyrimnus*; who had his Temple and Priest here, then *Antoninus Claudius Alpinus*, as it is amongst his other great Offices expressed.

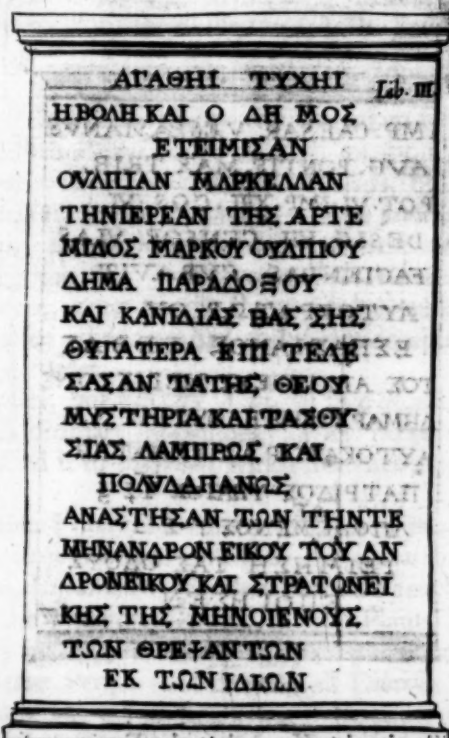
ΑΓΛΗ ΤΥΧΗ
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ΚΡΑΤΙΣΤΟΝ ΕΠΙΤΡΟΠΟΝ ΤΟΥ ΣΕΒ.
ΑΡΧΗΣ ΔΕΙΒΙΑΝΗΣ ΕΠΑΡΧΟΝ ΕΙΛΑΝ
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--ΑΝΩΗ ΤΡΙΒΟΥ ΚΥΡΕΙΝΑ ΥΠΑΤΙΚΟΝ ΕΥΓ.
ΝΗ ΥΙΟΝ ΚΑΙ ΕΓΓΟΝΟΝ ΑΡΧΙΕΡΕΩΝ ΑΣΙΑΣ
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ΣΤΗΝ ΣΕΛΕΥΚΙΑΣ ΠΕΡΙΣΙΔΙΑΣ ΚΑΙ ΑΛΕΞΑΝ
ΔΡΕΙΑΣ ΚΑΙ ΤΗΣ ΙΩΝ ΚΑΙ ΡΩΣΣΟΥ ΚΑΙ ΤΗΣ
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ΣΩΝ ΤΩΝ ΚΑΙ ΣΕΛΛΟΤΑΤΟΝ ΙΕΡΑ ΤΟΥ ΠΡΟ
Π -- -- ΘΕΥ ΤΥΡΙΜΝΟΥ
ΟΙ ΒΑΦΕΙΣ

There is another Inscription also, where *Tyrinnus* is expressed with this *Epithet*, ΤΟΥ ΠΡΟΠΟΛΕΩΣ ΤΥΡΙΜΝΟΥ, Of *Tyrinnus* at the Entrance of the Gate.

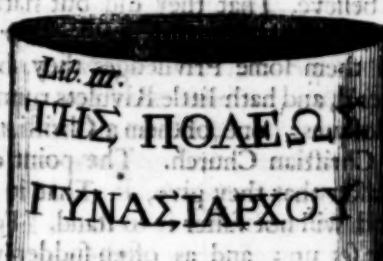
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ΑΙ-ΣΤΑΤΟΥ ΑΓΩΝΟΘΕΤΗΣ ΗΞΑΝ
 ΤΑΤΟΥ ΠΡΟΠΟΛΕΩΣ ΤΥΡΙΜΝΟΥ ΕΝ
 ΔΟΞΑΣ ΚΑΙ ΕΠΙΦΑΝΑΣ ΕΝΤΕ ΔΕ
 ΝΟΜΑΙΣ ΚΑΙ ΕΛΠΙΔΟΣΙΝ ΤΑΙΣ ΠΡΟΣ
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 ΤΑΣ ΔΗΜΟΤΕΛΕΣ ΘΥΣΙΑΣ ΚΑΙ ΕΟΥ
 ΤΑΣ ΑΦΘΟΝΟΣ ΚΑΙ ΑΝΥΠΕΡΚΡΙ
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 ΑΙ ΥΠΕΡΕΣΙΑΙΣ ΥΠΑΚΟΥΝ ΤΟΣ Π-
 ΠΑΤΡΙΑΙ ΦΙΛΟΤΕΙΜΟΣ ΗΒΟΥΛΗ ΕΚΤΩΝ
 ΙΑΙΩΝ ΜΑΡΤΥΡΟΥΣ ΑΝΕΣΤΗΣΕΝ
 ΧΡΑΙΔΟΣ ΗΑΙΚΙΑΣ ΚΑΙ ΕΛΛΑΙΣ
 ΑΡΧΑΙΣ ΚΑΙ ΛΙΤΟΥΡΓΙΑΙΣ ΑΥΤΟΥ ΗΑ-Ε
 ΜΗΝΕΤΟΥΝΤΟΣ ΤΗ ΠΑΤΡΙΑΙ ΕΠΙΜΕΛΙ
 ΘΕΝΤΟΥ ΑΝΤΑΝΙΝΟΥ ΒΑΣΣΟΥ

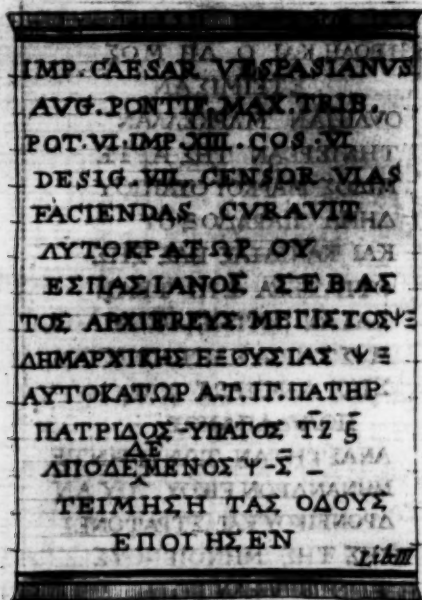
Whence it may be conjectur'd, he had his Temple thereabouts. From this also it may be, that which Monsieur *Spon* filleth up in the other Inscription by ΠΡΟΠΑΤΡΟΣ, should rather be ΠΡΟΠΟΛΕΩΣ ΘΕΟΥ ΤΥΡΙΜΝΟΥ



By another Inscription there we learned, That there was a Temple *Id. Mar. 1.*
 dedicated to *Diana* the Goddess, most devoutly adored by all the *Id. Mar. 8.*
Asiaticks. *Id. Mar. 2.*



By another, that there was a *Gymnasium*, and a chief Governour
 of the Schools.



Upon a Pillar in the *Kan*, that the Emperour *Vespasian* had here ordered their ways to be made the sixth Year of his Consulship: And out of Consul *Ricard's* Remarks, an Inscription shewed, That the Emperour *Severus* was honoured by the very great City of *Thyatira*. Both which made me believe, That they did but flatter the Emperour *Caracalla*, in calling him their *Founder*, or *Restorer*: Perhaps it was, because he granted them some Priviledges they before wanted. This Town is well water'd, and hath little Rivulets running in several Streets. Here are seven Mosques; one of them a Christian shewed us, and told us, It had been a Christian Church. The point of its *Minoret* is broken; and the reason that they give, is, That it having been a Christian Church, God will not suffer it to stand. For it hath been several times built, or set up; and as often suddenly thrown down. On the out-side were shewed us two Inscriptions. Here are also two *Kans*; in one of which we lodged, being of one story: sustained by thirty Marble Pillars of divers Proportions and Orders; whose curious wrought Capitals are now become their *Pedestals*. Some of the *Corinthian* Order were carved with Leaves on the Fusts, as well as the Capitals, partly channelled, and partly carved; like those you may see in the Front of the Temple at *Milasso*; being a kind of Ornament not ordinary. And as to such leaved Pillars, Mr. *Galante*, Antiquary to the *French King*, gives my Comrade this his Remark. There is a Chiosque, or Pavilion, near *Ingerliqui*, on the *Bosphorus*, towards the Black Sea, built by *Sultan Solymán*; the Foundation of which consists of many Pillars: amongst the rest one of about a foot and half Diameter; of which is seen not above two foot of the end, towards the Base, boulting out of

of the Foundation, in imitation of Canons, as the rest do. But this is particularly remarkable, for the carving towards the Base with *Vine Branches*, mixed with Figures of several sorts of Creatures, as Beetles and Snails, with two Masques, and a Vessel full of Grapes, trodden by three Men: all excellent work. Without doubt, this was taken from the Temple of *Bacchus*; of which *Petrus Gillius* maketh mention in his Description of *Constantinople*. For speaking of the Pillars, he saith thus: *Capitula inferiorum Echinos habent circumdantes imam partem; reliqua pars est tota vestita foliis*. But he had not observed them very nearly. By a Fountain hard by this *Kan*, I observed a *Basso-relievo* of Plenty, and a *Pedestal* of a Statue, great part in the ground; which we had not time to dig up, and see whether it had an Inscription upon it: But some Figures were on the sides.

The other is a lesser, but a better *Kan*, of two Stories. The Town is well served with ordinary Provisions. They make a great deal of Cotton here, and send it to *Smyrna*; which from hence is but two small days Journeys.

In our way thither I observed among the *Spanish Broom*, and other Shrubs, that which *Casp. Bauhinus* calleth *Spartium alterum monospermum*, and *Pseudo-spartium Hispanicum Aphyllon*; *Bastard Spanish Broom*. Here I saw another, in the ploughed Ground, in the Plains, and elsewhere. The Doctor called it *Thapsus minor, longifolia*; and told me, It was the only Remedy the People used there in all Diseases. The Leaves are something in shape like a *Sage-Leaf*; but thick-cover'd, with a bright silver Hair, like *Plush*. The Flowers I saw not: but I esteem it rather to be reduced to the *Sideritis*, than *Thapsus*; or rather a kind of *Stachys*. For I think it to be the same I gathered at *Time*, with Stalks and Seeds.

PLANTS AT
THYATIRA.

The next Morning, *October* the twentieth, two hours before day, we left *Thyatira*, guiding our course South-West-wards, and had almost lost our way, a little out of the Town, in the dark, and a quaggy wet Ground. But in about two hours time, we forded a little River, near a Bridge; among the Stones of which one was a Marble, whereon the Name of *Tiberius Caesar* was engraven; and not a stones cast further, another River, doubtless part of the same Stream: both running North-wards from thence, I believe, to seek the *Caicus* towards *Pergamus*. Thence we passed over a Plain, about four or five Miles every way over; and came to a Hill, whence we had the Prospect of the spacious Plains of *Magnesia*, bounded with Mount *Sipylus* South-wards; at the foot of which we discerned the City it self, near five hours before we came to it. A very little more to the East, we saw Mount *Pinolus*; by which is *Sardis*. This Plain is counted fifty or sixty Miles long from East to West; and near about fifteen broad. It is famous in the *Roman History*, by the glorious Victory of *Lucius Scipio* over *Antiochus*; who therefore deservedly bare the Title of *Asiaticus*; and therein equalized himself with his Brother, who was for the like Achievement called *Africanus*. I have it in a *Roman Coin*, lately given me among several others, by my worthy Friend, *John Robinson*, Esquire; which hath on one side the Head of an old Man crowned, with Letters defaced; and on the other an *Elephant*, by which is represented *Asia*; and above

T. Livius, lib.
37. cap. 58.

is plainly to be read *SCIPIO*; and under the *Elephant IMP.* for *Imperator.*

We baited at a *Turk's* Country-house, something beyond the middle of the Plain; and about two hours after, arrived at *Magnesia*, about three in the Afternoon; after we had passed the *Hermus*, a considerable River, near a Mile from it; leaving on both sides of its Chanel, a deep moory Ground; which would be impassable, unless the way were cast up; and trenched on each side.

MAGNESIA.

Magnesia still retains its antient Name. There were two of them; the one called *Magnesia ad Meandrum*, or upon the River *Meander*; the other *ad Sipylum*, *Magnesia* at Mount *Sipylus*: at the foot of which, on the North-West side, it is situate. This is to be seen in many antient Monuments, and Coins; as in one I found at *Smyrna*, in the *Armenian* Church-yard, the Sepulchral Monument of one *Tatias*, Son of *Herotbemus*, ΜΑΓΝΗΤΙΣ ΑΠΟ ΣΙΠΥΛΟΥ, a *Magnesian at Sipylus*.

TATIAS HΡΟΘΕΜΙΔΟΣ ΜΑΓΝΗΤΙΣ ΑΠΟ ΣΙΠΥΛΟΥ ΖΩΣΑ ΚΑ-
ΤΩ ΤΙΩΝ ΤΩ ΚΑΤΟΙΚΟΜΕΝΩ ΛΥΣΑΝΙΑ ΛΥΣΑΚΑΙ ΤΩ ΡΑ-
ΤΡΙ ΑΥΤΟΥ ΛΥΣ

The Tomb was adorned with Wreaths of Plenty, held up by Victories. At *Paris* Monsieur *Galland* shewed me a Medal of *Gallienus*, the Emperour, where I read on the Reverse, ΜΑΓΝΗΤΩΝ ΑΠΟ ΣΙΠ. One I had at *Smyrna*, of the Emperour *Maximinus*; which hath also upon the Reverse, ΜΑΓΝΗΤΩΝ only: Of which read further. Another I saw, and copied in the King of *France's* Library, of silver, with a Mure-crowned Head; the Reverse a standing Figure, holding a Spear, with these Letters, ΜΑΓΝΗΤΩΝ ΣΙΠΥΛΟΥ.

Mtd. 29, 30.

The Situation of This and *Prousa*, look much alike delightful, and resemble one another: As that lieth under *Olympus*; so this under *Sipylus*, and seem to have shared alike in fate; having been its Predecessor in the Imperial Seat of the *Ottoman* Empire; and remains yet a *Basbalique*, although of late governed by a Deputy, under the Title of *Moselim*; and is great, populous, and rich, from the Trade it drieth in Cotton. We lodged at the House of the Chief of the *Janizaries*; who was eminent in the War of *Candia*: for which this was his Reward now, living in great Repute for his Courage, from being a Servant to the *English* in *Smyrna*. His House is pretty, and he treated us well. He furnished us with a *Janizary*, to see the *Seraglio* of the Grand *Signior*, when they abode here, as in their chief Imperial City; which is now well near ruined. The Lodgings have a spired Tower, covered with Lead, five stories high; and it had a large Garden about it, adorned with Chiosques, Fish-ponds, Fountains, and Baths. About the Walls, and Trees, I observed abundance of Storks; which were now going all away South-wards, Winter growing on: as we daily observed them, in vast flights, all the way from *Constantinople* thither.

They have a great many Mosques, and Baths here: But the Christians, who are few, have only one Church. The Castle is on a steep Hill,

Hill, between the City, and the Mountain, which I esteem strong, not being commanded by any higher Ground near it. About it are perceivable several Ranges of Walls one above another; which it may be, were in antient times the chief part of the City. They say, There is kept an antient *Roman* Helmet; but it being too late, we could not have time to go see it this Evening; and our Company posted us away next Morning too early.

The next Morning therefore, *October* the one and twentieth, early we set out from this Town; and in less than a Mile, West of it, we began to mount the *Sipylos*, by the easiest Passage, and were above three hours before we could look over that part of it, which is not the highest by a great deal: for it well deserves to be reckoned among the highest Mountains of *Asia*. Hence we had a fair Prospect of the Plain of *Magnesia*, North, stretching it self in length East-ward from the *Ionian* Sea, which we had West-wards; and *Smyrna*, with its fair Port, South-West. And South-East, not very far off the Place where we were, begin Mountains, which stretch themselves far East, through the *Lesser Asia*; as the Doctor told me, who called it *Elis*. Perhaps it is the beginning of Mount *Taurus*. I would have given much, that I could have had time to search this Mountain, as I did *Olympus*. But our Company were too near home, to be at leisure for such Curiosities. Only I had time to take notice of abundance of that *Origanum* I before described: and here I saw some in its Flowers: And therefore being the most eminent Place, I call it *Origanum montis Sipyli*. To which I add,

PLANTS AT
MOUNT SI-
PYLUS.

1. *Genista minima, spinosa*.
2. Another little Plant with silver Leaves growing to the Ground; which I knew to be a *Scabious*, only by one Seed I found not dropped out. It is nearest like the *Scabiosa argentea, angustifolia* of *C. Bauhinus*, described in his *Prodromus*: But it is less; the Leaves not narrower, but shorter, and rounder towards the top, growing without Order near the ground, from a woody Root: from which springs a Stalk, I judge, by the bigness of that, three or four handfuls high, and branches out into other fine Twigs by pairs: and may be called *Scabiosa Argentea minor*.

3. *Viola Pentagonea, tenuifolia*, as *M^r Merchant* calleth it: But I find it not the same, nor like any described by *Gerard*, nor named by *C. Bauhinus*, in his *Pinax*. From a small tender Root riseth a branchy tender Plant, beset carelessly and thin; with small long Leaves, like *Hyslop*; which the nearer the top, are yet longer and narrower. On the top is a pale, blue Flower, somewhat inclining to Purple, much larger than the ordinary *Speculum Veneris*, and more tender, of five Leaves, sustained by a Starry Cup, of five points, long and set, as the Leaves, with little Thorns, like the *Nettle*.

So soon as we came to the bottom of the Hill, we were met by the Consul to His Majesty, *M^r Paul Rycant*, and many of the *English* Merchants, with good Horses, and well trapped according to the *Turkish* Fashion; as the rest of their own Habits also were, only their Hats excepted, to distinguish them from the *Eastern Nations*. They had provided a Collation for us, about three Miles from the Town, where the greatest

greatest part of the Factory met; and having drank His Majesty's Health, marched in order, two by two, into Smyrna.



SMYRNA.

Smyrna hath so many Advantages from its natural Situation, that notwithstanding the great Calamities which have befallen it by War, and most prodigious Earthquakes, that no less than six times have overthrown, and almost utterly ruined it; yet it hath still been thought worth the repairing, and restoring to all the Beauty the Art of its Inhabitants could contrive to adorn it with: Notwithstanding also, that from some old Tradition they expect the Seventh, that shall be its utter Ruin, never to be repaired. It is situate at the bottom of a Bay, esteemed twenty Miles to its Mouth, secured with high Mountains on every side, from all Winds, but the West. Whence from Sea they can receive no damage: For the *Hermus*, which emptieth it self into it, maketh a Bank of Sand, that barreth the raging of the Sea out; yet leaves such a passage in, although but narrow, that he must be a very Idiot of a Pilot, that cannot bring a Ship in safe, into the inmost part of the Bay; where he may find room, and depth enough, with very good Moorage. This Bay hath Mount *Sipylus* North. Another Mountain, which I judged to be the *Mesogis mons*, mentioned by *Ptolemy* and *Strabo*, North-East: The Hills, whereon the Town stands, from East to South. From thence to the Promontory, *Argemum*, winding about to the Western point, *Mons Mimas*, now called the *Brothers*, from the two highest Points. Here is indeed a little Gap, being the mouth of the Bay: but thence Hills begin to rise again, to joyn to Mount *Sipylus*. Of this Entrance I shall have occasion again to speak, when I part hence. But as to the rest, these Mountains are not so near, but that they leave fruitful Fields round about between the Bay and them; well

well planted with Olive-yards, Vine-yards, and Corn-fields among them; and from the Town to Mount *Sipylus* is a Valley of four or more Miles in length, and near a Mile broad in some places: which with the Gardens about the Town, and the Town it self, drink up two pretty Streams of good Water; one rising North-ward from the Mountain *Sipylus*, and the other Southward, from Mount *Mimas*; which joyn together North-East of the Town; and what it spareth, which is but little, the Sea receiveth at the North-West end of the Town. That which cometh North-wards from Mount *Sipylus*, is a considerable Stream, driveth seven Mills, and hath abundance of Fish in it. The other, coming from Mount *Mimas*, is the greatest part brought to the Town in *Aqueducts*; two of which are well built with Stone-Arches, crossing the Valley, or deep Foss, which it self hath dug between two Hills; whereof the Northern-most is where Old *Smyrna* stood; now only a Castle. The rest of the Water is divided amongst the Gardens.

Smyrna is a place of great Antiquity, and is reputed to have had the *Amazon Smyrna* for its Foundress. They therefore stamped their Money with the Figure of her Head. I got several pieces of them very rare, and saw many more, in the Cabinet of an ingenious Merchant there, M^r *Faulkener*, who designs his Collection for the *University of Oxford*. One small one hath her Head crowned with Towers, and her two-edged Hatchet on her Shoulder, almost worn out with Age; and about it are these Letters, ΣΤΡΠΝΑ; on the other side the Prow of a Ship, and these ΣΤΡΠΝΑΙΩΝ. From another I saw of the Empress *Tranquillina*, is to be seen her whole Habit; which is thus: Her Head is crowned with a Tower, as before; her two-edged Axe upon her Shoulder, holding a Temple in her right hand, perhaps referring to some Temple *Tranquillina* had built, in a short Vest let down to her Knees, and Buskins half way her Legs. There is something also she holdeth in her left hand, besides her Axe; which perhaps is her Bow. In another she is dressed in the Habit of *Hercules*.

Med. 32, 33.

Med. 38.

37.

Of the ancient Situation, and Beauty of this place, *Strabo* giveth the best and shortest Account. "Thence, saith he, describing it North-ward from *Ephesus*, is another Bay, in which is Old *Smyrna*, twenty *Stadia*, or two Miles and a half, from the New. When the *Lydians* had destroyed *Smyrna*, the Country thereabout was only inhabited by Villages, for Four hundred Years together. After which *Antigonos* restored it; and after him *Lysimachus*. At this day it is of all the *Asian* Cities, most beautiful. Part of it is built upon the Mountain; but the greater part on the Plain to the Haven, unto the Temple of the Mother of the Gods, and to the *Gymnasium*. The Streets are most excellently, and as much as possible, reduced into right Angles, all paved with Stone. It hath great and square Porticoes, both in the higher and lower parts of the City. There is a Library, and the *Homerion*, which is a square Portico, with a Temple, containing his Statue. For the *Smyrnoites* are very zealous for the Nativity of *Homer* amongst them; and have a brass piece of Money, called by his Name, *Homerion*. The River *Mæles* runneth by the Walls. There is a Haven on the other side of the City, which may be shut up at pleasure. Thus far *Strabo*.

The Old *Smyrna*, that was in his time, in all probability, was on a Hill South of this that is now, and West of the Castle-hill. For there are some Steps of Heaps of Stones, laid in some order, as if a Wall had been there. His New *Smyrna*, but the Old one of our times, without doubt took up all the Hill the Old Castle standeth on, and that adjoyning to it, down to a point, running into the Bay Southwards; and of the Plain much more North-East, than the New *Smyrna* of our times. But North, I believe, not more, if so much. For turning into *Franck-Street* is a Wall, which seemeth to be part of the antient Walls of the City; although the Mouth of the River *Meles*, is just without the present Buildings; which is not far, and might easily be turned thither, if nearer to the Walls formerly. Along this Wall from the Sea, you come to the Foundations of a great Building of hewed Stone, they were then demolishing; which might have been the *Sibyl's* Temple, the great Mother of the Gods.

As to the *Homerion* it hath been thought that, which they call the Temple of *Jannus*, perhaps from its Similitude to that at *Rome*, because it is not far off from the River supposed to be the River *Meles*. It is a four square Stone-building, about three Yards square, with two doors opposite to each other, one North, and the other South; and a large Niche within, against the East-Wall, where his Image was supposed to stand. But my Comrade receiv'd Letters since, that digging by it, hath been found a Statue, with a double Visage; which confirms the opinion, That it was the Temple of *Jannus*. Of the Brass Money called by *Homer's* Name, I did light upon one-piece not long since, with his Head and Name on one side, and the Figure, and Name of the River *Meles* on the other, in *Greek* Characters. I saw another among Mr *Faulkener's*, a *Coturniate* Medallion, with his Head and Shoulders, and a Branch before him, having his Name about it. On the Reverse is a Man, leading a Horse. *Homer's* Name, in Mr *Faulkener's*, begins with Ω ; but in mine, with O . Where the *Gymnasium* was, and the many noble *Porticoes*, which adorned this Place, is now past conjecturing. But the Port that did shut, and open at pleasure, might be that little square place by the Fort, which now serves to harbour the Gallies, and other small Boats.

But other Remains of Antiquity, not mentioned by *Strabo*, although none of the least, are the Theater and Cirque. The Theater is on the Brow of the Hill, North of the Castle, built of white Marble: but now is going to be destroyed, to build the new *Kan*, and *Bazar* hard by the Fort below; which they are now about: and in doing whereof there hath been lately found, in the Foundation, a Pot of Medals, all of the Emperour *Gallienus* his Family, and the other Tyrants that reigned in his time; which make me believe he built it, or at least, that it was done in his days: although my Comrade seemeth to think, it was the Emperour *Claudius*; because he found his Name on a piece of a Pedestal, in the Scene of it: But I think without reason. For that could be no part of the Theater; since in the Foundation of antient Buildings, it is usual to find the Coyn of the Founders, or the contemporary Emperours.

The *Cirque* is dug deep in the Hill, that is West of the Castle, about Two hundred and fifty paces long, and about Forty five broad. This was used in Courses and Games with Horses, called by the Latins *Circus*, and by the Greeks *stadium*, when it was only a Hundred and twenty five paces long; but *Diaulos*, when the double, as this is. There are abundance of other antient Foundations of noble Structures; but what they were, is uncertain. We found, and copied many Inscriptions, and Medals concerning this Place; some of which are very considerable; some only Fragments, where the Names of the Emperours, *Tiberius*, *Claudius*, and *Nero*, are to be read. Others, Sepulchral Monuments. There is one, that besides those that *Strabo* mentioneth for the Restorers of this Town, attributeth the same to the Emperour *Adrian* thus: *To the Emperour Adrian, Olympian, Saviour, and Founder.*

ΑΥΤΟΚΡΑΤΟΡΙ
ΑΔΡΙΑΝΩΙ
ΟΛΥΜΠΙΩΙ ΣΩΤΗΡΙ
ΚΑΙ ΚΤΙΣΤΗ

Another, which is an Epistle of the Emperours, *Severus* and *Caracalla*, to the *Smymniotes*:

ΟΙ ΘΕΙΟΤΑΤΟΙ ΑΥΤΟΚΡΑΤΟΡΕΣ ΣΕΟΥΤΗΡΟΣ ΚΑΙ ΑΝ-
ΤΩΝΕΙΝΟΣ ΚΑΙΣΑΡΕΣ ΣΜΥΡΝΑΙΟΙΣ
ΕΙ ΚΛΑΤΙΔΙΟΣ ΡΟΥΦΙΝΟΣ Ο ΠΟΛΕΙΤΗΣ ΤΜΩΝ ΔΙΑ
ΤΗΝ ΠΡΟΑΙΡΕΣΙΝ
Η ΣΤΝΕΣΤΙΝ ΕΠΙ ΓΑΙΔΕΙΑ ΚΑΙ ΤΟΝ ΕΝ ΛΟΓΟΙΣ
ΣΤΝΕΧΗ ΒΙΟΝ ΤΗΝ
ΠΡΟΚΕΙΜΕΝΗΝ ΤΟΙΣ ΕΡΕΤΟΙΣ ΚΑΤΑ ΤΑΣ ΘΕΙΑΣ
ΤΩΝ ΠΡΟΓΟΝΩΝ
ΗΜΩΝ ΔΙΑ ΤΑΞΕΙΣ ΑΤΕΛΕΙΑΝΤΩΝ ΛΕΤΟΤΥΡΓΙΩΝ
ΚΑΡΓΟΤΜΕΝΟΣ
ΤΜΩΝ ΑΥΤΩΝ ΕΚΟΥΣΙΩ ΑΝΑΓΚΗ ΠΡΟΚΑΛΟΥΜΕ-
ΝΩΝ ΤΦΕΣΤΗ ΤΗΝ
ΣΤΡΑΤΗΓΙΑΝ ΚΑΤΑ ΤΟ ΠΡΟΣ ΤΗΝ ΠΑΤΡΙΔΑ ΦΙΛ-
ΤΡΟΝ ΤΗΝ ΤΟΥ ΝΕΙΣΤΑ
ΑΛΛΑ ΜΕΝ ΕΙΝ ΑΠΡΑΓΜΟΣΥΝΗΝ ΑΚΕΙΝΗΤΟΝ
ΑΥΤΩ ΔΙΚΑΙΟΤΑΤΟΝ
ΕΣΤΙΝ ΟΥ ΓΑΡ ΑΞΙΟΝ ΤΩ ΑΝΔΡΙ ΤΗΝ ΕΙΣ ΤΜΑΣ
ΦΙΛΟΤΕΙΜΙΑΝ ΓΕΝΕ
ΣΘΑΙ ΖΗΜΙΑΝ ΚΑΙ ΜΑΛΙΣΤΑ ΤΑΥΤΗΝ ΤΜΩΝ ΑΙ-
ΤΟΤΝΤΩΝ ΤΠΕΡ
ΑΥΤΟΥ ΤΗΝ ΧΑΡΙΝ ΕΤΤΥΧΕΤΕ
ΕΠΡΕΣΒΕΥΕΝ ΑΥΤ. ΑΝΤΩΝΕΙΝΟΣ ΚΑΙ ΑΙΛΙΟΣ ΣΗΡΑΤΟΣ

There is a stone Sepulcher, now serving for a Cistern, near the Garden of an antient *Haga* of the City; which was, not long since, dug out of the Ruins: where were the Bones of a Man found; which by his Brass Helmet, Sword, and Spurs, as well as by the Inscription, was known to be a *Roman*. For Brass was long in use for Weapons, before Iron.

There are yet other Inscriptions, that deserve Comments on them: but I will leave those to the more Learned, to do as they shall peruse them.

Med. 44, 45.

But by some Medals I have, and saw there, many Particularities belonging to this Place may be learned: As from one, that beareth two Heads; one of *Tiber*, the other of the Emperour *Domitian*; adorned on the Reverse with a *Cumbent Figure*, holding a Branch in its right hand, a *Coruscopia* in the other, and Water flowing by it, representing the River *Hermus*, with these Letters, ΣΜΥΡΝΑΙΩΝ ΕΡΜΟΣ ΕΠΙ ΙΩΝΙΟΤΣ, *Hermus of the Smyrniotes in Ionia*, or belonging to the *Ionians*; it may be gather'd, That the *Smyrniotes* did challenge a right to the River *Hermus*, and that it was annexed to *Ionia*. By some others we learned their several Confederacies with their neighbouring Cities; as with *Pergamos* in the time of *Caracalla*: Another with *Thyatira* and *Apollinaris*: And another with *Hierapolis*; which by the two Urns containing Palm-branches, seems to have been celebratd by some Game, bearing the Name of *Confederacy*, ΟΜΟΝΟΙΑ.

Med. 47.

Med. 27, 28.

Another Medal I had there, beareth a Head crowned with a Wreath of Laurel, and these Letters about it, ΙΕΡΑ ΣΥΝΚΛΗΤΟC; and on the other, the Front of a Temple, with an Image standing between the Pillars, and these Letters about it, ΣΜΥΡΝΑΙΩΝ. Γ. ΝΕΟΚΟΡΩΝ. which signifies, *The Holy Senate of Smyrna thrice Neocorus*: I suppose, meaning the feigned God, Protectour of their Senate, they esteemed so Holy; as it appears by the Title of this Inscription, in the *Armenian Church-yard*, the rest being ras'd quite out.



That is, *Good Fortune to the most splendid Metropolitan, and thrice Neocorus, of the Emperour, according to the Judgment of the most Holy Senate of the Smyrniotes.*

This

This is what I had to say concerning the Antiquity of *Smyrna*, under the Heathen Emperours.

But that which was, and ever shall be its true Glory, was their early Reception of the Gospel of *Christ Jesus*: Glorious in the Testimony he hath given of them, and happy in the faithful Promises he hath made to them. Let us consider therefore, what he writeth to them by the Evangelist, *S^t John*. Apoc. 2. 9. *I know thy Works, and Tribulation, and Poverty; but thou art Rich. And I know the Blasphemy of them that say, They are Jews, and are not: but are the Synagogue of Satan. Fear none of those things, which thou shalt suffer. Behold, the Devil shall cast some of you in Prison, that ye may be tried: and ye shall have Tribulation ten days. Be thou faithful unto Death, and I will give thee a Crown of Life.*

Agreeable to which, in those times this Church was as a *Noble Army of Martyrs*; whereof *S^t Polycarp*, their Pastor, as their *Lieutenant General*, was martyred either in the *Theater*, or *Cirque*, by wild Beasts. His Tomb yet remains on the Hill, bounding the North-side of the *Cirque*, and is visited with great Devotion: But his true Glory is on high. These Christians do yet remain considerable, and in a far better condition, than any of the rest of those Seven Churches. The *Greeks* that are here, have but two Churches; yet they are numerous, this Place being the Seat of their *Metropolitan*. But besides them, here is a great number of Christians of all Nations, Sects, and Languages. The *Latine Church* hath a Monastery of *Franciscans*: The *Armenians* have one Church: But the *English*, which are the most considerable number, next the *Greeks* and *Armenians*, have only a Chapel in the *Consul's House*; which is a shame, considering the great Wealth they heap up here, beyond all the rest: Yet they commonly excel them in their Pastor. For I esteem a good *English Priest*, an Evangelist, if compared with any of the rest. The *Hollanders*, I believe, next to the *English*, are more numerous than any Nation of the *Franks*; and take no more care, as I could learn, of their Religious Worship. But as to Trade, none strive to out-vie each other, so much as *English* and *Hollander*; whereof *Smyrna* and *Aleppo* are now the chief Places, in the *Levant*. The Trade was formerly pretty well divided between them; but since their War with the *French*, the *English* have much the greater part of it. The chief Commerce consists in *Raw and Persian Silks*, *Groggorans*, both in yarn, and also woven, brought to this Scale by the *Persians* and *Armenians*: and much Cotton, raw, and made in yarn, &c. which groweth all about these Countries, and the Islands of the *Archipelago*; being brought by the *Greeks & Turks*, to be sold here. The *English Factory* consist of fourscore, or an hundred Persons, most of them younger Sons to Gentlemen; who give three or four hundred pounds to some great Merchant of the *Levant Company*; and bind their Sons Apprentices for seven Years; three whereof they serve at *London*, to understand their Masters Concerns: and then their Masters are obliged to send them to negotiate in these Parts, and to find them business; out of which they are allowed a certain Sum, *per Cent.*: Where by their Industry, in Traffick for themselves also, upon good Gains, but little Loss, they live gently, become rich, and get great Estates in a short time,

TRADE.

time, if they will be but indifferent good Husbands, and careful of their Owners, and their own Business. The Officers allowed over them by the King, and the *Levant* Company, are a *Consul*, a *Chancellor*, a *Treasurer*, a *Divine*, and a *Physician*. The *Consul* is allowed by the *Levant* Company Three thousand Dollars a year Salary, and Five hundred of *Gratuity*; besides other *Perquisites*, and honest ways, whereby he may get much more. His Office is to maintain the Privileges granted by the *Grand Signior* to the *English* Nation, against the Injuries and Insolencies of the encroaching *Turks*, instead of an *Ambassadour*; to decide all Differences, that happen between *Factor* and *Factor*; to see that no Injury be done by any of the *Factory* to the *Turks*, and to punish Delinquents: So that he doth in effect govern the business of the whole *Factory* there; but yet from his Sentence, there may be an Appeal made to the *Ambassadour*.

M^r *Rycant* was then *Consul*, who writ the State and Policy of the *Ottoman* Empire, and a Treatise of the *Greek* Church, an Appendix to the *Turkish* History, down to his time, and also an Account of the *Seven Churches of Asia*. He was very obliging to us, amongst other Favours, in directing and informing us concerning these Parts.

Their *Chaplain* is allowed Five hundred Dollars a year Salary, by the *Levant* Company: He hath besides a *Ware-House* allowed him, to trade with, besides customary Gifts of all the Merchants yearly; which amount commonly to much more. And indeed the whole *Factory* do live together in the greatest Unity, Peace, and Freedom of any of them I have seen beyond Sea.

The *French*, and the *Venetians* have also their *Consuls* here; but are in no great Credit amongst the *Turks*. The *English* have the best Reputation, for their honest dealing: and therefore ordinarily their Word is taken instead of Searching. But the *Armenians* pay more Custom than any.

The *Turks* have thirteen *Mosques*, and the *Jews* several *Synagogues*: All which makes the Town populous, though ill built, and without either Strength or Beauty. All that defends it from the Incursions of *Corfaires*, is a little Fort at the Strait coming in, about five Miles from the Town; whose great Guns are its best security: For it hath but a little Ditch about it; and the Walls such, as by two or three great Guns would soon be beat to the ground. As to the Castle on the Hill above the Town, it is slighted: and although it hath the old Wall about it, I believe, built by the *Greek* Emperours; yet it is only a heap of Ruins within, with here and there some arched Caves, used antiently for *Cisterns* or *Granaries*, as some think, having only two or three little Guns, mounted against the Haven, to salute the Captain of the Gallies; or, as M^r *Smith* saith, the New Moon at *Bairam*. About the Walls are set one or two of the *Roman* Eagles, well cut, and another *Basso-relievo* of Men on Horse-back. Over the Door is an Inscription in Marble, in the later *Greek* Characters; but too high and difficult to be read.

There is another little old fashion'd Castle, at the Harbour, for the Gallies and Boats. On the other side of which Harbour is the Scale, or Custom-house for the *Grand Signiors* own Subjects: Beyond which
South-

South-wards, under the Hill, where *S^t Polycarp's Tomb* is, are the *Englisb* and *Dutch* Burying Places; and North of the Castle, along the Shore, is first the New *Bezeestan*, built out of the great squared Stones of the *Theater*. It is in form like a Street, to shut up at each end. The Shops are little Rooms, with a Cuppalo over each of them, covered with Lead, and little Holes on the top with Glafs, to let in the light. Opposite unto this is a very fine *Kan*, now a building. After which is the Scale, and Custom-house of the *Francks*; and then follows *Franck-street*, along by the Water-side, with their Scales and Ware-houses, convenient to lade and unlade their Goods, and is the pleasantest, and best built of any part of this present *Smyrna*.



About *Smyrna* are abundance of *Camelions*; which is an *Animal* something resembling a *Lizard*; but hath his back gibbous, like a *Frog*; and its Feet are divided like the Claws of a *Wood-pecker*, or *Parrot*; two Claws before, and three behind; which are not separated from each other, until near the ends. A long Tail it hath, like a *Rat*, and is ordinarily as big: but it hath very little, or no Motion with its Head. They are in great abundance about the old Walls of the Castle; where they breed, and lie in holes, and heaps of Ruins. Several we saw; and two we kept twenty days at least: in which time we made these following Observations upon them.

Their Colour useth to be green, darker toward the back, and lighter towards the Belly, inclining to a yellow, with spots sometimes of a red-dish colour, and sometimes whitish. But the green would often change into a dark dirt-colour, without any appearance of green. The whitish Spots would sometimes vanish, or turn into the same dirt-colour, and sometime remain. Sometimes they would only change into a darker colour, of a kind of purple-like tincture; which used often to happen,

pen, when it was disturbed. Sometimes, from a green all over, they would be spotted with a pure black; which also happened sometimes, when it returned from the black. Ordinarily, when it slept under a white woollen Cap, it would, when uncovered, be of a white, or cream-colour. But this it would do also, under a red Cap. I never saw any change red, or blue, although they have been laid upon those colours often, and continued there a long time. But upon green they would become green, and upon the dark Earth they would soon change to that colour. One of the same bigness of which you see the Figure, I caught, as I was walking on the side of the Hill, near the old Castle; where I saw many, which had changed themselves to the colour of the speckled Stone-walls, to a grey with spots, like Moss. This I found on the top of a green bush of *Prunella Spinosa*; which, when I first cast my eye upon it, was of a bright, green colour; but as soon as it perceived that I saw it, it immediately let it self drop to the ground; and I as soon stooped to look for it, but could see nothing: yet continuing to look about earnestly, at last I perceived it creeping away to a Hole in the Rock, being changed to a dark, brown colour, exactly like the Earth; which was then of that colour, after a shower of Rain.

This changing of Colours is given to this Creature by Nature, for its Preservation. For it is very slow in its pace, lifting up its Legs high, and not quick, as if they saw not the way before them; or rather, as if they searched for hold to climb up by; which they can do very well on an Herb, Tree, or Wall. When it saw it self in danger to be caught, it opened its Mouth, and hissed like a Snake. In a small time after I put it into my Handkerchief, it turned of the same colour, white, with some Spots, and a little tincture of red. This little one changed its colour more nimbly, than others that were greater. The cause of which I attribute to the wildness of it; the other, having been kept a good while before it was given us, and consequently tamer.

THE EYES.

The Eyes are as wonderful as the Colours; which are, as my Lord Bacon hath remarked, large in proportion to the bigness of its Head; being commonly bigger, and larger than a Pea. But that which seems most observable, his Lordship hath taken no notice of. It is covered all over with a thick Skin, of the same substance with the Body, the Grain being in circles, just to the outer or middle; where there is a hole, not bigger than a small Pine-head, by which it receives Light; which must make the Angle of its Vision very acute.

THE HEAD.

The Head being immoveable, it cannot turn it self to the Objects, as it listeth. But, to make amends for all such Inconveniences, Nature hath given most wonderful Motions to its Eyes, beyond any other living Creature. It can, not only move them, at the same time, both forward and backward, upward and downward; but also one forward, the other backward; the one upward, the other downward; the one fixed on one Object, and the other moving according to the motion of some other Object; and so is capable of all the changes imaginable; which my Comrade and I often experimented with a great deal of Astonishment.

The *Tongue* is a kind of little Trunk, of a gristly Substance, above half an inch long, and hollow, joyned to his Throat by a strong Membranous, and fleshy Substance; in which it is sheathed, when it is in the Mouth. It will dart this out of its Mouth above an Inch, being smeared with a glutinous Substance, to catch Flies, which stick fast to it, as to Bird-lime; and so are brought into its Mouth. These Flies are their ordinary known Food; although I never saw them catch any; but saw one, that was almost dead, having a Fly in its Mouth. The rest of its Sustenance is Air; of which it will fill it self, being set out in the Sun, until it becometh much swollen.

THE TONGUE.

FOOD.

Of its Excrement I remarked nothing: But my Comrade telleth, That a Person of Curiosity at *Lyons*, assured him from his own Observations, That although the *Camelion* did eat little, or nothing; yet it nevertheless made much Excrement. They will live without any Sustenance, besides Air, a very great while; as will many other *Animals*, of the like cold Nature, viz. *Serpents* and *Lizards*, &c. One that I opened, had Guts; but I perceived nothing in them: but the reason, I believe, was, because it was even starved; having been kept a great while, and then almost dead.

Its *Lungs* reach near the length of its Body, consisting of a thin, skinny Substance, full of small Veins, and divided into two *Labels*, placed on each side, and filled with Air; which being let out, those *Labels* shrink together.

THE LUNGS.

Its *Tail* is of very great use to it in climbing. It will twine it about a Bone, or a Stick so fast, that if it let go, or falls short in reaching at any thing else with its Claws, it will hang fast by the Tail, and sustain and recover its whole Body by it. The little one that I caught, I put it into a Glass, so deep, that it could not reach the Brim with its Fore-feet by much, nor could take any hold with its Claws; and yet it got it self out, and almost escaped from me; as I saw afterwards, by standing upon its Fore-feet, and hoisting it self up backwards, until it caught hold of the Lim of the Glass with its Tail; by the help whereof, it lifted all its whole Body out.

THE TAIL.

And this is what I observed of this wonderful *Animal*; which thus challengeth Praise for its Creator, the Lord of all Wonder.

Here are abundance of *Pellicans*; of which I shall have occasion to speak another time. And my good Friend, Mr. *Ent*, told me, That he observed, that many Fowls, especially *Teal*, have here a long Claw on their Wings, like the Spurs of a Cock. When I was in *Beotia*, I had a *Lapwing* shot, that had so.

Here the *Sheep* are very large; but that which is extraordinary, is, That they have a prodigious broad Tail, covering all the Rump; it being a meer lump of Fat on the Bones: And, I am sure, I speak with in compass, they often weigh eight or ten pounds, if not more. This of *Lambs*, is esteem'd as good as any Marrow; but of old *Sheep*, is no better than Tallow, and their Wool is coarse.

SHEEP.

Here I observed in the Hedges a kind of *Jujuba*, like that I described at the Mouth of the *Hellepont*, as to its silver colour. But the Substance of the Wood of this, is more hard and knotty, of a dark, brown colour, like a Crab-tree; it hath here and there long and sharp Thorns, and the Leaves much larger and broader, than those others. I do not find either this, or the other, described by *Gereod*: unless, perchance, the other narrow one be it, which he calleth *Zizypha Capadocica*.

PLANTS
at
SMYRNA.

2. *Smyrnion* groweth with here in great plenty; viz. that which we call *Smyrnion Creticum*, or *Candy-Alexanders*; which the likeness of the Name, makes me to believe, it took its Name rather from hence.

But an *Origanum* I found, growing plentifully in the Castle, on the Hill, is a Plant I esteem one of the most curious I have gathered. It is a perennial Plant, sending up long, woody Stalks, beset with little Branches, at several distances, and Leaves smaller than the *Candy-Majarab*; not so round, nor white, but more long than broad, ending with a sharp point, ribbed, and a little downy. On the top is a Tuft of small, scaly Seeds, like *Dodder Grass*; and the whole Plant of a most fragrant Smell. Of this I brought a great deal of Seed, to furnish our curious Gardens with; but without Success.

The Ships then in Port, bound to touch at *Zant*, and so for *England*, being not ready to part for some days, we were resolved to go visit *Ephesus*; which is not above a day and half's Journey South of *Smyrna*. We hired Horses of an *Armenian*; who served both for our Guide and Interpreter. And for our Janizary, by the Consul's Recommendation, we took one by the way, at *Jamourasi*, a pleasant Village, about fifteen Miles from *Smyrna*.

Thus, *October* the Fourth, we set out from *Smyrna*; and first, going out of the Town, we passed a little River behind the Castle, running into the *Meles*; whence mounting a steep Hill, it gave us the Prospect of a pleasant Plain, South-ward, bounded on the West with the Mountains, distinguished in old times by the Names of *Corycus* and *Coricius*, unto the Gulph of *Colophon*. They are well stored with Hogs, and other Chase. Through this Plain we passed, leaving *Sediqui* a little on the left hand, about half way to *Jemourasi*; where we lay that Evening, and were carried by our Janizary hence, to see the Governour;

who had a pretty convenient Seat, according to the Turkish Mode, and entertain'd us civilly. The little Mosques, and Sepulchres here, are very prettily adorned with Cypress-Trees about them. From hence there is a straight way over the Mountain, called by the Turks the *Aleman*; and much the nearest way of the three, leading to *Ephesus*. But our Janizary assured us, That there were Robbers then abroad; and that it was much the safest, to go the Eastern-way, although it was more about, than either that by the Sea, or that over the Mountain. For this way, keeping still the Plain, they could not have the Advantage of setting on us unawares, nor at a disadvantage, if we did meet with them: and, in a word, that otherways he would not venture with us. We therefore took his advice, and went the left hand way, parting thence early in the Morning, *October* the fifth.

In about an hour and half we passed a little Stream, which in time past was, as is believed, the River *Halys*, that runs to *Colophon*, and emptieth it self in that Bay; which sometimes, upon the advantage of ground, I could discern between the Mountains: but perceived no such extraordinary Coldness in the Water, as the antient Report of this *Halys*. Further on the Plain we passed over four Streams more; which seem to go the same way: but coming nearer to the Foot of the *Aleman*, we passed by the Ruins of an *Aqueduct*, that cometh thence, and goeth straight down to a Village, called *Tourballi*, a Mile or two thence on the

the left hand, down over the Plain: Which hath been thought of some to be the City *Metropolis* of *Ionia*. We kept still under this Mountain, on the right hand of us, and sometimes passed over a paved way, and through Woods; in which I observed many great *Turpentine* Trees, as big as *Ashes* or *Oaks* with us; and upon the brow of the Mountain, and down to the Plain, whole Woods of *Olive* Trees growing wild. I could see no difference between them, and the Garden-Olives of *Lucca*: They bear more Olives, than the Inhabitants are able to gather to make Oyl of. About noon we came to a large Burying-Place of the *Turks*; having abundance of broken Pillars, and other Marble Stones, placed in the ground for Grave-Stones. There we alighted to bait under a curious large Mastick Tree, which hung full of drops of *Turpentine*; which made me believe, That it was only want of Industry; that they made not as much profit of it on the main Land, as in the Isle of *Scio*: which hath monopolized all the Glory and Profit of that excellent Juyce.

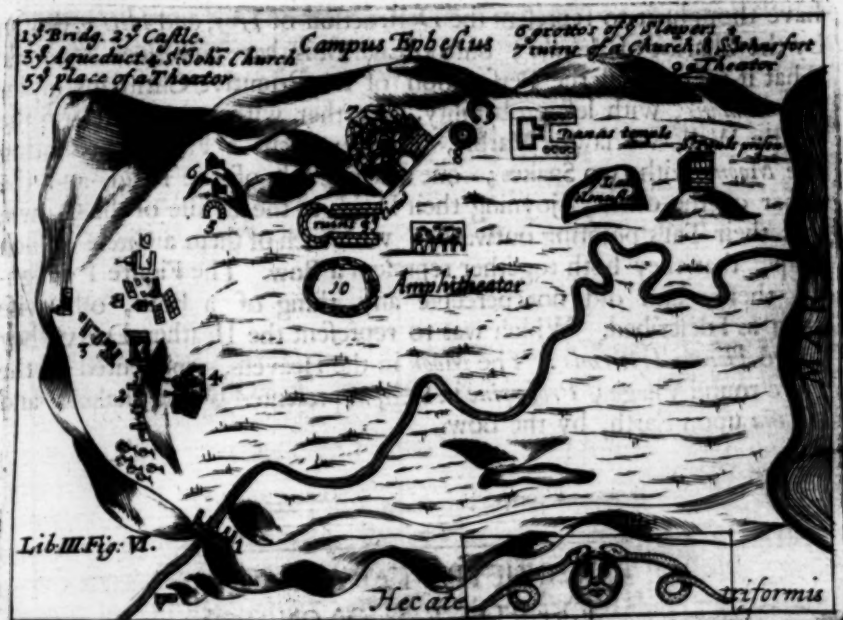
But my Comrade and I were soon ransacking those Stones, to see if from them we could learn any more, than from the more stupid People of these parts. But we found only one Stone, engraven with Letters little to our purpose: Yet looking still about, over the Hedge, just by, we saw many Ruins, Caves, and Walls; which made us think, that this might be the City *Metropolis*, it being not far above Mid-way from *Smyrna*; upon that which was the Military way, as the Pavement in many places, yet remaining, assures us; and in effect, our *Armenian*, when we told him our Thoughts, viz. That there had been a City there, did likewise assure us, That those of *Cabagea*, about a Mile thence, on the brow of the Hill, told him, That there had been a City there; and that the word *Cabagea* signified a Great City, and belonged properly to this Place: though the Village, called *Cabagea*, consists now only of fifteen, or twenty Houses; yet it still continues the Name of the City, as being near to the Ruins of it. And probably, it is not long since this Town, or City, hath been destroyed. For hereabouts are four or five great Burying-places of the *Turks*; which argues, That in times past, those places have not been so depopulated, as now they are. All this, with the direction we took from *Strabo*, we put together, and concluded, That here stood the City *Metropolis*, in antient times. It hath from the brow of the Mountain, at the foot of which it is situated, a good Prospect over the Plain, North and East. But I am not of my Comrade's opinion, That this Mountain, now called the *Aleman*, was called *Mimas* in old time: but that it is rather the *Gallecius mons*, which *Strabo* puts between *Colophon* and *Ephesus*: but places *Mons Mimas*, near *Erythraea*, in the *Chersonesus* by *Smyrna*, after *Mons Corycus* and *Coracius*, by *Argennum Promontorium*; and is now called *The Brothers*, entering the Gulph of *Smyrna*. CABAGEA,
or
METROPO-
LIS.

Two or three Miles further, through a desolate Wood, we came to the River *Caister*; hard by which we saw six Horse-men coming down from the Mountain, crossing the Road to way-lay us; and as soon as they came to the way, they stopped, and ranged all on one side of the way. Our Janizary rid foremost up to them, and talked a little with them: In the mean time I endeavoured to pass by at a distance; CAISTER/
Fluv.

which the furthestmost perceiving, went still along with me. But I kept my hand on the Cock of my Carabine; and my Comrade followed a foot pace, as well armed; and our Janizary better than either of us both: but our *Armenian* had only a Scimeter. After a little discourse they all gabbled in the *Turkish* Language together, wishing us a good Journey, and away they went another way. Our Janizary told us, That they asked him, what we were, and whither we were going? and he told them, That we had nothing with us worth their taking, That we were his Friends, and going only to take the Air. They answered, So were they; and forthwith marched from us. He that looked like their Chief, was an *Arab*, a large timber'd, tall Fellow, with a *Saracen's* Head. They were also well arm'd with Swords, Darts, Bows, and Spears: but I perceiv'd no Fire-Arms they had; which might be the great reason they did not set on us, seeing us so well fitted. For I believe, they were such as used to pillage poor Houses, and Villages, not able to make resistance. We were told at *Ephesus*, That they were but part of Eighteen; who thus had divided themselves in three ways, from *Smyrna* to *Ephesus*: viz. Six by the Sea, near *Scala Nova*; Six on the Mountains, and Six this way. Our Janizary pretended Acquaintance with them, and that his Father had been formerly one of them; and that for his sake they let us alone. But whatever the instrumental Means was, my Comrade and I concluded, That it was the Merciful Hand of God towards us; and therefore to Him, as it was most just, we gave the Praise; who never faileth those, that put their Trust in Him.

Not far from hence we began to turn the Promontory of the Mountain, if I may so call it; upon whose high Cliffs I saw the Ruins of a Castle, and lost the River *Caister*, until we came to a narrow Valley between two Mountains; where again we recovered the River, and passed it over by a Stone Bridge, about a couple of Miles from the Castle of *Ephesus*; where we arrived a little before it was dark.

Ephesus



Ephesus is built in a fine Plain, stretched in length West-ward to the **EPHESUS.** Sea, I believe four or five Miles; and may be, in many places, two at least broad; so encompassed about with high Mountains, and rocky Cliffs on the North, East, and South sides, in so just a proportion, that I can fancy it resembleth nothing more, than the *Cirques*, and the *Stadiums* of the Antients. It hath the Mountain *Gallecius* on the North-side, from the Sea to the Passage, through which the River *Caister* runs. Parallel to that, South, it hath the Mountain *Corresius*, if I guess right, out of *Strabo*, running from West to East; and thence, bending up circular, fortifieth the East side as well as the South. The River *Caister* runneth through it, entering the Passage between the Mountains, and leaving the City South of it, after various windings and turnings through the Plain, mixeth it self with the Sea, near the Western Promontory of the South Mountain. For the City was built on the South side the River, principally upon two Rocks, about half a Mile from each other. The first is near the East end of the Plain; whereon the Castle now standeth, guarded by the *Turks*: which seemeth to be of no older date, than the later *Greek* Emperours; being built of other more ancient Ruins, as the Fragments of more curious pieces of Marble, carelessly mixed among the other Stones, assured us. Over the Gate of it are set three large Tables of Marble, carved in *Bass-relievo*. The first is quite defaced, the middle one is of excellent Work. The first Figure of it is a Horse, with a Man lying under his feet; who seemeth to have an antient *Armenian* Bonnet on his Head. A little further is another Figure, holding the foot of the first Man, seeming to drag him along. The next is a Woman in an humble Posture, demanding somewhat of another Figure, standing in a *Roman* Habit; so that it seems

to be some *Roman* Triumph: but what, it is uncertain. Some have thought it to represent the Destruction of *Troy*, and *Hector* drawn by the Chariot of *Achilles*; but no Chariot is there to be seen. Others, That it represented the Persecution of the Primitive Christians under the *Romans*, with less probability. Further within this Gate, on the Castle Wall, we saw a Marble, whereon is cut a Face, representing the *Moon*, with two Snakes; one on one side of the Head, and the other on the other; joyning their Heads in the middle of the Crown, and their Tails pointing outwards; with each of them a Circle in such shape, that they both together represent a Bow. The Figure I designed there, and did not perceive any thing of a Bow, otherwise than as I described. Which was to represent the Heathen Deity, they called *Hecate Triformis*: The *Moon* in the Heavens, represented by the large round Visage; *Proserpine* in Hell, represented by the Snakes; and *Diana* upon Earth, by the Bow.

ΠΑΝΗΓΥΡΙΝ ΚΑΙ ΑΤΕΛΕΙΟ
ΕΧΕΙΡΙΑΣ ΕΙΣ ΟΛΟΝ ΤΟΝ
ΝΥΜΟΝ ΤΗΣ ΘΕΟΥ ΜΕΛΑ
ΝΤΑ ΚΑΙ ΤΗΝ ΑΡΤΕΜΙΣΙ
ΚΡΙΣΙΝ ΚΑΤΑΣΤΗΣΑΝΤΑ
ΛΟΕΜΑΤΑ ΤΟΙΣ ΑΤΩΝΙΣ
ΛΥΑΣΑΝΤΑ ΚΑΙ ΑΝΑΡΙ
ΣΤΩΝ ΝΙΚΗΣΑΝΤΩΝ
ΝΑΣ ΤΗΣΑΝΤΑ
ΤΕΙΜΗΝ ΑΝΑΣΤΗΣΑΝΤΑ
ΩΑΙΝΙΟΥ ΩΑΥΣ ΤΟΥ
ΣΥΝΤΕΝΟΥΣ ΑΥΤΟΥ

Coming into the Town, North of this, we found two or three Inscriptions, half in the ground. From one of them we could only learn the erecting of an Image to the Goddess *Diana*, as the whole City was filled with her superstitious Worship: And on the right hand of the way, we left the ruins of an Aqueduct, coming from the Eastern-hills to the Castle; which, as I understood by those that gave it me, had this Inscription on it in *Latin* and *Greek*, which was its Dedication to the Honour of *Diana* of the *Ephesians*, to *Augustus*, and *Tiberius, Cæsars*, and to the City of *Ephesus*.

But my Companion mentions it about six Miles off, on an Aqueduct near *Scala Nova*; but undoubtedly he is mistaken; for the Inscription it self, although not well copied, proveth it so: For, not knowing of any Inscription on it, until we returned, we contented our selves with

a view

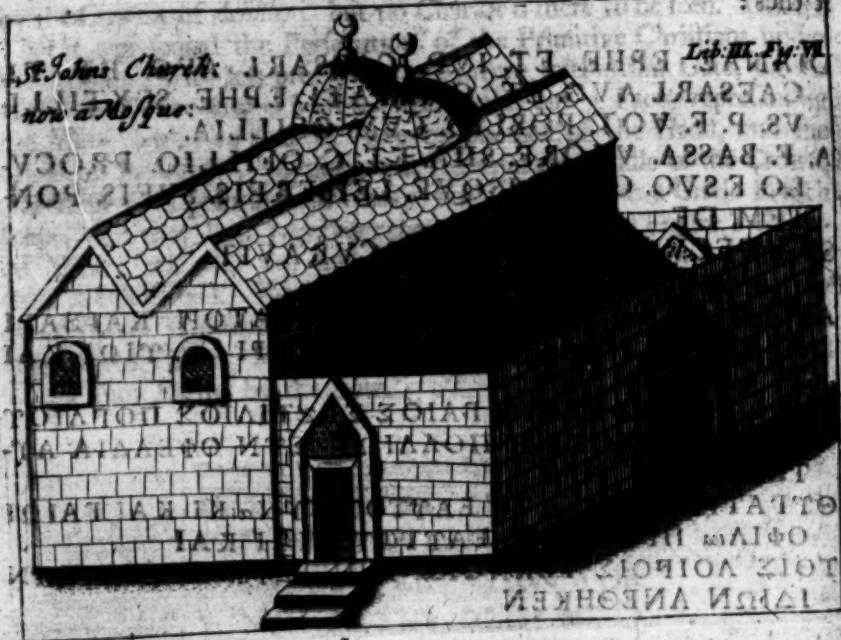
a view of it at a distance. But it being both in *Latin* and *Greek*, comparing them together, I have found the Errours of both, and restored it thus :

DIANAÆ EPHE. ET IMP. CAESARI AVG. ET TI.
CAESARI AVG. ET. CIVITATI EPHE. SEXTILLI-
VS. P. F. VOT. POBLIO. CVM OFILLIA.
A. F. BASSA. VXORE. SUA ET. C. OFILLIO. PROCV-
LO. F. SVO. CETERISQVE. LEIBEREIS. SVEIS PON-
TEM. DE
SVA. PECVNIA. FACIENDA. CVRAVIT.

ΑΡΤΕΜΙΔΙ ΕΦΕΣΙΑ ΚΑΙ ΑΤΤΟΚΡΑΤΟΡΙ ΚΑΙΣΑΡΙ
ΣΕΒΑΣΤΩΙ ΚΑΙ ΤΙΒΗΡΩΙ ΚΑΙΣΑΡΙ..... ΤΩΙ ΚΑΙ
ΤΩΙ Δ
ΗΜΩΙ ΤΩΝ ΗΦΕΣΙΩΝ ΓΑΙΟΣ ΣΕΞΤΙΛΙΟΣ ΠΟΡΓΙΟΥ
ΤΙΟΣ ΟΥΤΟΤΟΡΙΑ ΠΟΛΙΩΝ ΣΤΝ ΟΦΕΛΛΙΑ ΑΤ-
ΤΟΤ
ΘΥΓΑΤΡΙ ΒΑΣΣΗ ΤΗ ΕΑΥΤΟΤ ΓΥΝΑΙΚΙ ΚΑΙ ΓΑΙΩΙ
ΟΦΙΛΩ ΠΡΟΚΥΛΩ ΕΑΥΤΟΤ ΤΩΙ ΚΑΙ
ΤΟΙΣ ΛΟΙΦΟΙΣ ΤΕΚΝΟΙΣ ΤΗΝ ΓΕΦΥΡΑΝ ΕΚ ΤΩΝ
ΙΔΙΩΝ ΑΝΕΘΗΚΕΝ

All the Inhabitants of the once so famous *Ephesus*, the Chief of this *Asia*, as the Mistress governing the rest, by the Residence of the *Pro-consul* here, amount not now to above forty or fifty Families of *Turks*, living in poor chatched Cottages, without one Christian among them. They lie in a Knot together, on the South-side of the Castle; and are called now *Aja-Sabuck*.

EPHESUS,
now
AJA-SABUCK



The whole Face of the Earth about them, is covered with Ruins, fragments of Marble, Pedestals, Pillars, and all parts of most ancient and noble Structures, now broken, maim'd, and disunited. I saw in the Street an Inscription almost defaced, upon a Marble Sepulcher.

But that which most of all was the Object of our Curiosity in this part of the Town, was the Church of St. John the Evangelist, which we desired to see, and with much ado obtain'd of the scrupulous Keeper, for half a Dollar, for my self, and Monsieur Spon, passing for my Scrivan or Clerk; which he might then easily do, having his Pen and Ink in his Hand: and for this Device we were beholding to our *Armenian*. This Church is now sacrilegiously turned into a *Mahumetan Mosque*. It stands on the West-side of the Castle, and is no extraordinary Edifice. It hath a Court on the North-side, and is a long Building, standing East and West, covered with a double Roof, leaded, and sustained in the middle with three Pillars of Granate Marble, most admirably well polished; one of which is twelve Foot, and eleven Inches in compass, with a white Marble Capital of the *Compound Order*. The other two want not much of this; but their Capitals are of the ill-favour'd modern *Greek* fashion. Their Pedestals are not seen; so they may be further in the Ground, than is imagined. On each Roof there is a little, ill-proportioned *Cappalo*; and in the Court another Capital of the *Compound Order*, with some broken pieces of Pillars; which might have made a Cloyster about it in times past.

Thence

Thence we took Horse, to see the other Rocky Hill, half a Mile South-wards; where, probably, was the greatest part of the City, being near the Temple of *Diana*, as *Strabo* affirmeth. On the Eastern top of which we discovered Ruins, and were carried first into a Cave under ground, about six or eight Foot *Diameter*. It is incrusted above with Congelations, that make it a most pretty *Grotto*. Hard by we saw a circular Place in the Hill, made like a Theater; but now, in effect, destroyed. A little further North-wards, but still on the East-side of the Rock, goeth in a place with Arches fallen down, with some Figures of a ruined Church; where they tell you, was the Cave of the *Seven Sleepers*; who in the Persecution, in the time of the Emperour *Dioclesian*, hiding themselves in a Cave, fell asleep, and awaked not till about Two hundred Years after; thinking they had slept but one Night. One cannot believe, but they were strangely astonished, when they found how the face of the City was changed, their Friends and Acquaintance all dead, their Money unknown, and not current; and all People become Christians. This Rock hath been curiously carved at the Entrance, by the Piety of former Ages.

Going yet forwards under the same Hill, yet still West-wards, we past by many vast Heaps of Ruins, now without form, or likeness to any thing with a Name. Only one, which is known to be a *Cirque*, or *Stadium*, by its Figure and Length, and seemeth to have had a kind of Theater at the end of it, being circular, and as it were separate from the rest by a Wall: Whence two Walls run parallel a great length West-wards, with Arches underneath for Walks, and Wild Beasts. The Figure of which I took, because I had not noted any like it before.

Parallel to this is the Ruins of an *Amphitheater*, in view of the Temple of *Diana*, and not very far from it; where, in all likelihood, all the Rabble of the City met together, to vindicate the Honour of their Goddess *Diana*, of the *Ephesians*, upon the account of *Demetrius*, the *Silver-Smith*, who made *Silver-Shrines* for Men to perform their Idolatrous Devotion to their great Goddess, and *Her Image*, which, as they believ'd, fell down from *Jupiter*. It would be wished, there were not so many of such Crafts-men in these times; by whose means Superstition is so much promoted. A little further, under the West-side of the Hill, is a Marble-Arch; which I guess was the Front of a Christian Church, built out of the Ruins of some more ancient Edifice: its Walls being full of Fragments of Inscriptions, and other carved Stones, joynted to the rest, without any regard to their former state. Some are well preserved; but were too high for us to make any thing of them, without a Ladder; which, I hope, will be done by the next, that shall have the Curiosity to visit this Place.

Yet a little further South-West, is a great *Basin* of a mixed Marble, of Red and White. Some call it *Porphyry*; but I rather, with Monsieur *Spon*, believe it to be *Jasper*: but doubt, whether it is more than an ordinary mixed Marble. *Porphyry* is a very hard red Stone, speck-

led with small white Spots; but the mixture of this is in veins, and not hard enough for either *Porphyry* or *Jasper*. It is fifteen Foot *Diameter*; and is thought to be the Font *S^t John* baptized in, when he was at *Ephesus*. But I hardly think it consistent with the private Exercise of Christian Religion in those times. It was all of one Stone; but hath now many pieces broken off. Hard by this are the Ruins of a little round Temple; and about a Bow-shot further we were conducted to a great heap of Ruins, supposed to be that famous Temple of *Diana of the Ephesians*. Of what Figure her Temple was, I know not: But I am not of opinion, That these Ruins were of that shape Monsieur *Spon* speaketh of; viz. That the length was double the breadth; nor that the Front was towards the East, but the West; which I observed from the top of a Wall I climbed up to. For there is a heap of curious Marble before it, at that end; which seemed to have been a *Portico*, and to which the Arches more inward seem to concur: And still observing about me, I fancied, that I saw the same shape with that I described at *Troy*, or *Alexandria*, with a Court West-ward; where are perceivable, and as I there marked upon Paper, the Pedestals of Pillars; as if there had been other *Portico's*, on each hand opposite to one another. There are Foundations of Walls also East-ward, for Gardens and Conveniences of the Building, as *M^r Smith* also hath observed: who believeth, That it hath been a Christian Church; but built out of the Ruins, and upon the Foundations of that Temple. But nothing of very great certainty can now be reported from this rude heap; only that here was the Temple of *Diana* once built, as the vast proportion of the Pillars, that lie towards the East-side, and the nearness to the Lake *Selennisia*, which was dedicated to *Diana*, and lieth near the River, on the North-West of the Building, demonstrate.

Strabo telleth also, That *Cheirromocrates* was the Architect of this Temple, and the same that built that at *Alexandria*. If he mean that *Alexandria* near *Troy*, as in all likelihood he doth; I know not why he might not be the Architect of that Temple, I before described there. And indeed, their Form so well resembling one another, and the pieces of Arches that remain, consisting of Brick and Stone, that seem to have been covered within with some Metal, by the Holes which yet remain orderly in rows for some such purpose, assuring me, That the Building is not modern, incline me much to be of opinion, That both are the Remains of the Temples of *Diana*. The Foundations of this Temple have worthily been esteemed a Labyrinth, from the many turnings, and windings, with great and little Arches in rows: But whether it were designed for one or no, matters not; it being but necessary to have such a Foundation, to so vast a Pile of Building, in so wet and moorish a Place. We went down to it by a long Pack-thread, tied to the Hole where we first entred; and with all the Light our Candles had, we made no great Discoveries: But when wearied with the thick Vapours of the Place, we returned to the fresh Air. Thence we rid a quarter of a Mile further West, to a little Hill, on which is a Building of white Marble, called *Saint Paul's Prison*. I confess, the Building is strong enough for the Name, consisting of good thick Walls of well-hewn Marble, and undoubtedly very antient: It is divided into four Rooms,

Rooms, and hath but one Entrance: But the Convenience of the Place seems rather to argue, that it was made for a Watch-Tower, than for a Prison. For it hath a Prospect over the whole Plain; which thence, with great delight, I viewed, and observed the City lying East-wards, the Sea West-ward; and the River *Caister*, doubling it self into so many Snaky Postures over the whole Plain, that it hath made some conclude it to be the *Meander*, who had never seen the true one in *Caria*. Hence I discovered also another small Lake on the Northern-side of the Plain, and of the River, with some little Hills near it: And, to conclude, here I observed the Situation of all I have hitherto described; and with great pleasure, marked them on a Paper; from which I have transferred them to your view.

That this River is the *Caister*, is evident by all antient Testimony, which the Money of *Ephesus* confirmeth; whereof in several Medals I have seen of the Emperours *Valerianus*, *Gallienus*, and *Salonina*, with two we bought at *Smyrna*; one of which I have, and the other Monsieur *Spon* reserveth; are these Letters on the Reverse, ΕΦΕCΙΩΝ ΚΑΥCΤΡΟC, with a sedent Figure; representing this River, holding a Reed in one hand, a *Cornucopia* in the other; and leaning on an Urn, pouring out Water.

58.

But now I am speaking of Medals, it will not be amiss to give you an account of some others that we saw, and have, concerning this Place. On some we find, that this City was stiled *The Chief City of Asia*, ΕΦΕCΙΩΝ ΠΡΩΤΩΝ ΑCΙΑC; as one I have of *Herenia Heracilla*; the Reverse hath *Diana*, in a hunting posture, with her Bow in her hand, having shot her Arrow, and set her Dog to pursue after the Chace. Her Habit is a short Vest to her Knees, and Buskins half way her Legs. On the Reverse of another, of the Emperour *Maximianus*, is *Diana* in the same posture, in a Wood of Olive-Trees. But my Companion hath one *Medalion*, where *Diana* is represented with many Dugs, as *Minutius Felix* observeth, that the *Ephesian Diana* was. It is of the Emperour *Septimius Severus*; the Reverse whereof hath a sedent Figure, holding another Figure, standing up right in his hand, made just like many antient Images I have seen at *Rome*, full of Dugs; which the Antiquaries call *Dea Mammea*, the *Goddeſs with Dugs*: and these Letters are about it, ΖΕΤC ΑΚΡΕΙΟC ΠΡΩΤΩΝ ΑCΙΑC ΕΦΕCΙΩΝ, *Jupiter of the Rocks, or Promontories, of the Ephesians, the principal City of all Asia*: Which made me believe, That this Image held in his hand, represented that of *Diana*, which they feigned fell down from *Jupiter*, and was so sacred in this Temple. Another there is among Mr *Faulkener's* Collections; which I hope one day to see again, in the *Oxford Library*: where the same Figure is joyned with *Æsculapius* of *Pergamus*, with these Letters about it, ΕΦΕCΙΩΝ ΠΕΡΓΑΜΕΝΩΝ ΟΜΟΝΟΙΑ; signifying a Confederacy between *Pergamus* and *Ephesus*: and this was of the Emperour *Gallienus*.

When I had seen, and considered all this Desolation, How could I chuse but lament the Ruin of this Glorious Church! To see their Candlestick, and Them removed, and their whole Light utterly extinguished! These Objects ought to make Us, that yet enjoy His Mercy, tremble, and earnestly contend to find out from whence we are fallen,

and do daily fall from bad to worse: That God is a God of purer Eyes, than to behold Iniquity; and seeing the Axe thus long since put to the Root of the Tree, Should it not make us repent, and turn to God, lest we likewise perish?

PLANTS.

We did intend in our Return over the Mountain, to have seen the Passage St. Paul cut with his Sword, as the honest Peasants tell: But we had spent so much time here, that we were afraid of losing the way, and being benighted on the Mountain among those Robbers that had beset all the ways. So we returned the same way we came; and left Ephesus about Noon, Octob. 6. after little more than a Night, and half a Days stay there. I remarked both coming and returning, that the Brow of the Mountains were covered with Olive-Trees; that the Ephesian Plain had much Tamerisk growing about it; and by the Castle I observed several great Orchards of Apricock-Trees; and among the Ruins in the Castle I saw much Ricinus; whereof I gathered a good quantity of Seeds. Upon the Hill, whereon standeth Saint Paul's Prison, I found a Tree-Frog; whereof I will speak more at large hereafter; as also of a sort of Arbutus, the Greeks call Comarcea, with others at Athens.

Before we came to the Ionian Plains, we repented of our coming from Ephesus that day. For it began to be dark; and our Janizary, to avoid meeting Thieves, left the common Road, and led us such a private way, that he at last lost us in the Dark: and it began to thunder, lighten, and rain, as if Heaven and Earth would dissolve: And, at last, we were gotten into such low Grounds, among the Moors, that we sprang Ducks, and Snipes, and were in danger, every minute, to have our Horses laid fast. We lighted our Candle, and put it in a Lanthorn we carried with us; and looked up and down an hour or two for the way; but found it not. At last we came to a little Hillock of dry Ground, covered with Bushes; of which, with much ado, we made a Fire, and comforted our selves as well as we could, with a Bottle of Smyrna Wine. But we pitied our poor Janizary, that would drink no Wine with us; nor had we any Water for him: Yet he bore the ill Accident with greater Patience, than is ordinary among such People. We used all the Arguments we could, to perswade him. My Comrade, as a Physician, adviseth him; but all in vain. He said, *If he should be sick, God should be his Physician.* But this was not for fear of breaking his Law, as we understood afterwards; but by reason of a particular Vow he had made; which was upon this occasion: He used always to have his Cellar well stored with the best Wine of the Country; of which he used to drink plentifully himself, and entertain the Turk, his Friends. But particularly once, Three of his Acquaintance came to see him; whom he resolving to make merry, carried into his Cellar, to make choice of the Wine they liked best: Of which, when they grew merry, they began to talk of a pretty Young Maid in the Village; of whom they discoursed, and drunk so long, till they became so valiant, at last, as to resolve to go, and try her Vertue; which they executed, notwithstanding all the Resistance the House could make, and brake into the Maid's Apartment: who resisting their fair Words, they began to use violence; which she finding, suddenly snatch-

ed

ed a Ponyard from the side of one of them, and stabbed him to the Heart; which the rest perceiving, fled. But the Maid, not yet satisfied for the Dishonour done her, went, and complained to the *Caddi*; who finding it done in a drunken Fit, had the rest well bastinadoed. For this Disgrace our *Janizary* went presently to revenge himself on the poor Wine they had so abused; and knockt out all the Heads of his Vessels: making a solemn Vow, That he would never drink Wine more.

Here we were alarm'd with the Noise of the *Chacals*, an Animal of the bigness of a *Fox*, which are here in great numbers. Once in an hour they would begin to howl; and as soon as one began, the whole Plain round about was filled with the Noise of them.

Next Morning we went to *Sedjaqui* to dinner, which is a Village, consisting of Merchants Country-Houses, adorn'd with Gardens and Orchards; to which they come to take the fresh Air, and to course and hunt with their Grey-Hounds and Beagles; of which they always keep a good Pack. Here we were kindly entertain'd at D^r *Pickering's* House, and return'd the same Evening to *Smyrna*. SEDJAQUI.

We had a great desire to have seen many other Places in these Parts, especially the rest of the *Seven Churches*, mentioned in the *Apocalypse*: But the time of the Year being past for such Expeditions, the great Rains beginning to fall, and the Waters being up in most of the Plains; besides other Risques we were to expect; we contented our selves with the Information we received of the *Consul*, and other ingenious Merchants there, who had made those Journeys, and very freely let us partake of the Pleasure of their Travels, without the Pains.

But pardon me, O Heavens! Do I call that *Pleasure*, which is a Subject fit only for a *Jeremiah* to lament over? He saw the *Abomination of Desolation*, that was to come upon the Earth; and wished, that his Eyes were *Fountains of Tears*, to weep day and night, the Destruction of the *Daughter of Sion*. With what satisfaction, or content, can I then invite you to come, and see, *what Destruction the Lord hath here brought upon the Earth?* But it is the *Lord's doing*; and thence we may reap no small Advantage, by considering, how *Just* He is in all His *Judgments*, and *Faithful* in all His *Promises*.

Consider we then, what He, who has the *sharp Sword with two Edges*, hath pronounced against the Church of *Pergamus*; viz. That He PERGAMUS. knew their Works, and where they dwelled; even where the Seat of *Satan* is. He commends them for *Holding fast His Name*, and not *Denying the Faith*, even when *Antipas*, His *Faithful Martyr*, was slain. But they had those among them, that taught them to *Eat things offered to Idols*, and to *commit Fornication*. They had those, that held the *Doctrine of the Nicolaites*, hated by Him. Of all which he exhorteth them to repent: otherwise He would come quickly, and fight against them with the *Sword of His Mouth*. This Church now is reduced to a very low condition. There is not in the whole Town above a dozen or fifteen Families of miserable Christians, that till the Ground to gain their Bread. They have but one Church left, dedicated to *S^t Theodorus*, Bishop of *Smyrna*; under which Bishoprick they are reduced. Their own *Cathedral Church*, which was Fifty six Paces long, and

PERGAMO.

and Thirty two broad, and stood in the heart of the City, is buried in its own Ruins; their Angel, or Bishop, remov'd; and its fair Pillars adorn the Graves, and rotten Carcasses of its Destroyers, the *Turks*; who are esteemed about Two or three thousand Souls in number. Its other fine Church, called *Santa Sophia*, turned into a Mosque, and daily prophaned with the Blasphemies of the False Prophet. This Place yet preserves its antient Name; being now called *Pergamo*; and is situated in a fair and fruitful Plain, in Corn and Pasture, watered with the *Cetus* and *Caicus*. This passeth by it, within a Mile of it; and then they go together, to joyn with the *Hermus*. It lies on the South-side of a Mountain, that bounds the Plain on the North, and hath the rapid Stream *Selinus*, running by the City to the rest of its Company. It is a dozen Miles from the Sea, where it hath a Harbour; about fifteen Hours riding from *Smyrna*; and from *Thyatira*, almost North-East, a day and half's Journey. It was in times past adorned with a Theater, the Remains of it are yet to be seen, and a beautiful Palace, the Residence of their Kings, *Attalus* and *Eumenes*, often mentioned in the *Roman History*. It had a Castle on the top of the Hill, now neglected; where among some Ruins of Marble is a curious, antient Inscription, dedicated by the Senate and People of *Pergamus*, to the Honour of *Gaius Antius*, &c. who had been twice Consul and Proconsul of *Asia*, besides many other Chief Offices of several particular Provinces of that, and other Places, as *Candia* and *Cyprus*, Eparch of *Syria*, under the Emperour *Trajanus*, and a great Benefactor to this Place, as followeth:

ΓΑΙΟΝ ΑΝΤΙΟΝ ΑΥΛΟΝ ΤΟΥΤΑΛΙΟΝ ΑΥΛΟΥ
ΤΙΟΝ ΚΟΤΑΔΡΑΤΟΝ ΔΙΣ ΤΗΑΤΟΝ ΑΝΘΥ
ΠΑΤΟΝ ΑΣΙΑΣ ΣΕΡΤΕΜΟΥ ΙΡΟΥΝ Ε
ΠΟΥΛΩΝΟΣ ΦΑΤΡΙΜ ΑΡΟΥΑΛΕΝ
ΒΡΕΒΕΤΤΗΝ ΚΑΙ ΑΝΤΙΣΤΡΑΤΗΓΟΝ
ΒΕΙΘΤΝΙΑΣ ΠΡΕΣΒΕΤΤΗΝ ΑΣΙΑΣ
ΠΡΕΣΒΕΤΤΗΝ ΣΕΒΑΣΤΟΝ ΕΡΑΡΧΙΑΣ
ΚΑΠΠΑΔΟΚΙΑΣ ΑΝΘΥΡΑΤΟΝ ΚΡΗΤΗΣ
ΚΥΠΡΟΥ ΠΡΕΣΒΕΤΤΗΝ ΣΕΒΑΣΤΟΝ
ΣΤΡΑΤΗΓΟΝ ΛΥΚΙΑΣ ΚΑΙ ΠΑΜΦΙΛΙΑΣ
ΠΡΕΣΒΕΤΤΗΝ ΚΑΙ ΑΝΤΙΣΤΡΑΤΗΓΟΝ
ΑΥΤΟΚΡΑΤΟΡΟΣ ΝΕΡΟΥΑΣ ΤΡΑΙΑΝΟΥ
ΚΑΙΣΑΡΟΣ ΣΕΒΑΣΤΟΥ ΓΕΡΜΑΝΙΚΟΥ
ΔΑΚΙΚΟΥ ΕΡΑΡΧΙΑΣ ΣΤΡΙΑΣ Η ΒΟΥΛΗ
ΚΑΙ Ο ΔΗΜΟΣ ΤΩΝ ΠΡΩΤΩΝ ΝΕΟΚΩΡΩΝ
ΠΕΡΓΑΜΗΝΩΝ ΤΟΝ ΕΤΕΡΓΕΤΗΝ
ΕΦΙΜΕΛΗΘΕΝΤΑ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ
ΤΩΝ ΣΤΑΤΙΩΤΩΝ

Med. 59.

Besides the Forty seventh Medal I before mentioned at *Smyrna*, Monsieur *Spon* bought another; on the Reverse of which is a young Figure, holding two Serpents in its hand, seeming to discourse with *Æsculapius*, who was the Titular Deity of *Pergamus*: I suppose, signifying a Treaty between That, and some other City; for about it is writ

writ ΠΕΡΓΑΜΕΝΩΝ, *Of Pergamus*. The Figure of which you may view, and proceed to consider, how he that hath the *Seven Spirits of God*, and the *Seven Stars*, reproacheth them of *Sardis*. Apoc. 3: 1, 2, &c. *I know thy Works. Thou hast a Name, that thou livest; and art dead: Be watchful; and strengthen the Things that remain, which are ready to die. For I have not found thy Works perfect before God. Remember therefore, how thou hast received, and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a Thief; and thou shalt not know, what Hour I come upon thee. Thou hast a few Names even in Sardis, who have not defiled their Garments; and they shall walk with me in White; for they are worthy. He that overcometh, shall be clothed in white Rayment; and I will not blot his Name out of the Book of Life; but will confess his Name before My Father, and before His Angels.* SARDIS.

And now see, how it fareth with this miserable Church, thus marked out by God; who being reduced to a very inconsiderable number, live by the Sweat of their Brows, in digging and planting the Gardens of the *Turks* they live amongst, and serve; having neither Church nor Priest among them. Nor are the *Turks* themselves there very considerable, either for Number or Riches; being only Herdsmen to the Cattle, feeding on those spacious Plains, dwelling in a few pitiful Earthen Huts; having one Mosque, perverted to that use from a Christian Church.

Thus is that once Glorious City of the rich King *Cæsus*, now reduced to a Nest of worse than Beggars. Their *Pactolus* hath long since ceased to yield them Gold, and the Heavens to recover them their dying Glories. Yet there are some Remains of noble Structures, Remembrancers of their prosperous State, long since destroyed. For at the East-side of the City, are the Ruins of an old Castle, and of a great Church, and North, and South, Palaces, and other proud Buildings, humbled at present to the Earth.

Some Inscriptions I had given me of this Place, of which this is the most considerable; wherein the Council and Senate of *Sardis*, honoured the Emperour *Antoninus Pius*, as a Mark of their good Will.

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ ΘΕΟΥ
ΑΔΡΙΑΝΟΥ ΤΙΟΝ ΘΕΟΥ ΤΡΑΙΑΝΟΥ
ΤΙΩΝΝΟΝ Τ. ΑΙΔΙΟΝ ΑΔΡΙΑΝΟΝ
ΑΝΤΩΝΙΝΟΝ ΒΤΣΕΒΗΝ ΣΕΒΑΣΤΟΝ
ΔΗΜΑΡΧΙΚΗΣ ΕΞΟΥΣΙΑΣ Β. ΤΠΑΤΟΝ
ΤΡΙΤΟΝ ΠΑΤΗΡΑ ΠΑΤΡΙΔΟΣ Η
ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ ΤΩΝ
ΣΑΡΔΙΑΝΩΝ ΕΥΕΙΜΗΣΕΝ ΗΡΩΑ
ΕΥΝΟΙΑΣ ΑΥΤΟΥ ΧΑΡΙΝ

To conclude, It is situate about a days Journey South of *Thyatira*, at the Foot, and on the North-side of the famous Mountain *Imolus*, called now by the *Turks*, *Bordag*, or Joy-Mountain. They have the Prospect of a spacious Plain, North of it, watered by many Streams, partly issuing out of a Hill South-West of the Town, and partly from the

Med. 60, 61,
62, 63, 64, 65,
66.

the *Tmolus*: from whence also the *Pactolus* issueth, out of the East side of it; and, with the rest, empty themselves into the *Hermus*. This Place is yet called, by the *Turks*, *Sart*, or *Sards*; not much differing from its ancient Name, *Sardis*: Of which I have a Monument preserved, in an ancient piece of their Money, coyned in the time of the Emperour *Gordianus Pius*; about the Reverse whereof I read, *CAPIA*; and *NEOKOPON*. I saw two others very rare; the one of the Empress *Tranquillina*, and the other of *Caracalla*; with an Urn on the Reverse, which containeth a Branch of Olives; and under is written, *XPT-CANΘINA CAPIANON. B. NEOKOPON*. The *Sport Chy-fanthina* of the *Sardians* twice *Neocorus*. Another stamped by the common Assembly of *Asia* there, in honour of *Drusus* and *Germanicus*, Brother and Nephew to the Emperour *Tiberius*. And another very curious one, my Comrade produceth, having the Emperour *Commodus* seated in the midst of the *Zodiack*, with Celestial Signs engraven on't; and on the other a Figure, with a Crown-mure, with these Letters about it, *ΣΑΡΔΙΣ ΑΣΙΑΣ ΑΤΔΙΑΣ ΒΑΛΛΑΔΟΣ Α ΜΗΤΡΟΠΟΛΙΣ*, *Sardis the first Metropolis of Asia, Greece, and Audia*; but where and what *Audia* was, I find not.

LAODICEA.

The Doom of *Laodicea* seemeth to have been yet more terrible, than any of the rest: For it is now utterly destroyed, and forsaken of Men, an Habitation only for Wolves, Foxes, and *Chacals*, a Den of Dragons, Snakes, and Vipers. And that because the Lord hath executed the Judgment, that he hath spoken, upon her: That all the World might know, and tremble at the fierce Anger of God against impenitent, negligent, and careless Sinners. For such was the Accusation of the *Lake-warm Laodiceans*, that grew proud, and self-conceited; thinking themselves better than they were. Wherefore, because they were neither Hot, nor Cold, they were loathsome to God; and He therefore assured them, He would spit them out of His Mouth. The Ruins shew it to have been a very great City, situate upon six or seven Hills, encompassing a large space of Ground, twenty Miles distant from *Coloss*, North-East, and five Miles South of *Hierapolis*; between which is a Plain, watered with the River *Lycus*, about a Mile and half distance from *Laodicea*. It hath three *Theaters* of white Marble, so beautiful and entire, as if they were but lately built; and a *Circus* as stately. What other Antiquities yet remain there, I heard not; but my Comrade hath a Medal of this City, which I count no small Rarity. It is of the Emperour *Commodus*, with a Reverse representing the four Seasons of the Year, in four Figures. The first bearing a Basket of Flowers, the second a Cycle, the third a Basket of Fruit, with these Letters about, *ΕΤΤΥΧΕΙΣ ΚΑΙΡΟΙ ΛΑΟΔΙΚΕΩΝ ΝΕΟΚΟΡΩΝ*; signifying the Genius's of the Seasons of *Laodicea Neocorus*. It is called now *Eske-bissar*, or *Old-Castle*; and not *Laodichia*, as Signior *Ferraro* affirmeth; nor yet by the *Turks*, *Nove-lesche*; nor hath it the Title of an *Arch-Bishops See*, as he saith. Perhaps this mistake of his is grounded on the mistake of those, who have taken *Laotik*, a Village near *Angury*, called anciently *Ancyra*, a great way from these Parts, to be the ancient *Laodicea*.

And. 67.

Philadelphia

Philadelphia is the Church, as well as *Smyrna*, comforted with most gracious Promises from Heaven; and therefore owes its present condition, which is so much better than the rest, to the Support of it: which, as I was informed, and Mr *Smith* affirmeth, next to *Smyrna*, hath the greatest number of Christians, above the other Metropolitcal-Seats; there being above Two hundred Houses of Christians there, and four Churches: whereof the chief is dedicated to *Panagia*, or the *Holy Virgin*; the other to *S^t George*; the third to *S^t Theodore*; and the fourth to *S^t Taxiarchus*, as *S^t Michael* the Arch-Angel is called by the *Greeks*. When all *Asia* beside were over-run by the *Turkish* Forces, the *Philadelphians* still maintain'd their Liberty, against the raging Conquerours, *Orchanes* and *Morat*, the second and third Sultans of the *Turks*, until the time of *Bajazet*, the next Sultan; by whom they were forced to submit; yet to a more easie Fate, than the rest of that Country. For, after they had most valiantly defended themselves, their Surrender was upon terms more easie than their Neighbours; who, abandoned to the Mercy of the Barbarous Conquerour, were handled accordingly. But to these, Heavens had promised a more particular Protection; assuring them, That He *knew their Works*; and Behold, I have set a Door open before thee, and none can shut it: For thou hast a little Strength, and hast kept my Word, and hast not denied my Name. Because thou hast kept the Patience, ordained thee by my Word, I also will keep thee from the hour of Temptation; that shall come upon all the World, to try them that dwell upon the Earth, Apoc. 3. 8. 10. Than which, as my Comrade saith, What could be said more formally, to foretell the Coming of the *Turks*, the open Enemies of Christianity; who seem to be sent on purpose for the Punishment of our Crimes, and to distinguish the Faithful from the False Christians; who pretend to be so, and are not?

Of the Antiquities of this Place, I had but a slender Account; only I have the Copy of one Inscription, being the Monument of a Virgin, in these three Couplets of Verses;

ΞΑΝΤΙΠΡΗΝ ΑΚΤΑΑ ΜΝΗΜΗΝ ΒΙΟΥ ΠΑΡΕΔΩΚΗΝ
ΒΩΜΩ ΤΕΙΜΗΣΑΣ ΣΕΜΝΩ ΤΑΥΤΗΝ ΑΛΟΧΟΝ
ΠΑΡΘΕΝΟΝ ΗΣ ΑΡΕΑΤΣΕ ΜΙΤΡΗΝ ΗΣΔΡΙΟΝ ΑΝ-
ΘΟΣ
ΕΣΚΕΝ ΕΝ ΗΜΙΤΕΛΕΙ ΓΑΤΣΑΜΕΝΟΝ ΘΑΛΑΜΩΙ
ΤΡΕΙΣ ΓΑΡ ΕΠ ΕΙΚΟΣΙΟΤΣ ΤΕΛΕΩΣΕ ΒΙΟΝ ΕΝΕΑΤ-
ΤΟΤΣ
ΚΑΙ ΜΕΤΑ ΤΟΤΣ ΔΕ ΘΑΝΕΝ ΤΟΤΤΟΤ ΛΙΠΟΤ-
ΣΑΦΑΟΣ

We bought also a Medal at *Smyrna*, of the Emperour *Marcus Aurelius*; the Reverse of which hath a Temple, whose Front is sustained by six Pillars; and about it are these Letters, ΦΙΛΑΔΕΛΦΕΩΝ ΕΠΙ ΕΥΓΕΝΕΙΟΥ; signifying that it was coined at *Philadelphia*, when *Eugenius* was Governour; perhaps that, that Temple was then built there also.

These are not the only Churches, and Cities, that have partaken of the Event of these Prophecies of *S^t John*; nor was it only to these *Seven Churches*, that the Prophecies were addressed, however they only are particularly marked out by their Names; but unto all Christians, and Christian Churches in general; as is evident by that often repeated *Caveat* our Saviour useth, *He that bath an Ear, let him hear, what the Spirit saith to the Churches*, Apoc. 2. 9, 11, 17, &c.

As for the Thirteen Cities of *Ionis*, mentioned by *Strabo*, and where the Christian Religion once happily flourished, only *Smyrna*, *Samos*, and *Chios* remain at this day, either in Name, or tolerable Being. But most of them are easily known where they were, by their Ruins, and the Description that *Strabo* giveth of them, in his Fourteenth Book. The Account, which I had of them, I am willing to communicate, with the Antiquities I possess, and have seen of them, beginning retrograde to *Strabo* his order. Viz. *First*,

PHOCÆA,
NOW
PALEA-FOIA

1. *Phocæa*. This stood near the Mouth of the River *Hermus*, by the Bounds of *Æolis* and *Ionis*; of which last it was an antient, and famous City, and on the Banks of the Bay of *Smyrna*; where now are the Ruins of it, called *Palea-Foia*; by which is now a poor Village, called also *Foia Nova*, or *New Foia*, almost opposite to the Promontory *Argennum*. Of *Phocæa* I saw several Medals; one bearing a *Tower's Head*, and about it these Letters, ΦΟΚΕΑ, [*Phocæa*] and on its Reverse a Boat, over which are *Two Crescents*, and *Two Stars*; and about it these Letters, ΦΟΚΑΙΕΩΝ, [*Of the Phocæans*.] Another Medallion of the Emperour *Philip*; on whose Reverse is a Dog, preying upon a Fish called *Phocas*, or the *Sea-Calf*: whence probably this City took its Name; and under it, ΦΟΚΑΙΕΩΝ, [*Of the Phocæans*.] Between it and *Smyrna* was a Town, in old time, called *Leuca*; where *Publius Crassus*, the Consul, was slain by the Rebel *Aristonicus*, who there lay in ambush with his Army. But now it is unknown, where that Town was. Thence winding to the bottom of the Bay, about twenty Miles distant, is *Smyrna*. Thence turning yet further, about South-West-wards again, not far from the Fortrels, upon the Point of the Streight, made by the Sands in this Bay, as before is mentioned, a Mile or two from the Shore, are the *Iberme*, or *Hot Springs*; which we went to see with the Consul: where the Water is only covered with a pitiful Roof, for the Accommodation of such as come to bathe. I am perswaded, the *Sinus Smyrnanus* of the Antients, began where that Streight, between the Sands and Fort, now is. For *Strabo* saith, After the Temple of *Apollo*, and the *Hot Springs*, is the *Sinus Smyrnanus*, and *Smyrna*; And perhaps, that which is now but a Sand, might in times past be *Firm Land*.

SMYRNA.

CLAZOMENE.

Clazomene are the next, situate under a Precipice; which was undoubtedly some part of that high cragged Mountain, now called *The Brothers*; and formerly, *Mimas*: There is now only a poor Village, called *Vourla*.

ERYTHRÆA

Erythræa was at *Argennum Promontorium*, called now by the *Turks*, *Cabalaurum*; but by the *English*, *Cape-Giobbernole*. There is also a Village called *Kelisman*; and not far off, another called *Gesne*; one of which is probably, where the *Erythræa* were; and the others, perhaps, the

the antient Village *Cybelia*. This was a Noble City, famous for the Birth of *Cibylla*, a Prophetess, as some think. Of this Place I saw two Medals, both having a Head, wearing a Tower'd Crown, written about with these Letters, ΕΡΥΘΡΑΙΑ. The Reverse of one is the Prow of a Ship, to betoken their greatness at Sea: The other an Instrument, I take for *Apollo's Harp*. ERYTHRÆA
Med. 73, 74,
75.

Tens is now a poor Village, called *Sigbesa*, South of *Cape Caloubarum*, by the Sea-side, in the same *Peninsula*, called in old time *Myonnesus*. TEUS.

Lebedo was about fifteen Miles South of this, but destroyed. My Comrade hath a Medal of the Emperor *Caracalla*, whose Reverse is a Palace, armed with these Letters, ΛΕΒΕΔΙΩΝ; shewing that it was stamped here. LEBEDUS.
Med. 76.

Colophon hath passed the same Fate with the former; and was about fifteen Miles South of *Lebedus*, in a Bay; which I saw at a distance, going to *Ephesus*, near high Mountains on each hand; the North-most of which I believe to have been called *Coracius*. Near them the River *Halys* emptied it self into the Sea; wherefore they represented it sometimes in their Money, as on the Reverse of a *Diadumenianus*, with these Letters, ΚΟΛΦΩΝΙΩΝ. COLOPHON.
Med. 77.

Hence I shall take for my Guide, an Account given me of a Journey made by Dr *Pickering*, Mr *Salter*, and several other Merchants, there begun June 23. 1673.

The first day, after nine Hours riding, they came to a Village, called *Chillema*, South of *Smyrna*, not far from the Foot of the Mountain *Aleman*; and lodged that Night in their Tent, by a Fountain; but were much infested by Frogs and Flies. The next day, through a bushy, rocky, and mountainous way, they came to the top of the *Aleman*; which I esteem the Mountain *Gallecius*: Whence they had the Prospect of the *Ephesian Plains*; and after twelve Hours riding the second day, they came to *Scala Nova*, I suppose, after the *Ephesian Plains*; because they spent so much time, going to it. It is a Garrison Town, situate in the bottom of a Bay: most of the Inhabitants, out of Town, *Greeks*; the rest *Turks*. There was formerly a Factory of *French*, settled there; but were removed to *Smyrna*, by order of the *Sultan's Mother*: so that now there is but small Trade. I guess this to be the *Neapolis*, *Strabo* placeth hereabouts.

Wednesday, the third day of their Journey, they set out about four in the Morning; and about twelve came to a *Greek Village*, called *Changlee*, situate by the Sea-side, but almost ruined, having no Defence against *Pirats*; who in the time of the *Venetian War*, so infested this Place, that now there remains only some few Houses of very poor People; who are ready to run away, at the sight of every little Bark they see at Sea. They spent the Afternoon there, by reason of a very high Mountain they were to pass the next day; at the Foot of which this Village is situated; and rested in a fair and pleasant Garden, full of *Oranges*, *Lemons*, *Cherries*, and several other sorts of Fruits. There are two Churches here; one dedicated to the *Virgin Mary*; the other to *S^t Katherin*. On the Wall of the first they found an Inscription, where *Amyntor*, when he was *Prætor*, or Chief Magistrate among them, ordered, CHANGLEE
olim
PANIONIUM.

dered, That the worthy Senate of the *Ionians* should cause to be written on a Stone, and set up in *Panionium*, the Result of their Debates touching a *Law made*, and *Justice done* in the matter of the Priesthood of *Jupiter Monleus*, &c.

ΕΠΙ ΠΡΥΤΑΝΕΩΣ ΑΜΥΝΤΟΡΟΣ ΕΔΟ Lib. III
 ΉΝ ΙΩΝΩΝ ΤΗ ΒΟΥΛΗ ΤΩΝ ΛΕΒΕΔΙ
 ΩΝ ΔΕΙΟΝΤΩΝ ΑΝΑΓΡΑΨΑΙ ΕΙΣ ΣΤΗ
 ΑΗΝ ΤΕΛΕΣΤΟΣ ΕΟΥΤΩΝ ΚΑΙ --
 ΣΤΕΘΑΙ ΕΙΣ ΠΑΝ' ΙΩΝΙΩΝ ΠΕΡΙ
 ΤΗΣ ΔΙΚΗΣ ΤΗΣ ΓΕΝΟΜΕΝΗΣ ΠΕΡΙ
 ΤΗΣ ΙΚΡΑΤΕΙΗΣ ΤΟΥ ΔΙΟΥ ΤΟΥ
 ΜΟΥΑΧΙΟΥ ΚΑΙ ΤΗΣ ΗΚΗΛΑΟΥΝΑΙ
 ΑΥΤΟΙΣ ΚΑΤΑ ΠΕΡ --- ΛΟΤΟΦΑΕΙΟΥΣ
 ΕΠΙΔΙΟΥ ΠΡΥΤΑΝΕΩΝΤΟΣ ΛΕΒΕ
 ΔΙΟΥ ΚΑΤΑ ---

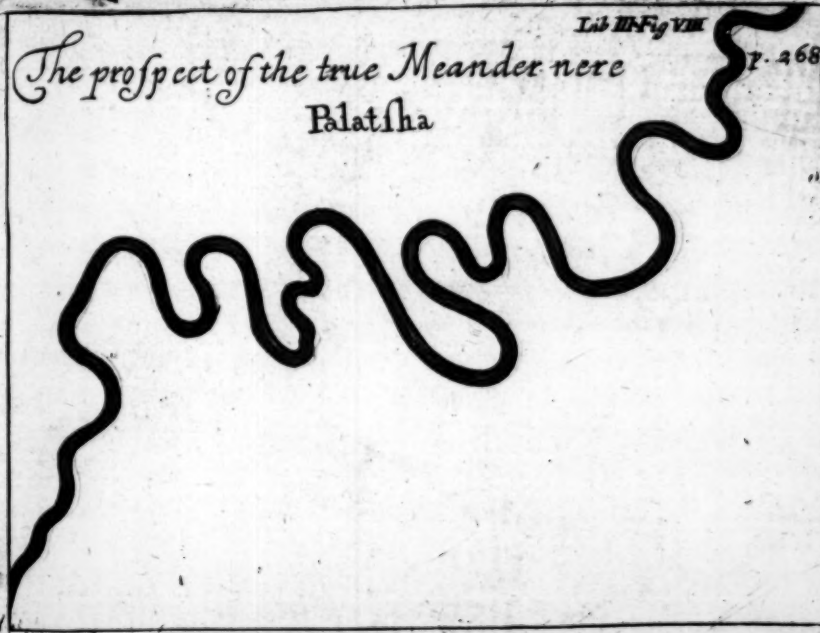
Whence, I judge, the ancient Name of this Place was *Panionium*. That which confirms me in this opinion, is the Situation *Strabo* gives to the *Panionium*, on this side of the Mountain *Mycale*, about a quarter of a Mile from the Sea: For so is the Situation of *Changlee*. This *Panionium* was the Place, where all these thirteen Cities of *Ionia* met, to consult about their common Affairs.

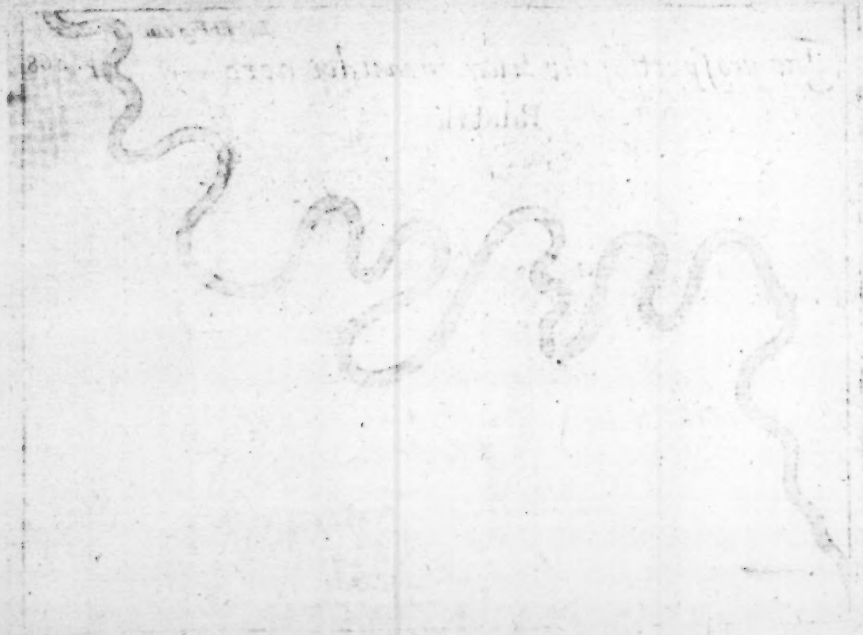
The next day, about four in the Morning, they set out; and having gained the top of the Mountain *Mycale*, with some difficulty, although it be pleasant by reason of the cool Shades, made by several sorts of Trees, as *Chestnut-Trees*, and very tall *Pines*, and fresh Springs, issuing plentifully out of the sides of it, they had very large Prospects about them, North and West-wards *Ionia*, and the *Ionian Sea*, towards the South, the Plains of *Caria*, to the Mountain *Latmus*, with the curious Windings and Turnings of the River *Meander*; which M^r Salter, an ingenious Merchant of *Swyrna*, designed, and among other Draughts obliged me with a Copy of this. The Descent was very difficult; the Mountain being nothing but a Rock of very clear Marble, altogether unshadowed by Trees. But in two Hours time they came into the Plain, through a narrow way, having left behind them the Remains of a Castle East-ward.

At the Foot of this Hill is a Village, called *Sanfon*; where are some Ruins, and a Pillar, with a defaced Inscription they could not take. This, or the Old Castle, by *Strabo's* Description, should be *Prienia*. For, saith he, coming from *Miletium*, beyond the Mouth of the *Meander*, is the *Prienian Shore*; and above *Prienia*, the Mountain *Mycale*, well wooded, and furnished with Game. Thence, after travelling through a large Plain, they came to the River *Meander*, called now by the *Turks* *Bajic-minder*, or the *Great Meander*, in opposition to that at *Ephesus*; which they call the *Little Meander*. They passed it by a Ferry; it being about sixteen Fathoms over, and in the middle as deep; as the Ferry-Men informed them: and the Current is very swift.

Some have been so curious, as to fannie the Letters of the *Grecian Alphabet*

The prospect of the true Meander nere
Palatsha





Alphabet inscribed on those Plains by its Current ; which I leave to their melancholick, and more curious Contemplation of the Figure ; and so proceed to tell you, That above two Hours after their passing of the *Meander*, they arrived at a Village, called *Palatsha* ; where they pitched their Tents on the Banks of a large River ; which running through a great Lake in those Plains, emptieth it self into the *Meander*. Here they spent most part of the next day, in viewing the Ruins, which are many : but the chiefest, and most splendid, are the Remains of a *Theater*, built upon a strong Arch ; whose Frontispiece is of a great height, and of well-polished Marble ; having on the top, on the North-side, three *Void Niches* for Statues. In the Basis of the Wall, they found an imperfect Inscription. Round about below, are great Arches built, of large Stones laid together without cement ; yet keep very firm and sound. About them is a double Arch, and upon them a single one ; which goeth likewise round the Seats. But they are either taken away to build a very fine *Mosque* in the Town, or covered with Earth, none now appearing. The old City was supposed to have been built upon Arches, because upon a very wet and marshy Plain. At several Entrances they found two Grottoes under ground. The People of the Place, having been down in them, say, They found very large Rooms, and a Bathing Place : But our Authors went not down, to discover the Truth.

PALATSHA.

They were after carried to the Ruins of an old *Greek Church*, as the People say it hath been : under which is a very fair arched Place ; where the People now salt their Fish, after they have taken out the Rows, whereof they make *Botargoes* : the most they catch being very large *Mullets*. Upon this arched Place is a Foundation of very fair Marble, of divers colours. But the Superstructures of the Wall seem to be more modern, being of several sorts of Stone, compiled in a confused manner : among which they found one Stone, with an Inscription ; whereon is *ΠΟΛΙΣ ΜΙΛΗΤΩΝ*, The City of the *Milestians*, five times repeated ; which would effectually prove *Miletum* to be the antient Name of the Place, if the Description that *Strabo* gives of the Situation of *Miletum* did better agree with our Account of this Place. For *Strabo* puts Mount *Latmus*, a Bay of the same Name, and two other Towns, between *Miletum*, and the Mouth of the *Meander* ; to wit, *Heraclea* and *Pyrre* ; telling, *Meander* from *Pyrre*, was fifty *Stadia* ; that is, betwixt six and seven Miles ; and from thence to *Heraclea*, fifty *Stadia* ; and sailing by the Shore, a little more to *Miletum*, but in a right Line, only thirty *Stadia* ; that is, about four Miles : whereas our Travellers put this *Palatsha*, but at two Hours riding, after they had past the *Meander*. But, perhaps, the Place of the Ferry, whereby they past the *Meander*, was nearer to *Palatsha*, than it was to the Mouth of the River ; of which only *Strabo* speaks. The vast Ruins indeed here, and Inscriptions, seem worthily to prove, That this was the *Miletum*, one of the Twelve Cities of *Ionia*, formerly as famous as *Ephesus*, though now reduced to the same Fate, having only some Cottages of Shepherds. But the little River *Latmus*, or *Lamus*, or *Lycus*, according to *Ptolemy*, near which this Place is, and the Wetness of the Ground, mentioned by *Strabo*, seem to be against us ; and to call it antiently by the

the Name of *Pyrrha*. And here *Strabo* thinks, he sheweth his Art in Geography very much: So that it is too hard a matter for me to determine the question between *Strabo*, and the Inscription. This Inscription is a kind of *Talisman*, or Charm of the Antient Hereticks, called *Basilidians*, or *Gnosticks*; who fancied great vertue to be contained in the word, *Jehovah*; which they expressed by the seven Greek Vowels, *AEHIOTΩ*, transposing them into great variety of Changes; as appears in this Inscription ten times. The word *ATIE*, which followeth, makes it manifest; whereby each Column may be interpreted after this manner: *Holy Jehovah, preserve this Town of the Milesians, and all its Inhabitants*; as also, that which is written underneath, signifying this: *O Arch-angels, let the City of the Milesians be preserved!*

IEO YAHΩ	IHWAYEC	YAHOKΩE	HOYIACΩE	IHEOYGA
AEHI	EHIO	HIOY	IOYΩ	OYΩ
OYΩ	YΩA	QAE	AEH	ARHI
ATIE	ATIE	ATIE	ATIE	ATIE
QYAAQON	QYAAQON	XC.	XC.	XC.
THN ΠOAIN	THN ΠOAIN			
MIACHION	MIACHION			
KAI ΠANTAC	KAI ΠANTAC			
TOYC KATO	TOYC KATO			
KOYNTAC	KOYNTAC			
APXAPTAC	QYACCETA	IH ΠOAIT	MIACHION	KAITANTEC

Lib III.

Upon the Wall of that Church-yard, is a *Lyon* of a vast bigness, well cut in white Marble; whence they judged the Church to have been dedicated to *S^t Mark*. But that is contrary to the Greek Customs, to make any carved Figure in their Churches; unless the Place did formerly belong to the *Venetians*. They were shewed another Ruin, they call *Saint John's Church*; which they esteemed Modern: where they saw many Inscriptions, and copied as many as they could: most of them being defaced with time and weather: some upon single Stones, other upon very large Tombs. On one end of one of them is carved two Women a hunting, with three Dogs; the foremost holdeth a Hare in his Mouth; which very likely was intended for *Diana's Hunting*. But the heat of the Meridian Sun being come to its height, our Travellers gave over the further Search of Antiquities, notwithstanding there were many Rarities in that kind, well deserving their further Inquiry.

MYUNS.) Either from this River, or the *Meander*, by boat one might anciently go to the City *Myuns*, about four Miles up the Stream; of which now I heard no News. But it was antiently One of the Twelve, that used the solemn Meetings at *Panionium*; and was given by *Xerxes* to *Themistocles*

Themistocles for his Meat, as *Lampsaca* was for his Wine, and *Magnesia* for his Bread. Although *Strabo* here brags to be so exact in his Geography; yet he and *Ptolomy* do not agree concerning the Bounds of *Ionia* and *Caria*. For *Ptolomy* makes the *Meander* to part *Ionia* and *Caria*; and also placeth *Pyrrha*, *Heraclea*, and *Miletum* in *Caria*: whereas *Strabo* makes this part of the *Meander* to be in *Ionia*; and also placeth *Pyrrha*, *Heraclea*, and *Miletum* in *Ionia*; as also, *Myus*: about half a Mile beyond which begins *Caria*, at a little Village called *Thymbraea*. But both of them put Mount *Latmus* between *Heraclea* and *Miletum*; and so far agree in the Topography, or Order of placing them. However the question, viz. Whether *Palatsha* we were now speaking of, be the antient *Miletum*, or *Pyrrha*, must remain still in doubt. For *Pliny* placeth *Miletum* at ten *Stadia* distant from the Mouth of the *Meander*; but yet placeth *Mons Latmus* after it.



About five in the Afternoon they parted from *Palatsha*, and about two hours after came to a Greek Village, where they lay; from whence two hours more in the Morning, brought them to the bottom of a Bay, which they call the *Gulph of Samos*; perhaps formerly *Latmicus Sinus*: going on still by the Sea-side, they found the Ruins of a vast Structure, called by the Turkes, *Jotan*. Dr *Pickering* was of opinion, That it was the Sepulcher of *Mausolus*, built by *Artemisia* to the Honour of her Husband at *Halicarnassus*, and one of the Seven Wonders of the World. For it is yet most splendid in its vast Ruins, built of white Marble, and adorned with Pillars of all Orders; of which two only were entire of the *Ionick* Order, with an Architrave on them. But I believe the Doctor was short a great way, in his Conjecture of that *Mausolium*, as will appear further. I suppose it to be only the Ruins
of

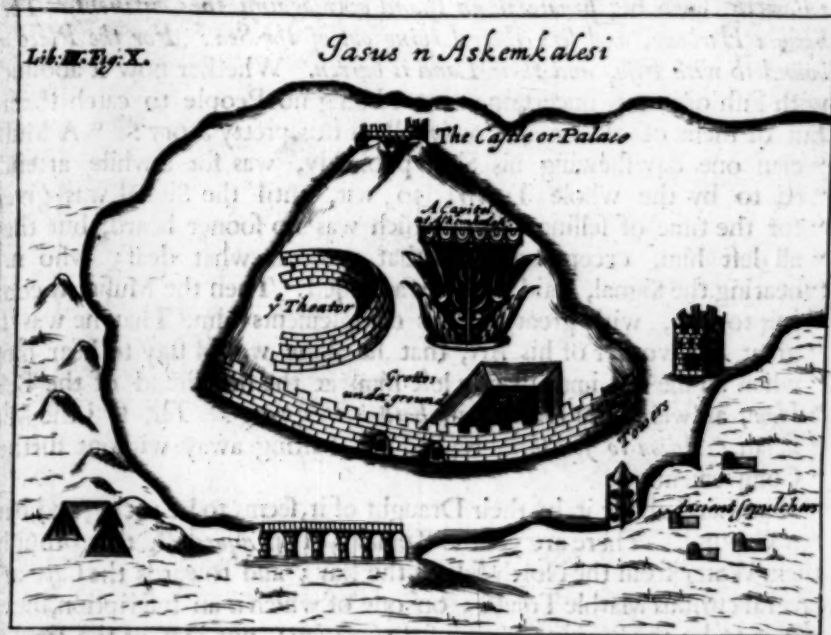
of some *Theater*, by the Draught they gave me of it. But upon better Examination, I rather believe it to have been the Temple and Oracle of *Didymus Apollo* at *Branchida*; which being burnt by *Xerxes*, as all the rest besides the *Ephesium*, the *Milesians* again rebuilt it the biggest of all others, letting it remain uncovered by reason of its vast Greatness; for it was as big as a Town in circumference, having a most excellent Grove within and without. This was eighteen *Stadia* from *Posidium prom.* of the *Milesians*, and not far either by Land or Sea to the City, meaning *Miletum*; which he next falls a describing by name: Then follows *Latmicus Sinus*, and therein *Heraclea*, under the Mountain *Latmus*.

Thence, from seven in the Morning until five Afternoon, they passed over a very bad Mountainous way: whence may be learnt, if compared with *Strabo*, that that Mountain is the *Latmus* of the Antients; and if so, the Bay above-mentioned must, as I said, be *Sinus Latmicus*: which if true, that place of Ruins, called now *Jotan*, should be *Heraclea*, called before that time *Latmus*, from the Mountain about it: which if so, that which my Companion hath judged to be *Miletum*, will be no other than *Pyrre*; or *Strabo* hath not acquitted himself so well as he pretended to do: So that we shall be yet to seek for *Miletum*; unless the Place, where they rested this Morning, or some where thereabouts, was it: For here were Ruins also, and some Inscriptions among them.

Near a Fountain where they lodged was one, which they describ'd to be a Stone, hollowed by the People to beat Corn in; and is carved on one side with a Man on Horseback, and a Serpent under the Horse Feet; having on the other side an Inscription, not so well copied, that I can make any thing of it. Monsieur *Spon* thinks the Person, for whose Monument it was erected, was of *Miletum*; for there is $\dots \text{ΕΙΛΗ-ΣΙΟΣ}$, which we guess should be ΜΕΙΛΗΣΙΟΣ ; the *M.* being either neglected by the Copist, or defaced by time. But they relate no such great Matters of the Place, as that it should be equal with *Ephesus*, and thought one of the two best Cities of *Ionia*. But perhaps our Travellers might not see all the Ruins; or it may be, the greatest part, and best of them, are by the various and potent Engines of Time, and Fate, now no more to be seen. Yet although this Place seems to have lost it self, and we are so uncertain where to find it, it was, in antient times, a Place of great Renown, both for the many Colonies they planted abroad; and also for the Birth of many *Worthies*, especially *Thales*, one of the Seven Wise-Men among the *Grecians*; and very worthily so esteemed: For it was he among the Heathen, that first asserted the Immortality of the Soul.

Suidas.

They rested *Sunday*, until six in the Evening: Then taking Horse, in three Hours time they pass over a Mountain, and came to a Place in the open Field, where was a Fountain, or Spring of fresh Water; at which they rested till Morning, within sight of the Sea.



The next day parting hence, they past by a little Cape, or *Promontory* of Land, and came to the Ruins of a large City, situated upon a Hill, encompassed round about by the Sea; but not so deep, but they forded it to come to it. On the top was an old Castle, and a little lower a small *Theater*; on the Front of which, on the outside, there was a Writing in *Greek*; which shewed, That it was one *Zopater*; who, whil'st he was Master of the Games, built it to the Honour of *Bacchus*, and for the People.

ASKEMKALESI.

ΖΩΠΑΤΡΟΣ ΕΠΙΚΡΑΤΟΥ ΧΟΡΗ...Ι ΑΓΩΝΟΘΕΤΗΣΑΣ ΚΑΙ ΣΤΕΦΑΝΗΦΟΡΟΣ ΤΟ ΑΝΑΛΗΜΑ ΚΑΙ ΤΗΝ ΕΑΥΤΟΥ ΚΑΙ ΤΟ ΒΗΜΑ ΔΙΟΝΥΣΩΙ ΚΑΙ ΤΩΙ ΔΗΜΩΙ

Another Structure they judged to have been a Palace, by the many large Inscriptions upon Marble, in the Walls of a very fair and large Court, with many *Basso-relievo's* of Figures, and Wreaths, and several Inscriptions defaced, over the Doors. They saw besides some ruined Temples, and broken Pillars, that had been walled with very large Stones, and is now called *Askemkalesi*, or the *Castle of Askem*.

At a Point, about a Stones-cast from the City, in the Sea, are the Ruins of a small Castle: It is now quite dis-inhabited; nor hath any Town or Village near it.

The Description, which *Strabo* giveth of *Jassus*, agreeth so well with this Place, that I can no way doubt of its being the same. For, describing *Caria* from South North-ward, after having spoken of *Halicanassus*,

N n

nassus,

nassus, the Island Coos, and some other Places along the Shore; *Jassus* followeth, saith he, situate in an Island over against the Continent. They have a Harbour, and seek their Living out of the Sea: For the Place aboundeth with Fish, and their Land is barren. Whether now it abounds with Fish or no, is uncertain; there being no People to catch them: But of them of old time, *Strabo* telleth this pretty Story: "A Musician one day shewing his Skill publickly, was for a while attended to by the whole Town; to wit, until the Signal was given for the time of selling Fish: which was no sooner heard, but they all left him, except one Man that was somewhat deaf; who not hearing the Signal, staid till all was ended: Then the Musician coming to him, with great Thanks complements him, That he was so great a Favourer of his Art, that he alone would stay to hear him, when all the rest immediately left him, at the first sound of the Bell. How, answered the Deaf Man, hath it then rung? Yes, said the Musician. Adieu to you then, replied he, halting away without further Complement.

The Land about it, by their Draught of it, seems to be rocky, and barren Ground. There are yet the Remains of an *Aqueduct*, that brought them Water from the North-side of the Bay; and towards the Cape are several curious Marble Tombs; on one of which is an Inscription, shewing it to be the Burying Place of *Lyfimachus*; not him of the time of *Alexander the Great*, but some other of the times of the Roman Emperours; who built that Monument to him, and his Children, Issue, and Kinsman *Leon* called *Jason*, the *Milesian*; but by nature, of *Jassus*. And if any other durst be so bold to bury there, he should pay Fifteen hundred *Denaria*, to the Emperours Custom-house, and One to that Place.

ΑΓΑΘΗΣ ΜΕΤΑΒΟΛΗΣ ΤΟΤΤΟ ΤΟ ΜΝΗΜΕΙΟΝ ΑΥ-
ΣΙΜΑΧΟΥ

ΤΟΥ ΤΕ ΤΡΑΚΙΣ ΣΤΟΙΒΑΣ ΤΟΥΤΟΥ ΜΕΘΕΞΟΥΣΙ-
ΜΟΥ

ΤΑ ΤΕΚΝΑ ΑΥΣΙΜΑΧΟΥ ΚΑΙ ΚΟΥΑΡΤΑ ΚΑΙ ΤΑ
ΕΞ ΑΥΤΩΝ ΓΕΝΝΗΘΕΣΑΜΕΝΑ ΤΕΚΝΑ ΩΣΤΕ ΚΑΙ
ΓΟΝΙΑΣ ΚΑΙ Ο ΓΑΜΒΡΟΣ ΜΟΥ ΛΕΩΝ ΑΡΤΕΜΕΙΣ
ΙΟΥ Ο ΕΠΙΚΑΛΟΥΜΕΝΟΣ ΙΑΣΩΝ Ο... ΝΕΙΜΕΝ ΜΕΙ
ΛΗΣΙΟΣ ΦΥΣΕΙΔΕ ΙΑΣΕΥΣ ΤΟΥΤΟ ΔΕ ΕΤΕΡΟΣ ΟΤΙ
ΕΙΣ ΜΕΘΕΞ... ΤΕΣ ΣΥΝΓΟΝΕΥΣ ΜΟΥ ΟΤΤΕ Ε-
ΞΩΤΙ

ΚΟΣ ΤΙΣ ΕΙ ΜΗ ΤΙ ΕΤΕΡΩ ΤΕΘΕΣΟΜΑΙ ΕΓΩ Μ... ΤΟΣΗ
ΤΑ ΤΕΚΝΑ ΜΟΥ Η Ο ΓΑΜΒΡΟΣ Ο ΠΡΟΓΕΓΡΑΜΕΝ
ΟΣ ΚΑΙ ΣΤΗΧΩΡΗΣ... Σ... ΤΙΝΙ ΤΕΘΗΝΑΙ Ο ΔΕ ΓΑ-
ΡΑ

ΤΑΤΤΑ ΤΟΛΜΗΣΑΣ ΒΙΑΣΑΜΕΝΟΣ ΔΩΣΕΙ
ΕΙΣ ΜΕΤΟΝ ΚΑΙΣΑΡΟΣ ΦΙΣΚΟΝ ΔΗΝΑΡΙΑ ΧΕΙΛΙΑ
ΡΕΝΤΑΚΟΣΙΑ ΕΙΣ ΔΕ ΤΗΝ ΓΙΑ ΑΥΤΟΣ ΔΕ ΕΝΟ-
ΧΟΣ

The Building which the Doctor took for the Sepulcher of *Mansolus*, made him also take this Place for *Halicarnassus*, the Seat of the ancient Kings of *Caria*. But his Mistake is evident from *Strabo*, and *Pliny*, who place *Halicarnassus* much further South, over against the Island *Coos*, called by the Western part of the World *Stanchio*, or *Stinco*, or *Stingo*, from an Errour I have before corrected in other Places, and which takes its rise from hearing the Greeks at this day, say *ἐν Κωῶ*, for *ἐν τῇ Κωῶ*, from *Coos*. *Halicarnassus* was separated only by a streight of fifteen Miles over, if *Pliny* may be credited. And as for *Strabo*, he maketh *Termessus* Promontory next, North to *Halicarnassus*, to be but forty *Stadia*, that is about five Miles distant from *Coos*: So that by the Judgment both of *Pliny* and *Strabo*, *Halicarnassus*, and the *Askemkalefi* we treat of, were at too great distance to be one and the same Place. *Strabo* concludes that account thus; *After Jassus, is the Posidium Prom. of the Milesians.*

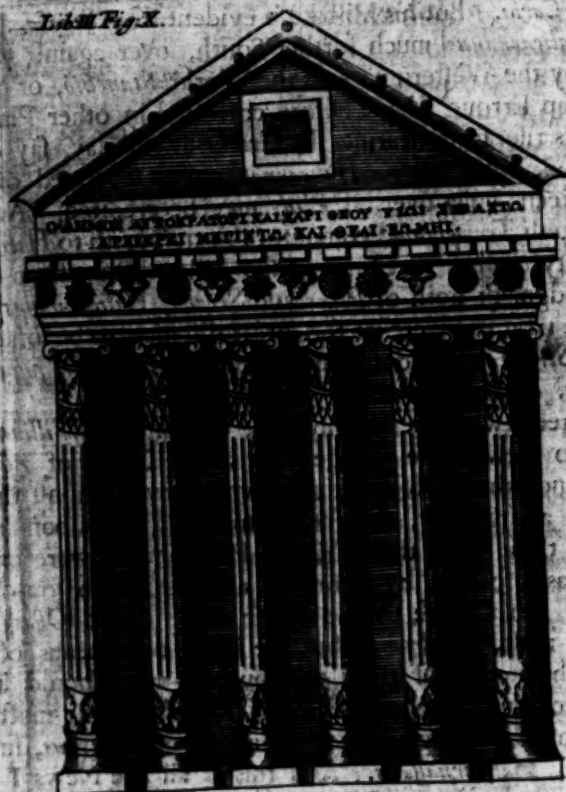
This also agreeth with the Information, that one Mr *William Michel* gave me; who shewed me a large Map of the Coasts of *Asia*, made by his own, and others Observations: where over against the Island *Coos*, is drawn a large Bay, and the Ruins of a Town upon each Promontory: But those upon the Southern Promontory were exceeding great, as he was informed by a Bey of a Galley, who found them, and told him, That those to the South were called *Okanstanches*; and the North-most, *Boudron*: but are both only heaps of Ruins, and both uninhabited. Of these the Southern-most should be *Halicarnassus*; which was the Native Place of *Herodotus*, the most antient Grecian Historian remaining among us; as also of *Dionysius*, fir-named from this Place, *Halicarnassens*. And this is all the News I learned so far South.

Our Travellers went no farther than *Askemkalefi*; but returned another way, more within the Continent, as followeth. Parting from *Askemkalefi*, about five in the Evening, they traversed a pleasant Mountain; which, after some hours Riding, brought them into a large Plain, with a fair River running in it, with many turnings, and windings, like another *Meander*; which passing over by a Stone-Bridge, they came to certain Turkish Cottages, where they staid till two in the Morning only; apprehending they were among Thieves, and willing to be on their way before them: wherein, through God's Mercy, they had their desire fulfill'd, arriving at a more secure Place, called *Melasso*, about seven the same Morning.

In this Place they saw several remarkable Pieces of Antiquity; which together with the present Name, not much corrupted from the antient, assureth, That this Place was formerly called *Mylasa*, and not *Miletum*, as our Modern Geographers think, being deceiv'd by the likeness of the Name, and not knowing the Situation. The first Antiquity was a fair Temple of Marble, with an Inscription on the Front, shewing it was built in Honour of *Augustus Caesar*, and to the Goodess of Rome.

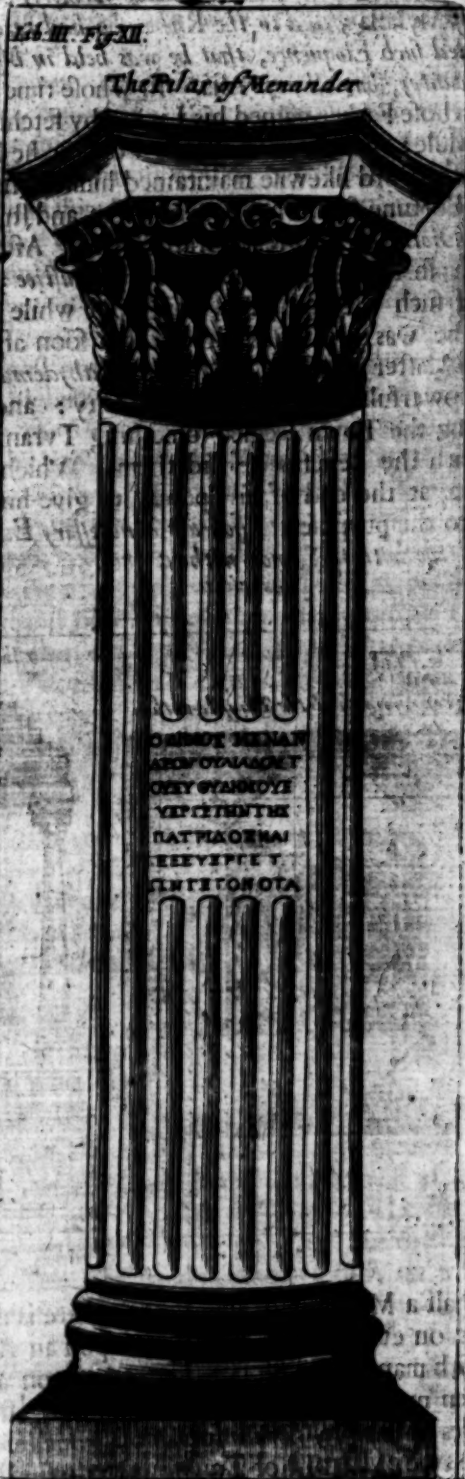
MELASSO
olim
MYLASA.

Lib. Fig. X.



It had Twenty two Pillars about it; but the Front only is now standing.

But



But that which further proveeth our Assertion, is, That on the Wall
of the Town, yet remains a Pillar, which was erected by the People of
the

the Town, to the Honour of *Menander*, Grand-Son of *Euthydemus*: of whom *Strabo* saith; "That he was formerly one of the Principal Citizens of *Mylassa*; and to the Riches he had received from his Ancestors, he added such Eloquence, that he was held in high esteem, not only in his own Country, but all over Asia. In whose time also one *Hybreas* sprung up; whose Father gained his Living by fetching Wood to the Town on a Mule: which was all the Portion he left to his Son *Hybreas*, who afterward likewise maintained himself thereby: until after some time, Fortune favouring him, he went and studied a while at *Antioch*, under *Diotrephes*, a great Orator there. After which he returned, and began to frequent the Courts of Justice; where quickly he got himself such a Reputation, that even while *Euthydemus* was yet living, he was greatly admired; and soon after his Death, rendred himself Master of the City. But *Euthydemus*, whilst he lived, was both powerful, and useful to the City: and although his way of handling the Town seemed something Tyrannical; yet he balanced that with the Benefits he did them. Which gave *Hybreas* one day occasion, at the end of his Speech, to give him a bold Reproof; but much to the purpose: *Thou art a necessary Evil*, said he; *for we can neither live with thee, nor without thee.*



About half a Mile out of this Town, there is a square Temple, with four Pillars on every side: It is built upon an Arch, and covered on the top with many large Stones, laid one upon another. The Figure I had given me of it, is This. My Comrade esteems it to be one of the Temples of *Jupiter*, *Strabo* speaks of. But surely not that, which he says was sixty *Stadia* out of Town; for that is in effect eight Miles; and the other was in the Town, called *Osego*. Near the Pillar of *Menander*

der stand four Pillars square to each other; not far from which there is a Stone; whereon is written only, ΔΙΟΓΕΝΗΣ ΔΙΟΓΕΝΟΥ, *Diogenes Son of Diogenes.*

No City, in *Strabo's* time, was more curiously adorn'd with *Porticoes* and Temples, than this, having a Quarry of most excellent white Marble, in the Mountains above them; of which Glory you have heard what remains to be seen at present: The rest is buried in its Ruins. Nevertheless, it is yet inhabited; but without any great Trade: Their chiefest Commodity being *Tobacco*; of which our Travellers say, They saw great quantities; and, beyond their Expectation, found good Entertainment. My Comrade produceth two Medals of this Place; one Med. 79, 80. of the Emperour *Hadrian*, and the other of *Geta*.

The next day they pass over another very high Mountain, esteem'd, by their Report, the highest of all *Caria*; and which, according to their design of *Visiting the Churches*, I believe, must be Mount *Latmus* again, and the same which, *Strabo* saith, *Mylassa* was built under. They had not travelled many Hours, before they came to a Town called *Isquihisser*; where they found the Ruins of a great Temple, and Pillars, with Inscriptions on them. This may be the City *Stratonicea*; which, ISQUIHISSE
STRATONICEA. *Strabo* saith, was a Colony of *Macedonians*, and had two Temples near it in these Plains; the most beautiful of them dedicated to *Hecate*, and the other to *Jupiter*, surnamed *Chrysaorius*: which was common to all the *Carians*, being the Place where they used to meet, to sacrifice, and confer on Matters of State: which Assembly of theirs was called *Chrysaorium*. That which confirms me in this Opinion, is, That *Ptolomy's* Tables place *Stratonicea* this way from *Mylassa*; not that the distances do exactly agree: I think it may suffice, that they do agree as well as other distances, his Tables commonly assigne. The rest of our Friends Journey, was the *Visiting of the Seven Churches* of *S^t John's Apocalypse*; of which I have already given some Account. Therefore with the Consideration of some Medals I saw, and bought there of several Cities in these Parts, I shall conclude this Book.

1. Of the City of *Trallis*, I saw two Medals; one of the Emperour--- TRALLIS.
Med. 81, 82. under the Consulship of *Modestus*. The Reverse is a River, and these Letters ΤΡΑΛΛΙΑΝΩΝ, [*Of the Trallians.*] Whence is to be learned, That it is situated upon, or near a River; and out of *Strabo*, that this River was the *Meander*: and that it was a very ample City, and always yielded Great Men, employed in the Government of *Asia*, though now utterly destroyed, as appears from *M^r Smith*; who hath very well observ'd, That *Trallis* at this day can be no other, but those Ruins, now called by the *Turks*, *Sultan-hisser*, or *Sultan's Castle*, on a Hill, three quarters of a Mile North of the River *Meander*, in the way from *Laodicea* to *Ephesus*: from the first of which, he maketh it to be about twenty Hours riding, and near a Village called *Teke-qui*. The other Medal is of the Emperour *Gallienus*; whose Reverse is *Diana hunting*; and about it written ΤΡΑΛΛΙΑΝΩΝ, *Of the Trallians.*

2. Of *Magnesia* I saw several. First, One stamped in the time of the MAGNESIA
ad
MEANDRUM
Med. 84. Emperour *Philip*; and hath on the Reverse the Figure of *Fortune*, with these Letters, ΜΑΓΝΗΤΩΝ ΕΡΕ. ΙΟΤΑ. ΠΑΤΑΟΥ, *Of the Magnesians,*

Magnesiens, Julius Paulus being Governour. I have already spoken of some Medals of *Magnesia*; which refer to that *Magnesia*, which is by the Mountain *Sipylus*; and ordinarily, for distinction sake, called *Magnesia* ΑΠΟ ΣΙΠΥΛΟΥ: But this hath only ΜΑΓΝΗΤΩΝ, in the Inscription, without any other Addition; and therefore ought to be referred to the *Magnesia* on the *Meander*; of which *Strabo* speaketh in his Fourteenth Book, calling it *Magnesia* Ἐνὶ Μαίανδρῳ; because it is situated near the River *Meander*; although it be nearer the River *Lethæus*, arising from the *Ephesian* Mountain *Pactyus*, and falling into the *Meander*. But it is a question, Whether by some means an Error be not committed by *Strabo*, or his Copist, in calling this *Magnesia*, a City of *Æolis*: not only because *Ptolomy* maketh it to be in *Caria*, but also from his own precedent words; where, after he had described the Maritime Parts, and Confines of *Æolis* and *Ionis*, he addeth, *The Mediterranean Parts of the Ionian Shore follow, which are in the way between Ephesus and Antiochia*; and then adds, *The first after Ephesus is Magnesia a City of Æolis*: which doubtless is a mistake, and he should have said *Ionis*: for the nearest Part of *Æolis* is, as he before spake, a great way North of this Place, on the River *Hermus*, North of *Smyrna*. It may be question'd, I say, whether there be not some defect in the Copies of *Strabo*; and that whatsoever Transcribers have made him seem to speak, yet that he himself at first could mean, or intend to say no more than this, in effect, viz. *Next after Ephesus is Magnesia, of the same Name with that Magnesia, a City of Æolis*. For he seems to reckon the other *Magnesia*, which is by Mount *Sipylus*, among the Cities of *Æolis*: But, perchance, there might be some Mediterranean Snip of Land, running down between *Ionis* and *Lydia*, unto the Plains where *Meander* runs. For in the next Page he saith, *From Magnesia in the way to Trallis, the Mountain Mesogis is on the left hand, and the Plain of Meander on the right, inhabited by the Lydians, the Carians, Ionians, Mylessians, Mysians, and the Æolians by Magnesia*. But if so, then may the Geographers mend their Maps. And so only, as I can think on, what *Strabo* said before, can be right. This Place is now called *Guzel-Hisser*, as Mr *Smith*, with great probability, affirmeth; which is a large Walled Town, with handsom Gates; well built within, and adorn'd with several Mosques. It is maintain'd by the Trade of Cotton-Yarn; which they send to *Smyrna*. It is situate about eight Hours riding from *Sultan-Hisser*, or *Trallis*, towards the North-West, and about twelve from *Ephesus* towards the South-East, not far from the *Meander*; and hath yet remaining several Pillars, and Monuments of Antiquity.

NYSA.
Mud. 85.

3. Of *Nysa* we had one, stamped in the time of *Maximinus* the Emperour, whose Head and Name it bears; and on the Reverse, *Fortune*, holding a *Cornucopia* in one hand, and a *Rudder* in the other, with these Letters, ΕΠΙ ΑΤΡ. ΠΡΙΜΟΥ ΡΟΥΦΙΝΟΥ ΝΥΤΕΩΝ; signifying that it was of this City, *Nysa*, coined under the Governour *Aurelius, Primus, Ruphinus*. Of *Nysa*, *Strabo* informeth us, That it was on the Brow of the Hill *Mesogis*, and divided, as it were, into two Parts by a Vally, with a Torrent running between: That it had the Plain of the *Meander* towards the South of it, like *Trallis*; situate in

in the way from *Ephesus* to *Antioch*, upon the *Meander*, between *Trallis* and *Antioch*: and lastly, That it was adorn'd with an *Amphitheater* and *Theater*. But what this Town is now, I could learn no News; unless perhaps, *Nossie*, Mr *Smith* speaketh of, a small Village of about three Hours distance from *Trallis*, be it.

4. Of *Antiochia* I have two, which I lighted upon at *Venice*; one of *ANTIOCHIA* Med. 86. *Philip* the Father; the other of *Philippus*, Junior, the Son. But whether the Medal belonged to this *Antiochia* upon the *Meander*, is hard to determine. They have both the same Reverse; to wit, a Head crowned with a Tower, having a kind of Coiff behind it, and over it a *Pegasus*, if I can discern aright; on each side is first Δ —E. and then S. C. for *Senatus-Consultum*, by order of the *Senate*: and about it *ANTIOXEON MHTPOKOΛON*, Of *Antioch*——. But the last word I know not how to interpret. I have viewed narrowly, to find, whether it is not *Metropolon*; which *Suidas* interprets the Title of a City, which hath sent Colonies, or Plantations, as the Mother of other Cities. But the K. is plain in one of them, and in the other seemeth not to be a Π. *Strabo* mentions a Lake, five or six Miles from *Sardis*, called in his time *KOΛON*; but in *Homer's*, *Ogygia*; where there was a Temple of *Diana* much celebrated. Whether this might not be a Colony of *Antioch* upon the *Meander*, whence they of *Antioch* assum'd the Title of *MHTPOKOΛONS*, is a conjecture; but of no great weight, I confess. Of this *Antiochia* I have no other thing to say, than what *Strabo* long since remarked; which is, That it was built on both sides of that Part of the *Meander*, which is towards *Phrygia*, in a very fruitful Soil.

5. Another I bought at *Smyrna*; which I esteem very much, because Med. 87. I have seen it in none of the Cabinets, or Collections of Medals, any where. It is one of those sorts, that the *Italians* call *Madalioni*; the *French*, *Medalions*: being larger, and of more accurate Work, than the ordinary Medals: which Medalists divide either into Silver, or little, middle, or great Brads. Besides, in them is the Head and Shoulders expressed; which is not ordinary in others. This is of Brads, with the Bust of the Emperour *Valerianus*, crowned with a radiant Crown, and the Drapery on his Shoulders, and the whole Work admirably well executed in a high *Relievo*; and his Name expressed in these Letters, *AT. KAI. HQ. AI. OTAAEPIANOC*. On the Reverse is a Table, or Altar, sustain'd by two *Lions*, and Palm-Trees in the middle. On the top are placed two Urns, with Palm-Branches issuing out of them. On the first are Letters illegible; on the other may be read, *OTAAEPIAN*. Under the Table may be read, *AΦPOΔEICI- EON*; and about it, *EΠI APXO. IOYAIANOY*: Which last marketh, That the Coyn was stamped under the Government of *Julianus*; the next, That it was of the City *Aphrodisæa*; and that upon the Urns sheweth, That Games were there instituted to the Honour of the Emperour *Valerianus*. I place this *Medalion* here, because *Aphrodisæa* is not far from those Places before-mentioned, beyond the *Meander*; as by *Strabo* and *Ptolomy* may appear. *Pausanias* mentioneth a Well of Salt Water here, like Sea-Water. This is a Medal hath been valued much by the Medalists beyond the Seas. I have heard nothing of the present Remains of the Place.

Med. 88.

6. Another I saw of the Emperour *Geta*; whose Reverse hath the Figure of a Goddess, enveloped in a Cloud, either for *Juno* of *Samos*, or *Diana* of *Ephesus*. But most probably of the first, and about it written ΕΠΙ ΕΡΜΟΓΕΝΟΥ. Β. ΤΠΑΙΠΗΝΩΝ, stamped in the time of *Hermogenes*, twice Governour of *Hypapena*. Now *Hypapena* was situated in the Plain of *Caister*, under the Mountain *Tmolus*. What and where it is now, we are yet to seek. Another of the same City I saw, with a Temple on the Reverse; and the same Goddess seen standing in it, between the Pillars, and the Portico.

Med. 90.

7. The next is of the Empress *Sabina*; the Reverse a *Diana* Hunting; and about it thus, ΤΜΩΛΙΤΩΝ, Of those of *Tmolus*: which shews, that among the other Cities situate about the Mountain *Tmolus*, there was at least a considerable Town, called by that Name; which is all I can inform you concerning it. Of the Mountain I have already spoken.

Med. 91.

8. Upon another of the Emperour *Marcus Aurelius Antoninus*, is a crowned Figure, holding a Spear in a Chariot, drawn by two *Griffins*; and about it these Letters, ΑΠΟΛΛΩΝΙΔΗΣ ΤΡΑΤ. ΑΝΕΘ. and under, these, ΑΤΡΗΑΙΟΠΟΛΕΙΤΩΝ, done by *Apollonides*, the General of the Horse of *Aureliopolis*. And it is like, this City was built by this *Apollonides*, by the Order of the Emperour *Caracalla*, who was so called: But I find no mention of it among the Geographers and Historians; only this Monument remains of it, among Mr *Faulkner's* Collection.

Med. 92, 93.

About another, with an Head crowned with a Tower, I read ΤΗΜΝΟC; and on the Reverse is *Fortune*, and these Letters, ΤΗΜΝΕΙΤΩΝ, Of those of *Temnus*. On the Reverse of one of the Empress *Ottacilla Severa*, Wife to the Emperour *Philippus*, is a jacent Figure, holding a Reed in his right hand, and a Pitcher with Water running out by it; and about it is, ΤΗΜΝΕΙΤΩΝ ΕΡΜΟC, *Hermus* of those of *Temnos*. *Strabo* placeth this City in *Æolis*, in the Mountainous Parts of it, upon the River *Hermus*; in which it seems they challenged a right, as well as *Smyrna*. What remains of this Place now, I had no Account; only it being near *Smyrna*, we may have hopes to have further News: But none good to be expected.

Med. 94.

Med. 95.

On another Medal, with a Figure of a Man standing by a Horse, these Letters are to be read, ΚΥΜΑΙΩΝ. Of this Name there was a Plain on the *Hermus* in *Æolis*, and a City called *Cumæa*, between *Myrina* and *Phacæa*: But whether it were where *Foia Nova* is, may be doubted, because it is too near *Foia Vecchia*; which was undoubtedly *Phocæa*. I therefore leave it to be decided, by those that shall from *Smyrna* have the Curiosity to examine it.

Of *Samos* I saw, and have my self a considerable number, which happened to be found there not long before our coming to *Smyrna*; of which these are the most considerable Reverse.

Med. 99.

The first I shall describe, is the Reverse of the Emperour *Philip*, which hath on it a standing Figure of a Woman, with a Crown upon her Head, like that of *Serapis*, with her Arms spread abroad; from whence hang long Bracelets equal with her Vestments down to the Ground. This is judged to represent *Juno* of *Samos*, who was the Goddess chiefly adored

adored by those of that Island; and was supposed by them to be born there. She had a very antient, and famous Temple there, and as antient an Image; being the Work of one *Smilis* of *Aegina*, Son of *Euclides*, Cotemporary with *Dedalus*, as *Pausanias* reports, though not so famous: Yet, he saith, some say, The Temple was dedicated by the *Argonauts*; and the Image also brought from thence by them, which the *Samiens* will by no means allow: Her Temple was situated by the River *Imbrasus*; which, as *Strabo* informs us, was at the left hand, entering into the Harbour in the Suburbs of the City; and is the same I find represented on the Reverse of another Medal I have of the Emperor *Trajanus Dectus*, by a Cumbent Figure, near a Spring running by her, and out of a Pitcher beyond her; by which is a Cornucopia at the left hand, and a Peacock at her right; by which the Figure is also known to represent *Juno*. These Letters, *ΣΑΜΙΩΝ*, Of those of *Samos*, being about both of them. I have another of *Philippe*, with the same Reverse, except the Nymph representing the River, holds only a Reed, and no Peacock is there expressed.

Med. 100.

Med. 101.



The next is the Reverse of two Medals I have; the one of the Emperor *Caracalla*, and the other of the Empress *Julia Mamaea*. And thereon *Juno* is again made to represent *Serapis*, by the Crown on her Head; but *Fortune*, by the Rudder she holds in her right hand; and *Plenty*, by her Cornucopia in the left: Which puts me in mind of a Curiosity I saw at *Rome*, in the curious Study of *Signior Belauria*, Antiquary to the late Cardinal *de Massimo*; who, with great Courtesie, gave me the Liberty to have it designed. It is a small Statue of Brass, made to represent all the Gods, called by the Heathens, *Pantheon*. By the Crown on its Head, it represents *Serapis*; which being adorned

Med. 102.

with the *Sun* and *Moon*, represents *Apollo* and *Diana*. The beautiful Face represents *Venus*; and wearing a *Diadem*, and a *Basket* upon it, *Juno* and *Ceres*; her *Wings* and *Quiver* are for *Cupid*; her *Lion's Skin* on her *Shoulder*, is for *Hercules*; her *Cornucopia* in the right hand, makes her the *Goddess of Plenty*; out of which also appears two *Heads of Youth and Age*, perhaps to represent *Hebe* and *Saturn*: Her left hand is twisted about with a *Serpent*, to represent *Æsculapius*; with a *sacrificing Dish* in her hands, to represent *Vesta*, or the *Mother of the Gods*; and a *Rudder*, to represent *Fortune*, as this of my *Medal* doth. And, perhaps, the *Samians*, in the time of *Caracalla*, did so represent their *Juno*; under the notion of whom, they both represented, and worshipped all other the *Gods of the Gentiles*: And I saw also at *Rome*, at the *Palace Matheo*, a *Basso-relievo* on *Marble*, for the same purpose; but represented in another *Form*, which would be too long a *Digression* here to describe. But it would be *Argument* enough to me, did not several of the *Heathen Authors* assure the same thing, That they never were so stupid, as to believe their *Images* really *Gods*; but only *Signs*, or *Representations* to honour them by, whom they believed were above. So that the *Roman Church*, in vain, excuse their *Worshipping of Images*, by telling, They are not so stupid, as to believe, that their *Statues and Pictures* are really *God*, or their *Saints*; and that they make them, only to honour them; use them, only to put them in mind of them in *Heaven*: when, upon due *Examination*, the *Heathens* will be found to have done just the same thing; and excuse themselves as well, as to the making of *Images*, and worshipping them in honour of their *Gods*; seeing they believed their *Idols* to be only honorary *Representations* of them, and not their *Deities* indeed. And so the *Modern Romans* will be found as great *Breakers* of the *Second Commandment*, as their *Ancestors* were of both *First* and *Second*; this *Commandment* generally forbidding making all manner of *Images*, and *Representations*, as *mediate Objects of Worship and Devotion*, as the other forbids all other *immediate Objects of Worship*, besides the *One, only true God*: Upon which account also, no doubt, they are defective. But it is not my business to upbraid them; much rather, it is my *Prayers*, That they would open their *Eyes*, and see the great *Light* now shining amongst us.

Med. 103.

Of *Philippe* I have another, whose *Reverse* is a standing *Figure* in a *Roman Habit*; I suppose, representing the *Emperour*, with *Juno's Buckler* in his right hand, undoubtedly to signify his *Sovereignty* over *Samos*; and a *Palm-Branch* in the other, to shew some *Conquest*, and very likely, over them, after some *Rebellion*. And this to me seems also to be represented on the *Reverse* of the next *Medal*, I have of the *Empress Tranquillina*, the *Wife* of the *Precedent Emperour Gordianus Pius*: Where *Juno* is represented in a *War-like Habit*, with one foot upon the *Land*, and the other on the *Prow of a Ship*, as going aboard; her *Buckler* in one hand, and her other stretched out, as calling to some behind her, in a *Posture* expressing haste. How, and what the *Matter* was, is uncertain, *History* being silent herein; But some *Victory* over them is clearly indicated, by the following *Medals*; especially this *Medalion of Maximus*, whose *Reverse* hath the *Emperour* holding *Juno* of

Med. 104.

Med. 105.

of *Samos* with the right hand, who stands in the Melancholy Posture of folding her Arms; and a Spear in the left; and a Victory crowning him at the same hand, with these Letters, ΣΑΜΙΩΝ, about it; to signify his Conquest even over *Juno* of *Samos*, the Protectores of that Island, who had not Deity enough to rescue them out of his hand.

The next is also of *Macrinus*. The Reverse is *Hercules*, whom that ambitious Prince it seems did emulate; holding his Club up with his right hand, as about to strike a Figure, making him a Present, with these Letters also, ΣΑΜΙΩΝ, Of the *Samians*. Mtd. 106.

The last is a fair Medallion of *Caracalla* and *Geta*; the first of whom *Macrinus* succeeded by Treason. The Reverse hath the Emperour on Horseback, crowned, and holding a Truncheon in his right hand, galloping over a Figure, that falls backwards under his Horses Feet; and the same Letters, ΣΑΜΙΩΝ. Now, whether this was some Revenge for some old Grudge he had against them, for taking part with *Pescennius Niger*, against his Father *S. Severus*, as many other Cities did, and like his Cruelty to Two hundred thousand of the *Alexandrian* Youths; or whether they did any way side with, or favour the *Parthians*, whom *Caracalla* had justly provoked to make War against him, and thereby intailed a War on his Successors, or some other Rebellion upon a private Account; I will leave to be determined by better Historians and Antiquaries, and proceed on my Voyage to *Athens*. Mtd. 107.

The Ships we had so long attended, for our Passage on to *Zant*, were the *Dragon*, and the *Dartmouth* Frigats: Of the first *Sr Roger Strickland* was then Captain, and carried the Flag as Convoy to the *London-Merchant*; and the *Owen* and *David*, who being laded at *Smyrna*, were bound for *London*. *Sr John Temple* was Captain of the *Dartmouth*; who with great Civility received us aboard on his Ship, and gave us the best Accommodation in it that he could; making me his titular Lieutenant, for want of his real one, whom he left sick in *Spain*.

Thursday the seventeenth of *November*, we went on Board; which being spent in taking leave of our Friends, who most obligingly accompanied us, the next Morning, by three of the Clock, we hoisted sail, having a fair and gentle Gale to bring us out of the Bay. From the Castle the Chapel is made narrow by the Sands on the North-side: But I observed, we steered as near the Southern Shore, as possible; and doing so, there is no danger. We left *Foia Vechia* on the right hand in sight, and *Vourla* on the left, upon the Cape, called by the *Turks*, *Calabouroun*, and by the English, *Cape Giobernole*; but antiently it was call'd *Argemum*. Between This, and the opposite Shore, are two little Islands, at the Mouth of the Bay. After we were out, we passed along the Shore of those high Mountains, called *The Brothers*, and in the Evening had the *Aleman* against us more South. But the next day the Wind turning South-West, and continuing so for two days, we could make no way; only boarding between the Isle *Scio* and *Pfara*, till the Twenty first day; when, with much ado, we doubled *Pfara*; and having now more Sea room, we came in sight of *Negropont*.

Negropont. But the next Bord, the Wind blowing extream hard, set us back again by the next day within *Pfara*. *Wednesday* the Twenty third, was spent in a very great Storm: For about ten a clock on *Tuesday* night, from the high Mountains of *Scio* were poured down such furious Blasts of Wind, accompanied with such prodigious Thunder and Lightning, as was ready every Moment to over-set the Ship, break the Masts, and rent the Sails, before they could furl them. The Seamen were all in a confusion, and could not agree what to do; whether to lowre the main Sail, or to furl it, or let it alone as it was. But at last they concluded to let it alone, and luff as near the Wind as they could; and so let her drive. It lasted not in this extremity above an hour and half, or two hours; but blew very hard all Night, and the next day. But on *Thursday* Morning it was calm. In this Storm we broke the *Whip-stock*, and split the *Stem* down to the *Rudder*: But the Carpenter soon bound it about with Iron Hoops he had ready for such Accidents. It fared not much better with the Merchants, and other Ships; most of them having rent their Sails: But ours being the least, it was more tossed than they. So soon as it was calm, the rest of the Captains went on Board the *Dragon*, to consult what should be done in case of a Separation, if the Storm should return. They all concluded, That if the Separation was made by a South Wind, they should meet at *Tenedos*; if by a North, then at *Milo*. After this several days we spent, tacking to and fro, not being able to make any way; until *Monday* the Twenty eighth, the Wind came to the North-East Point, and brought us to the Passage between the Islands *Andros* and *Negropont*. But growing very high near Night, they durst not venture among the Islands in the dark; especially because of a low Rock in this Passage, which might have proved Fatal. They resolved therefore to bord it till Morning; when we found our selves over against the Passage between *Micone* and *Tine*, with the Wind fair to pass. But the Merchant-men were so far behind, and being deep laden, so slow, that we were forced to lowre our Top-sail to stay for them, and so were becalmed within two Leagues of the Passage. Some hours after, the Wind rose contrary; but at night it changed again, and brought a most furious North-Wind, that drove the Waters into such Heaps, as made them seem, as if the Rocky Islands of those Seas had broke loose. We rent the Mizzen-sail from top to bottom, and endangered both the Main-sail and Mast; and not a Sail left, but was forc'd the next day to be changed. The Wind abated nothing of its force, nor the Sea of its raging, making the Vessel often heel; so that the Water would sometimes come over the Lee-board. We lay as close to the Wind East-wards, as possible, to avoid the Shores of *Micone*, and *Tine*, as I said; and found our selves this Morning drove sixty Miles near *Nicaria*; where the Shipwrack of *Icarus* gave name to those Seas about it, and was no good Omen to us in such extremity of Weather. This Morning also we miss'd one of our Ships; and could not imagine what Fate it had suffered, since it had fared so badly with us. Nor was it then time to stay, and make search: but we passed on South-Eastwards; and beyond *Nicaria*, we discerned *Samos*. North-East of us: and that day, with Wind in poop, and Waves often

often above it, we made near an hundred Miles. In the Evening we saw *Stampalia*, which we left at our right hand; and in the Night, with only the Main-sail, we made as far as *Scarpanto*; which is an Isle of near fifty Miles about, consisting of Hills and Mountains not unfruitful. They said, We saw *Rhodes*; and we resolved to go round about *Candia*; where I often wished my self on shore, to see that Place so famous for curious Plants: whose high Mountains where they grow, we often discerned. And then we were past the greatest danger, having Sea-room enough; and both Sea and Winds growing more gentle, we again recovered our Spirits, and were glad that God had so delivered us.

But we made it seventeen or eighteen days more, in all Thirty seven days, before we arrived at *Zant* from *Smyrna*; which was on *Christmas-Eve*, or the Twenty fourth of *December*, (old Style) which the *Greeks* yet continue to observe, as well as the *English*. Here also we found the *Onen* and *David*, which we feared had made shipwreck the Night she was separated from us: But, by God's help, she passed well between the Islands, and arrived hither fifteen days before us. So we all at last came safe to our desired Port, and welcomed one another, giving God the Praise; as it is most just we should, for the safety of each moment his good Providence secureth to us: But more especially, for such eminent and extraordinary Deliverances; for we truly had seen God's Wonders in the Deep, and had experience of his Mercy towards those, that go down to the Sea in Ships, employing themselves on the great Water-floods. Then had we great reason to call to mind *Holy David's* admirable Description of a Storm, we had in each point so dreadfully experimented: How could we then forbear taking his Advice, and give Him the Praise, who so graciously was pleased to deliver us from those Terroures of Death encompassing of us round about. And how could we more acceptably express our Gratitude, than by that Sacred Hymn he had inspired the best of Poets, as well as Kings, with; part of which I have endeavoured, in our Language, thus to Paraphrase:

O that Mankind would praise the Lord, and show
His Wonders done for Mortals here below!
And here 'tis just for me to bear my part;
Who though I want fit Words, want not a Heart.
From the safe Port, whom gentle Gales invite
To loose to Sea, and take a Wat'ry Flight:
These plainly see God's Wonders in the Deep;
These (surely) learn, who 'tis their Souls doth keep.
When on the smoothest Calm the Heavens frown,
And Storms from Mountain tops send Thund'ring down:
They soon print Wrinkles on its polish'd Brow;
And into Mounts and Vales those Plains do plow.
The Waves lift up their Voice, the Billows rage:
No Mortal Pow'r their Fury can assuage.
They foam and roar; they toss the Ships so high
That many times they seem to touch the Sky.

BUT

But soon are plung'd again into the Deep,
 And in the World's Abyss do trembling peep.
 Few there have any Appetite to Meat;
 And those that have, can no where sit to eat.
 Like Drunken Men they stagger to and fro:
 On dancing Decks what mortal Man can go!
 Their Wits quite gone, their Reason from them fled;
 They look upon themselves already dead.
 Then cry they to the Lord in their distress;
 For God alone such Troubles can redress.
 He soon Commands the Winds into his Treasure;
 And rolls the plough'd-up Floods to Vales of Pleasure.
 He brings them safe to their desired Port:
 He gives them Rest, and is their strongest Fort.
 Why then should Men neglect to praise his Name,
 Who furious Winds, and raging Seas doth tame?

The End of the Third Book.

THE

THE Fourth BOOK.

CONTAINING A VOYAGE FROM ZANT, THROUGH Several Parts of GREECE, TO ATHENS.

SOON as we had kept our Christmas a Ship-board with our Captain, not being permitted to do it a Shore, coming from those Parts of *Turky* suspected of Contagion; we hired a good Barque, with a Greek that could speak *Italian*, and a little *English*, to serve us; and notwithstanding we had once been turned back by contrary Winds the day before, yet *December 28th* we passed over to *Castle-Torneze*; being about eighteen or twenty Miles to the nearest Shore of *Peloponnesus*, now called *Morea*. The Castle is upon a Hill, half a dozen Miles from the Shore: But we went forward, and turned the Promontory *Chelomitis* between it and a *Scoglio*, called *Cacolidida*, with Shallows about it, and by ten in the Morning made thirty Miles, from *Zant* to *Chiarenza*, a ruined City, formerly belonging to the *Venetians*. There are such vast Masses of Wall turned upside down, join-

CASTLE-
TORNESE.

CHIARENZA
olim
CYLLENE.

ed together with so hard a cement, that they are not much broken ; but so big, that it could be nothing but Gun-Powder, or an Earthquake, that could have removed them from their Foundations, in that manner. The Situation, and those Marks of Antiquity assured us, That this was the ancient City *Cyllene*, the Country of *Mercury* ; from whence he was surnamed *Cyllenius*. But his Eloquence hath so little prevail'd with *Saturn* and *Mars*, that they have not spared either his City, or Country, it being left without Habitation, or an Inhabitant. The Port is now fill'd up with Sand and Earth : but there is good Anchorage in the Bay without ; yet open to the North, and North-East-Winds. Here lay then three small Vessels, they call *Tartans* ; much used by the *French* Merchants. They live well at Sea, and will make way very close to the Wind. These coming to lade Provisions for *Messina*, we found that Oxen were then sold for five or six Dollars a piece, Sheep for about three Shillings, and Corn as good cheap. About two Miles further, is a Convent of *Greek Monks*. About six Miles South-East of *Castle-Tornese*, is

C'EMOUZ-
Z Y.
GASTOUNI.

a Town the *Turks* call *Clemouzzis* : About sixteen from thence also, is another indifferent large Town, called *Gassynni* ; which is about five Miles from the Sea, and on a River, which, perhaps, was the River *Penea*.

COTICHI.

Thence continuing along the Coasts of the *Morea* twenty Miles further, we came to *Cotichi* ; where there is a Fishing Place, called *Pefcharia* : which is a Lake fed and stored by the Sea ; where in *July* they catch abundance of *Mullets*, to make *Botargus*, and Salt-Fish. There is such abundance of all sorts of Wild Fowl, Ducks, Teals, Wild-Geese, Pelicans, &c. resort thither, as would bring much Profit in any Place, but *Turks*, were a Decoy made there. Here we lay all Night in our Boat. The next day we parted early ; and keeping still along the same

CONOPOLI.

Shore, we came to a Point about six Miles thence, called *Conopoli*. On the top of the Rock is a ruined Tower, with the Rubbish of a Town about it ; but what it was formerly called, I know not. From the Foot of the Rock is a Spring of Hot, Salt, and Bituminous Water, which runneth down into the Sea, within a yard or two of its Source. About it I observed plenty of Common *Alexanders*, *Cyclamen*, or *Sowbread* ; *Anagyris fetida*, then in flower, which grows to a good big Shrub, of a yard and half high ; whose Twigs are set with a large three-

PLANTS.

fold Leaf, each of which are long, and somewhat narrow, of a deep green colour, and of a strong stinking smell. The Flowers also grow out in little bunches, like the other *Laburium*, but larger, and of a deeper yellow colour, spotted also with black, or Hare-colour'd Spots. The outward Leaf is the shortest ; the next pair longer, and the inmost longest, all divided at the ends. The Flower is succeeded by a long Cod, like a *French Bean* ; filled at like distances with a Seed as big, of a blue or purple colour, and exceeding hard. *Staphy agria*, or *Staves-acre* ; not long come up from the Seeds. A kind of *Bryony* ; not differing from the white above ground, only the Leaves were spotted with white Spots. Hence we had the Prospect of a large Plain along the Shore beyond us, and behind us ; but a good way within the Land, most part of it is covered with Pine-Trees.

Continuing

Continuing yet fix or seven Miles further along the same Coasts, we came to another point, called *Cape Calogrea*; where we were shewed a Well, or Fountain, called *Durach-bey*, because dug by a famous *Turkish* Pirate of that Name. By this are the Mouths of two Rivers near together, or the same River emptying it self by two Mouths; for our Mariners assured us they were distinct. One of them, very probably, is the River *Larissus* of the Antients; which distinguished the Provinces of *Elenm* and *Dimanum*. Near the Banks of this River I observed great abundance of *Anemonies*, of the dissected-leaf-kind, of many colours, as blue, white, red, and purple. The Mountain, which make this Promontory, is called by the Greeks *Maurovouni*, or *Black Mountain*: Whence we passed to another Point, in an Hour and half, called *Mauromidie*; but antiently *Arrexius Promontory*; where there is another Lake, or Fishing-place, having communication with the Sea; called by the *Venetians*, *Pescaria del Papa*. On this Point is the Ruins of a Watch-Tower, perhaps in use, when the *Venetians* were Masters of this Country. This Place hath the advantage of a fair Prospect, looking full into the Gulph of *Lepanto* North-East, with the two Castles at its Mouth. *Patras*, almost at the bottom of the Bay, made by this, and the *Morean Promontory* of the Gulph of *Lepanto*, or *Corinth*; *Messa-longia* North, a Promontory of *Epirus* North-West, with a little Island, called *Courtzolari*. *Cephalonia* West, *Zant* South-West, and *Castle-Tor-nese* South.

CAPE CALO-GREA.

LARISSUS Fluv.

MAUROVOU-NI.

CAPE MAURO-MIDIE.

From hence we crossed over to see Mr *Pendarves*, then lading of *Currans* on an *English Ship*, called the *Merchant Factor*, riding near *Messa-longia* and *Nathaligo*. These are two little Towns, built like *Venice* upon little Islands, in the Shallows of the Sea, near the Shore of the antient *Ætolia*. No Ship, or Bark, can come near them by four or five Miles; nor to them at all, unless they will fetch them, in their little flat-bottom'd Boats, made of one piece of Wood, they therefore call *Monoxyle*, as afore-said: In which also they bring their *Currans* aboard, coming to and fro in calm Weather, as thick as Bees to a Hive. Both these Towns consist, for the greatest part, of Christians, free from the Irregular Insults of the *Turks*: But have a *Turkish Veivode* over them.

Thence, after we had the satisfaction of seeing our good Friend, and of recruiting our Purses, the thirtieth of *December* we proceeded more chearfully on our Voyage. Keeping along the Shore of *Ætolia*, we observed extraordinary great Flights of *Pelicans*, and other Fowls; and not far thence met with a Boat, that was a fishing; of whom, besides a good dish of Fish we bought, we observed; among the rest, a kind of Fish the *Italians* call *Fulpo*, and the *Greeks* *Octopodia*; because at one end, spreading themselves abroad, it is divided into eight long Points; each of which points are full of Knobs, like Warts, whereby it sticketh fast to any thing it toucheth. In the Center of these Feet is its place for the Evacuation of its Excrements; smelling as sweet as Musk. The other end is a round, lumpy Substance, filled with its Garbage: whence the *Italian* Name seemeth to be taken. Here we saw also another sort of Fish, of near a foot long, with a very sharp Beak, and slender: They call it a *Needle Fish*. Another we saw, something like

like an Eele for shape ; but the Flesh tasteth, and is coloured like a Whiting : They call it *Grongo*. Another they call *Barbouni* ; which I take to be the same with our *Gourmets*, only their Beards are longer, and are of a red colour, like a boyled Lobster, their Scales are also all in one, and hard.

From this Point we crossed over to *Patras*, leaving on our right hand the Promontory *Maunromidie*, and about a dozen Miles from *Patras*, a Town in sight of it, called *Mamminizza*, situated upon both sides of a River, two or three Miles from the Sea. This Village was, in all likelihood, the antient City *Olenus*, and the River the antient *Pirrus* ; which *Pausanias* puts about ten Miles from *Patras*. Nearer to *Patras* one leaves the old Fortrefs of *Achaia* now slighted ; and, as my Companion observes, a Torrent, whose Channel was then dry, called now by the *Greeks* *Leucas*, and by *Pausanias* *Glaucos* ; all which Places are in the *Achaia* of *Peloponnesus*. To the other hand, on the *Romanian* Shore, are two very high-piked Mountains ; the first of which is called *Gallata*, from a Town behind it, bearing that Name : which Monsieur *Spon* thinketh to be the antient *Calydon*. Beyond the other Mountain we had the two Castles at the Mouth of the Gulph in sight. Of *Calydon* *Pausanias* telleth this sad Love story : “ *Corefus*, the Priest of *Bacchus*, fell in love with a fair Virgin of the Town, called *Callirhoe* ; who the more she was courted, the more she despised the Priest ; so that neither his rich Presents, Vows, nor Tears could move her to the least Compassion. This, at last, made the Priest run in despair to the Image of *Bacchus* for succour, imploring Vengeance from him. *Bacchus* made it appear that he heard his Prayers, by a Disease he sent on the Town ; which seemed a kind of Drunken Madness, of which mad Fit the People died in abundance. Whereupon they sent Deputies from *Calydon*, to the Oracle of *Jupiter* of *Dodona* ; which was in reputation, in those days, amongst the *Etolians*, *Aeacnians*, and all the Country of *Epirus*, to know what they should do to be freed from that woeful Malady. Answer was given, That *Corefus* must sacrifice *Callirhoe*, or some other Person, that would dedicate himself in her stead, to appease the Anger of *Bacchus*. The Virgin, when she could no way obtain her Life of her Relations, was brought to the Altar, adorn'd as Victims used to be, to be sacrificed by her Lover *Corefus* : Whose wonderful Love, even at that present, so conquered all past thoughts of Revenge, that instead of her he slew himself ; and became a Victim to generous Love, instead of being any longer the Priest of *Bacchus*. The Virgin also, relenting of her Cruelty to him, went and slew her self at a Fountain without the Town, from thence called by her name, *Callirhoe*. But whether *Gallata*, or the Ruins of another Town, not far from thence towards *Messalongia*, which *S^t Clement Harby* told me he saw there, be the antient *Calydon*, I cannot determine, unless I had seen them both. We arrived at *Patras* that Afternoon early.

PATRAS.
CERYNEA.

Patras is situated upon an Hill, not above half a Mile from the Sea, at the foot of an high Mountain, which I think was called *Cerynea*, with a Valley between. It hath a Castle on the highest Point of the Hill, and a Descent every way into a fruitful Valley, well planted with Orange, Limons,

Limons, and Citrons, so much esteemed for their delicious Taste. *Pa-* M. Pausan. l. vii. p. 448.
trās was the antient, as well as the modern Name of the Place; and is undoubtedly the same with that of the *Romans*, being made a *Roman* Colony by *Augustus Caesar*, after it had been, for some time, destroyed by more antient Fates. *Pausanias* telleth, That it was first built by one *Enmelus*, Native of the Country; who having received the manner how to build from *Triptolemus*, as likewise Corn, and how to sow it, named the Place he built, from his tilling the Ground, *Aroa*. Afterwards, when the *Ionians* were driven out of the *Peloponnesian Achaia*, one called *Patrens* enlarged it; so that *Aroa*, and its Walls, were contained within the new Walls he made about it, and the City called by his own Name, *Patras*. After this it came again to be depopulated, by occasion of their sending Succour to the *Etolians* against the *French*; by whom the *Etolians* being in many Combats defeated, the rest that escaped, dispersed themselves into several Cities thereabout, until the time of *Augustus Caesar*; who being moved either with the Convenience of the Haven, or some other private Reason, commanded the People of sundry Towns round about *Patras*, to come and abide there: Which that they might more willingly do, he adorned the Place with all the Privileges of a *Roman* Colony; calling it *Colonia Augusti Aroa Patrensis*, as may be confirmed by divers Medals. In my small Collection I have two. The first is of *Augustus*, with this Reverse: A Figure standing in a *Roman* Habit, with a pair of Oxen before him; and these Letters above, *Col. A. A.* and under, *Patrens.* which are the Abbreviation of *Colonia Augusti Aroa Patrensis*, or *Patrensum*; that is, *Aroa of the Patrasians, the Colony or Plantation of Augustus*. Another I have of the Emperour *Domitian*; which is the only one I have seen of that Reverse, and never yet engraven. It hath for Reverse a Pillar upon a large *Basis*, which seemeth to me to be of the *Ionick* Order, with a Statue upon it, and round about these Letters, *Col. A. A. Patrens.* which are to be interpreted as the former. And by it may be learned, That *Domitian* adorned the Town with some Magnificent Pillar, on the top of which he placed his own Statue. And not long since, the *French Vice-Consul* there found one in his Garden of the Emperour *Claudius*; which had for Reverse the Military Ensigns of the *Romans*, with the same Letters as before, only *XXII* added; which signifieth no more, than that the *Twenty second* Legion was at that time there. As to the State of this Town in the *Roman* times, *Pausanias* hath given an ample Account; what now remaineth of it, is but little in proportion: Although for that the destroying *Turks*, undoubtedly, ought to bear the blame, and not the Christians; as may appear from the many ruined Churches, in all its antient bounds: which reached as far as the Sea Westwards; but not so far East: And having still enjoyed the Honour of an Arch-Bishoprick; whose Pastor used, in antient times, to have the Thirty-second Place in the Councils, or general Assemblies of the Church. The present Arch-Bishop is called *Daniel*; whom we went to pay our Respects to. He told us, That he had a thousand Churches in his Province; which extends it self over all the Western Parts of *Morea*, as far as *Corone*. There was another Metropolitan then with him, to wit, the Metropolitan of *Napoli of Romagna*, called by the

the Greeks *Anaplia*. The two other Arch-Bishopricks are *Corinth* and *Mistra*; situate not above four Miles from the antient Ruins of *Lacedæmon*, as M^r *Vernon* affirmeth. The highest Point of the Hill, whereon the City standeth, hath a Castle kept by the *Turks*, and commanded then by one *Hebby-Bey*. Within it formerly were the Temples of *Diana Li-pathria*, and of *Minerva Panachaida*, or the *Protectress* of all *Acbaia*. The Monument also of *Euripilus*, Son of *Euæmon*, who was at the sacking of *Troy*: of which see *Pausanias*. What now remains of them in the Castle, I can give no Account; because we were not permitted to enter into it. *Pausanias* speaketh of many more, in the Market-place: But now there is only the *Cathedral Church* to be seen, turned into a *Mosque*.

We lodged at S^t *Clement Harby's* House, Consul of the *Morea* and *Zant*. He was not there at this time; but as we returned, he was, and shewed us many things we had not before seen. The first Evening we arrived there, we went to see the Church dedicated to S^t *John*, S^t *George*, and S^t *Nicholas*, a little descending the Hill Westwards, where we heard the *Greek Vespers*, worse sung than *Hopkin's* Psalms used to be in some of our Country Churches. It is a very antient Church; but hath ill-favour'd Arches within, though sustained by beautiful Pillars of the *Ionique Order*. On the out-side, among many scraps of Marble, is the *Basso relievo* of a Peacock, sitting upon a three-leav'd Tree, I guess to be *Anagyris*, which is not wanting in those Parts: Whence we judged also, That the Church was built out of the Ruins of some Temple of *Juno*, which might have been thereabouts. At the Door of this Church is a Stone, which being struck by another Stone, sendeth out a stinking Bituminous Savour: This the *Greeks* make a Miracle, telling, That the Judge, when he condemn'd S^t *Andrew*, sate upon that Stone; which hath ever since had that ill Scent. But I have smelt the like smell in other Stones, when broken; especially a little long Stone found about *Oxford*, amongst the Gravel. They report of S^t *Andrew*, That he staid a great while at *Patras*; and that before he suffered Martyrdom there, he converted a King of the *Morea*; meaning, perhaps, no more than some *Roman* Governour of that Province. They had antiently several Churches here dedicated to him; one of which we went next day to see, situated near the Sea-side; which is indeed a very old, ruinous Building. There are two great vaulted Rooms, standing parallel to each other, in it; and the Foundations of two more appear on each side: which together are Forty six paces, and two feet wide. One of them, which I guess, was properly made use of for a Church, hath part of a *Cuppalo* yet standing on the East end; with great Niches in it for Statues, and many lesser in other Parts: Which made me then believe, that it had been more antiently either a *Roman Temple* or *Bath*; for by it I observed a Fountain of fresh Water, although it is but a stone's-cast from the Sea. And *Pausanias* confirms me in the same; saying, That the Temple of *Neptune* and *Ceres* were situate in the lower Parts of the Town; and that this last had a Fountain without the Wall, by which the Events of sick Persons were known, by hanging up a Looking-glass in such sort by a Thred, that it touched the Water only on the Back-side; in which Glass, the sick Persons looking,

saw

few Figures, which shewed what they must trust to.

Returning thence South-Eastwards, towards the Town, we past by the Ruins of a round Temple of Brick, masoned together with a very hard Cement, and the Building very massive: over against which, Northwards, is a demolished *Greek Church*, dedicated to the Holy Apostles; which hath been sustained by Marble Pillars of the *Ionique Order*. Not far from hence appear some Parts of the antient Walls of the Town: One of those Heaps of Ruins may have been the Temple of *Cybele*, the Mother of the Gods; wherein *Attes* also was honoured. But we could not find the *Theater*, nor the *Odeum*, nor many other Temples, which *Pausanias* speaks of. Under the Wall of the Town is a Place, that seemeth to have been a *Circus*, or *Stadium*, or perhaps a *Naumachia* for Water Combats. For the *Consul* told me, That many in the Town can yet remember, that there was an Iron Ring fastened to the Wall; which they suppose, was to tie Vessels to; supposing, that the Sea came up thither, in former days: but the other Buildings, nearer the Sea-side, evince that Error. Perhaps, Water might be brought thither by a Channel, or Aqueduct: But the Sea is near a quarter of a Mile from thence, and lies much lower. The sides consisted of Ranges of Arches; which Monsieur *Spon* remembers he hath seen represented on Medals of *Patras*. *Mid. 110.* Not far thence is the Foundation of a Church, dedicated to *S^t Andrew*; where they believe, that Apostle baptized the King he had converted to the Faith. The Building seemeth to have been formerly a *Roman Sepulcher*. That which induceth me to think so, is a Vault underneath it; round which are Niches; in every one of which are two holes at the bottom, made with Earthen Pots; which are plaistered up, round about, to the top: just such as I saw several at *Baia*, by *Puzzuolo* in *Italy*. That they are in Niches so by pairs, argueth, that it was done with design to put the Ashes of the Husbands and Wives of the Family, near each other. But the *Greeks* say, The Pots were made to put Holy Water in; which they preserve in Pots, making it but once a Year. How true this is, I know not: but it is certain, this Place hath since been made use of for a Church; and, perhaps, those *Urns*, or *Olla*, made use of to hold Holy Water, in later times.

Hence we went by the Town; and near two Miles beyond it South-Westwards, we came to the Gardens, called *Glycada*, where those delicious Citrons grow, I told you of: Some of which we tasted very good; but the best were already destroyed by the *French*, who had been there to lade Provisions for *Messina*. The biggest are as large as two, or three fair Limons; and the white within the Rind, is very well tasted; but the little Juice it hath in the middle, is sour. Neither here, nor any where else in *Turky* do they observe any great Order in laying out, and making their Gardens. They set their Trees not so much as in rows, nor take so much care of them, as we do of Apples and Pears. In the chiefest of these Gardens we saw a wonderful great Cypress-tree; whose Dimensions I took, and are these: The Body, a foot from the Ground, is Twenty one foot about. Four foot from the ground, seventeen foot and eleven inches about. The Boughs spread out from the Body, Twenty eight feet and a half, rather more than less. It makes a large, and most delightful Shade, scarce penetrable by the Sun. The Ground

Ground under it is laid in a Square, with Channells for Water to run about it; which they have in plenty, and lead about as they please, to water their Trees and Herbs. The good Man that kept the Garden, made us a Present of Oranges, Limons, Citrons, Pomegranates, and Walnuts, in a handfom Basket, covered with Nosegays of Violets. Whereupon, sending for Bread and Pitch-Wine, for which *Patras* is celebrated, we drank our Mornings Draught, and our Friends good Healths; wishing them as good Wine and Cheer, but not so far from their Homes to drink it. The Oranges here are much the same with *Sevil Oranges*, for taste and shape.

HIEROCOMIUM.

Hence we returned Northwards, to the Covent *Hierocomium*, on the top of a Hill, which hath about a dozen *Caloyers*, and a Church dedicated to the Holy Virgin; which is built with no great Art, but well adorned according to their Mode, with Pictures and Silver Lamps before them. Here is a Latine Inscription in this Church; but so defaced, that not much can be learned from it. My Comerade speaks of another we saw; which shewed, That the Covent was built out of the Ruins of the Fortres of *Achaia*, which is about ten Miles from *Patras*. It is writ in Modern Greek, very difficult to be copied or read.

C. AVRELIO DEC. VETER.
LEG. XI. OMNIB. ORNAMENT.
.... PROCVR ...
... ET DAT. D.D. ...
.. ORATO ..
.... HONORATO
C. AVRELIO C. F. PRISCO
VI VIR.

From this Monastery is a good Prospect over the Plain, Southward, well planted with Olive-yards, Vine-yards, and Corn. There is such another Northwards of the City; but not seen from thence.

Thence returning to the Town, over the Hills, Westwards, we passed by an antient *Aqueduct*, whose Ruins are very high and stately; but of Brick. It hath two Arches one above another; and the *Pilaster* of each is propped on both sides with Buttrices of the same. Higher up the Stream are two more, and better preserved. All of them joyn two Hills together; between which runs a small Stream; which was, perhaps, the *Miliclus*. For it is the nearest to the Town on the East-side. If so, upon its Banks was situate the Temple of *Diana Triclaria*: on its Banks was also an Altar, whereupon Human Sacrifices were offered to *Diana Lapathria*; whose Temple was in the Castle. The reason of which *Pausanias* relateth to this effect: "Her Rites being celebrated by Virgins, until they were married; It happened, that a young and beautiful Virgin, called *Comethlia*, had that Office; with whom a Youth of the Town, of no less Comeliness, and excellent Proportion, fell deeply in love; and without difficulty, gain'd the Virgin's Heart: But when he asked his froward Father's consent, he denied him, and would by

"no

" no means consent to it. The Lovers being impatient of so unnatural a Restraint, continu'd their Amours, and fulfilled their Desires secretly in the Temple of *Diana*, as if they had been married. But soon after both died, *saith he*, and paid for their Impiety to the Gods: for after a little while the Ground was struck with a great Barrenness, and the City with a dreadful Pestilence: Upon which the Oracle of *Delphos* being consulted, Answer was made, That the lustful Actions of *Menalippus* and *Comethlia* was the reason; and that to appease *Diana*, they must yearly sacrifice to her the most beautiful Youth, and Virgin of the whole Town: Which Custom was to last, till an unknown King should come, and bring a strange Deity with him. In Process of time, when *Troy* was taken, and overthrown by the *Greeks*, in the division of the Spoil, and sacking of the Town, *Enrypylus*, King of *Theffaly*, lighted upon a Coffer, which contain'd an Image of *Dionysius*, or *Bacchus*, made by *Vulcan*, for an Offering to *Jupiter Dardanius*. This Coffer *Enrypylus* no sooner look'd into, but he became Lunatick, with very little or no intermission. Wherefore he return'd not directly home to *Theffaly*; but sail'd first to *Cyrrha*, and came thence to *Delphos*, to consult the Oracle there: Whose Answer was, That when he came to a Place, where he found the People offering a strange Sacrifice, he should there dedicate his Image, and there abide. Thence returning, the Winds brought him to *Ptras*; where he went ashore, and by chance found the People about to sacrifice a Youth, and a Virgin, who were then standing at the Altar of *Diana Triclaris*, ready to be slain: which made him quickly call to mind the words of the Oracle, that agreed so well to what he saw here. The People also, seeing a strange King, whom they had neither seen, nor heard of before, were no less moved at his Presence, and at the Coffer which he brought; not doubting, but that it contain'd some sacred thing, as it did. So that remembring the Answers *Apollo* had severally given them, there was great Joy on both sides; the King, that he found himself by this means restored to his right Mind; and the City, that they were delivered and set free from such a barbarous Custom. From this cruel Sacrifice, the River, at which it was usually done, had got the Name of *Amilichus*, which is as much as to say *Unmerciful*. But when the wicked Rite and Custom thus expired, it came to be called *Milichus*, which signifieth *Compassionate*, or *Tender-hearted*; whereas before it was not known to have any Name at all. The Stream runs thence South-Westwards, and so winds about the Town to the Sea.

Thence passing over the River, and up the Hill near the Town, we came to the *Jews* Burying-place; where I observed their Sepulchers to be made in the fashion of little Houses of Stone-building; having at each end a Marble-Stone, whereon is engraven an Inscription of their Name and Family: which looking like the Doors of the little Houses of Death, make the Burying-place seem a great Town, when it is viewed at a distance from the wrong end of a Microscope.

From hence leaving the Town on the left hand, we pass'd by the Castle on our right; which is not much considerable, either for Beauty or Strength; having only one round Tower toward the Sea, a broadside towards the Town, and ditch'd round about; being then command-

ded by a *Turk*, called *Hebbey-Bey*, as is above-mentioned. Here is also a *Caddy*, or Judge, to determine Civil Controversies, and a *Veivode*, whose Office it is to execute the Determinations of the *Caddy*, and gather the Rights and Duties upon Merchandizes and Provisions. He that was then *Veivode*, was called *Abdi-Aga*; who from his *Sopha* spied my Comrade walking by before his Window; and perceiving him to be a Stranger, sent a *Janizary* to him, to bring him before him; where, by a *Jew*, that was his Interpreter, he examin'd him *what he was*, and *what he did in that Country*? My Companion answered, That he was a Physician; and that his passing near those parts was, that he went to see a Friend of his, that was Consul at *Athens*. The Interpreter then made him understand, That he ought to have made the *Veivode* some Present, staying in the Town. But to this he made him a Compliment, telling him, That he was no Merchant, that only bad Weather staid him in Town, and that he had brought hardly enough to defray his own Expences; far from being able to make Presents to a Person of his Dignity: and so he was dismissed. His Brother also, *Haly Basha*, who was Master of the Customs, hoped to have had something of us in this kind; and for fear we should part without paying his Dues, took the Rudder of our Barque, and locked it up in the Custom-House. The *Turks* part about a Third Part of the Town; with the *Jews* and *Christians*, the other Two Parts. They have six Mosques; one of which was formerly the Cathedral Church, and hath an Iron Chain gilded with Gold, hanging on the top of the *Cuppalo*: Which was the reason, that when it was taken from the *Venetians*, as they say, the Town was pillaged; the *Turks* believing it to be Massive Gold, and that they could not but have great Riches in the City. The *Jews*, who make the second Third-part of the Town, have four Synagogues, with a kind of Polity among themselves, and chusing antient Men to decide their own Differences. The whole number of *Christians*, *Turks*, and *Jews* are reputed about four or five thousand. Their Trade consists in raw Silks, made in the *Morea*, in good quantity. Leather is also cheap; and so is Honey, Wax, Wool, and Cheese. The Currans of *Patras* are esteemed the best in those Parts; but they have no great quantity of them: *Patras*, *Nathaligo*, and *Messa-longia*, all three together, having enough to lade only one good Ship every year. Here we went to visit the Vice-Consul of the *French*, Monsieur *Vitelin*; who shewed us a Marble Head of a Statue, found in digging his Garden; but so defaced, that it could not be known for whom it was made: As also a Gold-Ring, set with a Stone, having a Castle engraven on it, and certain Gothick Letters about it.

We went also to visit the *Venetian* Consul, to have a Pass-port of him, because the *English* Consul was not then there; and also because our Boat-men were of *Zant*, under the *Venetians*. For none can pass in and out again the Gulph of *Lepanto*, without leave of one of the Castles at the Mouth; which Castles are so near to each other, that it is impossible to pass out of Gun-shot of one, or other, or both of them. Besides, if they let you pass into it, at *Lepanto* one runs the risque of having the Barque burned; and an *Aveny* set upon you besides. To enter the Gulph, leave must be had of the Castle of *Morea*; and to come out, of that

that of *Romelia*: for so only they distinguish them. But when we had gotten this Instrument, we wanted another, to wit, the Rudder of our Bark; which, as I said, the *Emir*, or Receiver of Customs, had taken away, that we might not part without his Knowledge. We could not for sometime find him; and when we did, we were forced to buy it of him at the price of half a Crown.

Lib III

Naupactusi LEPANTO



January the first, we parted from *Patras*, and came to *Lepanto* that Evening, though it was past Noon when we took Water. For we were presently dismiss'd at the Castle; and it is not esteem'd above a dozen Miles distance from *Patras* to *Lepanto*; being in sight of each other. From one Castle to the other, is not above a Mile: But then the Gulph widens again on each side, unto *Lepanto*. LEPANTO:

Lepanto is now the chief City of this Gulph, and of late hath given Name to it. It was called formerly *Naupactus*; and by the *Greeks* now, *Epaetos*; only by the *Franks*, *Lepanto*. *Ptolomy* reckons it among those of *Locris Ozolorum*. It is situate upon a very steep Hill, with a Descent every way from the top; but it is joyned to a Mountain behind it, by two other little Hills; which, since the Invention of Gun-powder, command it: But it was so strong in antient times, that it gave much disquiet to the *Romans*, being a Refuge for the *Rebellious Etolians*. It is built from the Sea-shore up to the highest Point of the Hill, which is crowned with a little Castle; to mount to which, one must pass no less than four Ranges of Walls, one above another; which makes it, at a distance, somewhat resemble the *Papal Crown*. Their little Oval Harbour is no small Ornament to it, being placed in the middle of the South-side, and having a little Tower at each side of the Entrance, with some

small Brass Guns in them. But the Mouth is so narrow, that it may be secured by a Chain of fifty foot long; and is too shallow for any Vessels, besides Barques, and small Gallies; of which the last cannot come in, but in high Water. For there is a kind of Tide in this Gulph; in the Morning the Water comes in by the Castles, and in the Evening it goes out; as Monsieur *Spon* observed in his Return. This Harbour is well walled about within, and the Work looks antient.

On each side of the City, under the Mountain, which I take to be the Mountain *Corax*, are fruitful Valleys to the Seaward: That Westward is well planted with Olive-Trees, Vineyards, and Corn: That Eastward is no less well-set, and divided into Gardens of Oranges, Citrons, and Limons without Seeds; being also well water'd with many pretty Streams, that issue out of the Rocky Mountain above it; and in the Summer, 'tis shaded with abundance of large Plane-trees. There are not many Christians here, the greatest part being *Turks* and *Jews*; and hath been a very great Harbour for Pirates. This was the Residence of the famous Corsair, *Durach-Bey*; who made the Ships and Barques of the Christians, in these Parts, tremble; and had the best House in the Town; although bad is the best now. He was for his valour advanced to be a *Captain Basba* in the War of *Candia*: But he had not long enjoyed that Honour, before he was slain, and that in an Enterprize of his own undertaking; which was to surprize the *Venetian Armada* by night. But they having notice of the design, he was surpriz'd himself, and after a bloody Conflict, was defeated with his Squadron, and slain by a Cannon-Bullet.

The Trade of this Place consists in Leather, Oyl, Tabaco, Rice, Barley, and Wheat. Furs also are good cheap here; and therefore, by the Advice of our Host, we lined our Vests with good Fox-skins; which was but needful: For the Winter proved extream cold in those Parts; and as we had from our Lodging the Prospect of those Mountains about the Gulph covered with Snow; so had we our share of the cold Wind, that blew from them, by reason of the bad Lodging provided us by the *Frank-Consul*, called *Signior Samuel*, on the Harbour. He informed us, That all who pass out of the Gulph, pay three *per Cent.* Custom to the *Emir*, who payeth Six thousand Crowns a year Rent for his Office. No great Ships of the *Franks* are permitted to come within the Castles; but stay at *Patras*, and send in their Barques. Concerning which our Host told us, That during the War at *Messina*, a *French Vessel* coming thither, although he staid without the Castles with his Ship, and only with its Bark came thither, to treat with the *Emir* concerning the Custom, and lodged with our Host, the Vice-Consul: Yet so soon as the *Venode* heard of it, he sent for him forthwith, and without any more ceremony had him bastinadoed; telling him, He had brought hither *Maltesi* and *Corsairs*: while he in vain endeavoured to make his Defence; and tell him, That the Ship came from *Messina*, and belonged to the King of *France*. For he still confounded *Malta* with *Messina*, and would not understand any difference; until he had obliged the Captain of the Ship to pay him fifty Crowns, and given charge to get him gone with all speed.

Another

Another came some time after, and to compliment the *Veivode*, sent him some Sweet-meats by the Vice-Consul; which instead of being pleas'd with, the proud *Turk* sent him back with this Answer: *What! does your Merchant take me to be a Child, that he sends me Sweet-meats; and not Coffee, or something proper for Men?* But I believe, Time, and some little prudent Behaviour towards them, would make them more tame; especially when they should begin to find the Profit, which Trading would bring them. For nothing so covetous, as a *Turk*: and indeed they have some reason to make the best of their Offices; for they pay commonly very dear for them.

We came in a very ill time to see this Place: For the next day, so soon as it was light, all the Barques were seized upon, to bring over the *Basha* of the *Morea*; who had received Orders to come hither, and to *Saint Mauro*, to burn all the Gallies, or small Gallies of the Pirates he should find there. But they staid not to be so complemented by him. The whole Town was in a Consternation at his coming; none stirred abroad, none opened their Shops or Doors. However we had the opportunity to see his Reception, without stirring out of our Chamber; it over-looking the Harbour. The whole of his Train was near Five hundred Persons; of which fifty *Sclavonians* were his Guard. He crossed over from *Vostitza*, a Town of the *Morea*, opposite to *Lepanto*. Before him in a Boat came Kettle-Drums, others playing upon *Haut-Boys*; and another stringed Instrument, play'd on by a Moor: Between which we could conceive no manner of Harmony. Before him also was carried upon a pole, two Horses Tails, the Marks of his Dignity. At his Arrival the Port saluted him with five Guns, and the *Veivode*, *Caddi*, and other chief Officers of the Town, came to the Gate at his Landing, to kiss his Vest, and receive him with all the Respect they were capable to give him. So soon as he was landed, he mounted on Horse-back, and was conducted to the *Veivode's* House; the rest accompanying him on foot. The next day he clapped the *Emir* in Prison, instead of his Brother, who had murdered one of the Town a great while ago: But he came off again for a Sum of Money; which was all the *Basha* desir'd. The next day after he demanded fifty Horses of the *Turks*, fifty of the *Hebrews*, and thirty of the *Christians*; these being the least Part of the Town.

The Wind being bad, we could not proceed by Sea; and our *Hebrew* Host so frighted us with the danger of Robbers by Land, that our *Greek* refused absolutely to go farther with us, unless by Water. For he was a kind of Water-man, and was not of their Faith, that had rather trust God Almighty by Land, than by Sea. Yet he hastened us to be gone, shewing us the Danger we were in, staying there, and what Peril himself also ran for entertaining us. And to speak the truth, we were no less willing to be gone, than he was to have us gone. For we found no great Encouragement, either in the Curiosities of the Place, or his Entertainment, to make us stay.

So, *January* the fifth, we took a Boat, and passed over to the Castle of the *Morea*, to attend there better Weather; which we did, till we were weary with attending, it being ten or twelve days time: For we had not the Honour to be lodged in the Castle; no *Christians* whatso-
ever

ever being permitted to enter into it. But we were forced to make a virtue of Necessity, and content our selves, to take up our Habitation in a place not much bigger or better than a Tomb, like the Madman mentioned in the Gospel: Which was a Brick Building, arched over, of six foot broad, and fifteen foot long; and the Floor digg'd two foot deep below ground. It had two such holes, one a top, and another below, as would neither let out the Smoak, nor let in the Light: But cold enough. This Room served us for all the Offices of a spacious House; the worst was, when it came to its turn to be made a Kitchen: not but that we might well enough have endured the Fire, if our Eyes could have agreed as well with the Smoak. Our Patron of the Barque lent us his Sail to spread on the Floor; on which laying our Quilts, we made but a bad shift, the Place being very damp. But the Wetness producing good store of Rushes thereabouts, I taught them at last to be Matt-makers, by tying handfuls of long Rushes together, with Pack-thread we had by us. These we laid under our Quilts, and to stop out the Cold. The Fountain *Argyra*, of good fresh Water at our Door, was our best Accommodation. For as to our Wine, we sent for it two or three Miles off; our Bread we had from *Patras*; and our Meat from the Mountains, at about a Mile or two's distance.

One day, to take the Air, I went to the Mountains, with our *Greek*, and a Guide, to get Provisions; and having passed by some Flocks, not above two Miles from us; not finding the Shepherds with them, we began to ascend the foot of the Mountain; and being gat up upon a Hill, at a good distance we saw thirty or forty, sitting in a round heap together. This made me presently to call to mind the pleasant Stories I had heard of the *Arcadian* Shepherds, from whose Country we were now not far distant: I thought of nothing, but being diverted by some Festival, some Sport or other among them; or, at least, that there had been the Nuptials of some fair Shepherdess, then celebrated: At which the Shepherds being weary of dancing, were now set down to entertain themselves with the noble Wine of the Country, a fat Lamb of their Flocks, or with some Rustick Sonnets, and old Wives Tales. But approaching nearer, I was soon undeceiv'd; finding an old Grey-bearded *Turk*, sitting in the middle of the Circle, like a Conjuror, with his Lap full of Pebles, Pen, Ink, and Paper by him, and giving each of them their Task; which was to turn five of those Stones into so many Dollers, by the next day at that time, upon pain of being made Slaves, and sent chained to the Gallies, if they failed. This was for their *Caratch*, or *Poll-money*. There were other Accounts also to be made up among them. For their Flocks are not their own, but the *Grand Signiors*; of which they have the tenth Part of the Profit, and Fruit for their Labour; paying the other Duties that are imposed upon them. The number of Pebles that were then to be made Dollers, was Four hundred and thirteen; by a People, that I dare engage, knew nothing of the *Philosopher's Stone*.

Their manner of living there, is in little Hutts, made of long Sedge; which they joyn together with Sticks, and Withs, in such sort, that a Covering of these keeps off the Rain from the top; and as for the Wind,

as that changeth, so they turn their Doors to the Lee of it ; making a Fire before it. These are their Winter Houses, when they are forced from the tops of the Mountains covered with Snow, into the Valleys. For in the Summer they have Villages they live in, upon the Mountains; and there with greater security feed their Sheep, and winter in these little Hutts ; therein crowding themselves, and Wives, and Children together.

Their Habit is ordinarily made of White Cloth, of the coarser Wool of their Flocks ; being a large Cloak, with a Hood of the same joyned to it, and hanging down behind, or to cover their Heads with, when they have occasion : For ordinarily, on their Heads, they wear a kind of Hat, made of Wool, in which their Hoods enter not ; but is flat, and fits close to their Heads, having a good big Knob on the top, and tied under their Chin with long strings, like a Cardinal's Cap ; by which, when they please, they can let it hang on their Shoulders, and put on their Hood. Their Under-garment is commonly a Fustian-Shirt, made so wide, that they let it hang sometimes quite on the outside their Breeches.

The Women have a very odd kind of dress for their Heads ; being a half Circle, or *Crescent*, of Tin or Brass, set an end upon their Heads ; with a Girdle about their Middle of the same Metal, composed of many Scales of Brass ; which is girded about such a Linnen Garment, as the Men wear ; but longer, and embroidered with red Yarn about the Neck, Sleeves, and Bottom. Their Shooes are only dried Skins, laced together with Leather, or Strings, about their Feet. Having made our Market, we returned with more Melancholy, than Satisfaction, to see these poor Christians in so miserable a Condition ; bringing with us a very good fat Sheep for five Timins ; that is, about two Shillings : which was a Groat more, than is usual to pay there for them.

After



PELICANS

After a very stormy Night, twelfth day in the Morning, so soon as we opened the Door of our House, we found one of these sorts of Fowls, we call *Pelicans*, the Modern Greeks, *Tonbana*: Monsieur Spon thinks the same, that *Pliny* calls *Onocrotalus*. Whether benumbed with cold, or that it had been shot, I know not; but we easily caught it with Stones. It hath a Body as big as a Swan; but the Neck not so long: the Feet webbed, and is of a grey colour, like a common Goose. We measured the Beak of this to be seventeen Inches long; broad in the largest part, an Inch and half; from the Beak to the Crown of the Head, five Inches. The end of the Beak turneth into a sharp Hook, which, perhaps, helps it to catch Fish. The under part of the Beak is proportionable to the upper in length; and breadth also, when it is shut together: but when it openeth, it enlargeth it so, that it becometh, as I guess, half a foot wide; it being of a bending substance, much like a Whale's Bone; and the two Jaws of it joyned together at the end, as if it was but one piece bent together. To this, near to the entrance of the Throat, is joyned a bag, of a skinny substance, like a Bladder before it is blown; which shrinketh it self so much together, that it is not seen, when the Mouth is shut, or the Bag empty: but when filled, it will stretch to an incredible bigness. When it was dead, we tied a string about the Throat, that no Water could pass down the Belly, and tried how much Water this Bag would hold. We had a wooden Kan there, whose Dimensions were these:

The Top Three Inches, and One Ninth Part Diameter.

The Bottom Six Inches, and One Seventh Part Diameter.

Deep Ten Inches, and One Fifth Part.

Five of these Kans of Water we put into the Bag; using no other Art

to make it stretch, than meerly the weight of the Water, as we filled it: which I verily judge to have been in the whole, no less than ten or a dozen Quarts. After this we opened it, and found the Throat down to the Breast, large enough to swallow a Carp of a foot long; thence to the Gizzard, but small. The Gizzard is not of a round fleshy substance, as other Fowls; but near half a Foot long, and an Inch and Quarter Diameter; of a thicker substance, than the rest of the Guts, before or after. The Lungs of a skinny Substance, sticking fast on each side to the Ribs; but a little red. In its Gizzard were many live, small Worms; which I know not, whether it were his Meat, or his Disease. The Blood and Flesh were very black; and therefore, I suppose, very bad Meat. They are in vast numbers all about these Seas, as well as at *Smyrna*. The *Greeks* say, With these Bags they carry Fish, and Water to their Young Ones in the Mountains, where they breed.

Another day, walking abroad, I found one of those *Tree-Frogs*, TREE-FROGS. which I met with, and only mentioned, at *Ephesus*. The *Greeks* call it *Spordaca*. Both of those, which I saw, were small in shape, like others; but of a deep green colour, like a green Walnut; and when it lies close to the Ground, resembles the better half of a Walnut lying flat. For then it doubleth its Feet so close under it, that it seemeth one entire piece. The Nature of this *Frogg* is much different from that of others: For those delight to be still on the Ground among Grass, or in the Water; whereas this kind delights to climb Trees, Bushes, and Shrubs, and to sit chirping upon them. For which purpose also Nature hath made Provision; its Toes ending in a little round Knob, like a Pins-head; out of which issueth such a clammy Substance, that leaping from Bough to Bough, like a Squirrel, wheresoever it toucheth with any of its Feet, it hangeth, and gets up its whole Body; as I often tried. I did not perceive, that it held by grasping with its Feet, as Birds and Squirrels do; but only sticking, by that clammy Substance, to the smoothest Leaves. I kept one several days with us, upon a Bough of *Lentiscus*, sticking the Bough into the Wall. I put it into the Water, and found it would swim like other Frogs; but made all the haste imaginable, to be out of that colder Element, and never offered to dive under Water at all. To see how it will recover it self by one Foot, touching a Bough or Leaf, is very wonderful, and almost past Belief.

From the Mountains here run down many Streams, and pass into the Sea, within the Gulph. And between *Patras*, and the Promontory *Drepanum*, which is within the Gulph of *Lepanto*, *Pausanias* mentions four Rivers, and a Fountain; but somewhat confusedly for want of distinguishing which are without, and which are within the Promontory *Rhion*. The first is the River *Milichus*, which I spake of already at *Patras*, which riseth among the Hills behind the Town, and falleth into the Sea South-Westwards of it. The next is the River *Charadrus*, which I place within the Promontory *Rhion*, because I observed no Stream between *Patras*, and the Castles, and the Fountain *Argyra*, which is within the Castles next following it. To this River *Charadrus*, the Country round about used to bring their Cattle in the Spring to drink, be-

lieving that their Young Ones would be much the larger for it. The Fountain *Argyra*, I suppose, is that which I mentioned within the Promontory *Rhion*, or the Castles, about a Mile, near the little Hut, I said, we staid at so long, expecting a Wind. And the River *Selemnus*, one of those Streams next to it, which *Pausanias* saith, The *Patrasians* believed, would cure those in Love, that washed themselves therein: Which was the Gift of *Venus* to it, pitying the Shepherd *Selemnus*, forsaken by the inconstant Nymph *Argyra*, when his Blooming Youth began to decay. Next to this, he mentions the River *Bolinaus*; the chaste Nymph that gave Name to which, being pursued by *Apollo*, wilfully threw her self into the Sea head-long, to avoid his foul Embraces.

CHARA-
DRUM.

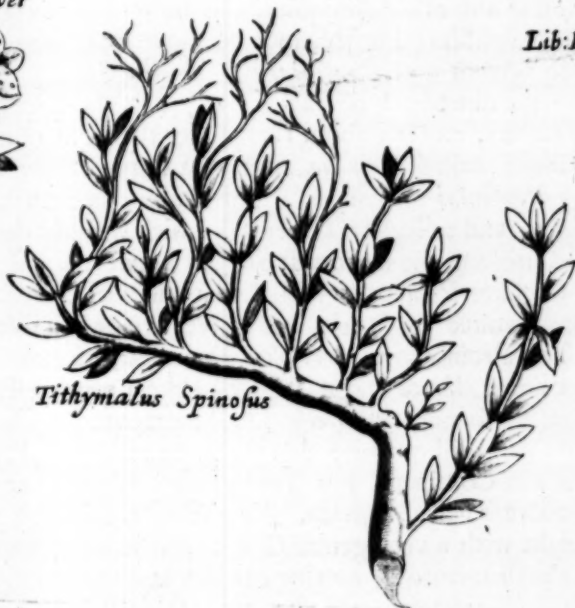
I observed, that *Terebinthus* grows not large here, but bears Cods of *Opebalsamum*. There grows abundance of Myrtle here also, and a sort of *Iris*, with Leaves like Grass, and a curious Azure-coloured Flower. The Wind continuing yet contrary, after eleven days stay in this miserable Hole, we began to be so weary, that we did not know how to dispose of our selves: and considering what was to be done to deliver us from these tedious Passages by Sea, in which we found we had no good Fortune, we concluded to go back to Mr *Pendarves* at the Ship, and furnish our selves with so much Money, as would carry us quite through Greece to Vienna; where I ordered Letters of Credit to meet us. Therefore we made a Bargain with our Patron, *Dervish Haly*, to carry us thither. So we hoisted Sail, and came that Evening under the Mountain *Galata*, I before mentioned. Here we found another Barque, that had staid eight days for the same Wind that we wanted, in a little Bay that stands in the Lee under this Mountain: from which issueth a Spring of very good fresh Water. The Greeks call it *Crio Nero*, or the Cold Water: for they say, It is very cold in the Summer. Perhaps this was, in former Times, the *Callirrhoe* of the Antients.

Though

The Flower



Lib: III

*Tithymalus Spinosus*

Though it began to be dark, I made shift to clamber up the side to the Rock, and gathered a bundle of Herbs; among which, when I came into the Barque, I found a kind of Spurge I had not before seen. It is a Shrub, that groweth in a small round Bush of a Foot high, spreading infinitely into Branches, until it bends every way down to the Ground, and is every way guarded with Bunches of Thorns at the top: among which spring up young tender Branches, full of small Leaves, shaped like *Hypericon*, full of Milk; and on the top, Knots of Flowers, like the other *Tithymalus*; the Stems of which I judge to grow hard, and turn into Thorns. This I saw afterwards in many Parts of Greece, in the Plains of Athens, and on the *Isthmus*. There groweth First also, or *Yellow-wood*, used to dye with; called by the Greeks, *Chrysoxulo*, or *Golden-wood*.

The next Morning early, we came to the Ship to Mr Pendarves; where having dispatched our business, we refreshed our selves, and the next day, the Wind favouring of us, we crossed over to Patras. This time we found Sr Clement Harby, the Consul of the *Morea* there; who entertained us very civilly at his House, and shewed us many things we had not seen at our first being there, as I said before. Of him we had a new Pass-port; and staying several days in his House, we had almost concluded with him, to have first made the Tour of *Morea*. But the Wind at last changing South-West, which was for our turn to pass into the Gulph of *Lepanto*, taking Horses, we halted to the Castles, and made a Bargain with the same Master of the Barque, for eight Dollers, to carry us to *Salona*. From Patras to the Castles, we passed through a Valley well planted with Olive-trees, and a pretty Village about midway, called *Sikida*; perhaps it is where *Solinus* mentions *Sciessa*, remarkable SIKIDA.

only for such shady Hills, as the Sun could hardly pass through. But we found nothing of the Temple of *Neptune*, which *Ptolomy* puts in the mid-way, nor any other Antiquity. From *Patras* to the Castles, they account it nine Miles; but it cannot be above six or seven of our Miles; which also agreeth with *Pausanias* his fifty *Stadia*.

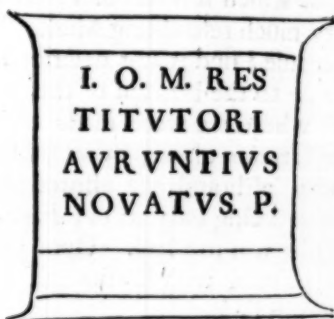
Tuesday the nineteenth of *January* 1671, in the Evening we parted from the Castles, and left about three Miles thence at our right hand, a ruined Village, called *Drepano*, near to a Cape, called antiently *Drepanum* by *Pausanias* and *Strabo*: But *Ptolomy* seemeth to confound it with *Rhium*, and calleth it *Trepanum*, which without doubt, is that by the Castle, making the narrowest *Streight* between it self, and *Antirrhium*, the opposite Promontory in the Confines of *Ætolia*, and *Locris*; which are counted by *Strabo*, not above five *Stadia* distant from each other. This Promontory was called *Drepanum*, because the Sea maketh a Bay between *Rhium* and it, fashioned like a reaping Hook or Sickle; which signifies so much in *Greek*. And moreover they fabled, that *Saturn* of old time did cast his Sickle there, to make it. From *Drepanum*, further in the Continent, is a Town called *Aderna*; and further, near the Sea, another called *Vostitza*. The Wind continuing good, we made sail all night with a very gentle Gale; and in the Morning found our selves at the Promontory, entring the Bay at *Salona*, now by the *Greeks* called Cape *Psaroumatia*, or Fishes-eye. This Bay was antiently called *Sinus Crissæus*; and though *Strabo* seemeth to call the whole Gulph so in many Places, yet in his Eight Book he maketh the *Sinus Crissæus* to begin from this Place; and all, from the *Antirrhium* to the *Isthmus*, to be the *Mare Alcyonium*: which yet sometimes he also makes part of the *Sinus Crissæus*. I doubt this Place of his, is not very correct. But by comparing the several Places together, I believe, he meant thus: That the *Sinus Corinthiacus* begins at the *Arrexius* Promontory, and the River *Achelous*; That from *Rhium* and *Antirrhium*, it was called *Mare Alcyonium*; of which *Sinus Crissæus* was really a part, and not *vice versâ*, the *Mare Alcyonium* a part of it. For he saith exprelly, that *Sinus Crissæus* begins at this *Streight*: Yet in another place he calls the Northern Bay, at the further end of the Gulph also, more peculiarly, *Mare Alcyonium*; and that it was called *Sinus Crissæus*, or *Crissæicus*, from a Town at the bottom of this Bay; as there is one there, yet bearing the name of *Crissa*. I found our modern Maps very erroneous, both in the natural Situation of the Gulph it self, as of the Places about it. I therefore have endeavoured to make one of this, and the rest of those Parts of *Greece* I saw, according to my own Observations; which you may consult, as you read

Wherefore turning this Cape, and keeping along the Shore, at our left hand, we passed two little Bays, and came to the Ruins of a Town, called by the *Greeks*, *Pentagi*. It may probably have been that, which *Pausanias* calleth *Panthea*; which, he saith, was between *Amphissa* and *Naupactus*; and saith only, That it had a Temple dedicated to *Venus*, and another to *Diana*, in a thick Grove of *Cypresses*, and *Pine-trees*. The Foundations of the Town remain on a little *Peninsula*, almost encompassed with two little Bays; in the middle of which is a little Church; wherein we found a little Altar, or else the *Pedestal* of a Statue; with the

PENTAGI.

PANTHEA.

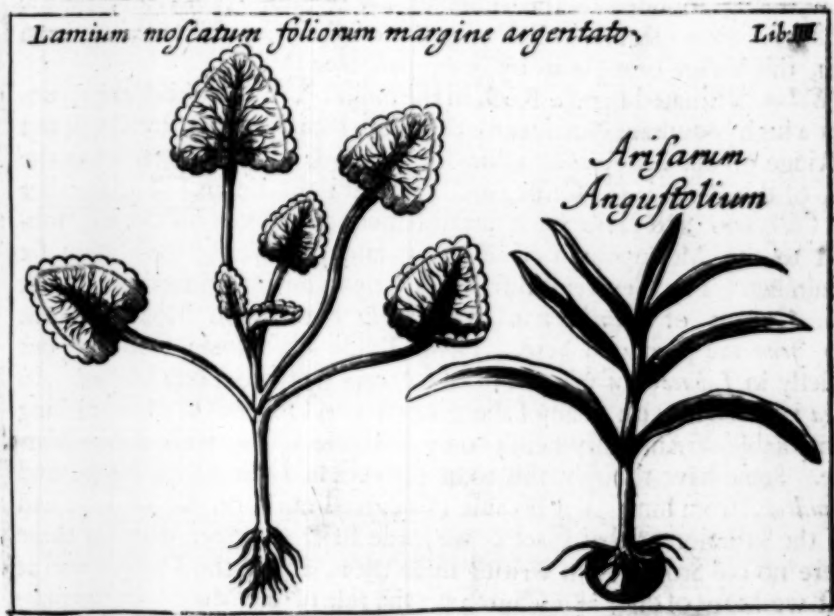
the Dedication to *Jupiter Restitutor*, or the Restorer, by *Auruntius Novatus*.



Near this we saw several Caves, or Grottoes, hewen out of the Rocks : among the rest, one that had served for a Sepulcher, with five Partitions, for so many Bodies to lie in : Which they call the Sepulcher of *Pentagi*, or *Five Saints* ; from whence the Place taketh its present Name.

1. Here I found *Cedrus Lyciæ* ; which I took to be an Hermaphrodite Plant, between the *Female Savin* and *Juniper* ; because it resembleth both ; and I had not before seen that kind of Cedar.

2. *Arissarum, angustifolio.*



3. Another Plant I saw like *Lamium* ; it was but young and tender All that I observed about it was this, *viz.* that from a tender and stringy Root, riseth a quadrangular Stalk, set at several distances with Leaves, upon a long *strig* or *stem*, like *Dead Nettle*, with white Flowers ; but cut

cut at the Edges with rounder Niches. It hath a large black Spot next to the Strig of it ; and round about the Edges a border of a Silver-colour ; in the middle of which it is full of Veins, mixed confusedly together, and a smell very much resembling Musk. Wherefore I called it *Lanium Moschatum*, because I find it not described by any other.

The next day we came to the bottom of this Bay of *Salona*, in less than two hours time ; where we were made to pay a Doller a Head for our Welcom on the *Grecian Shore*, by an Infidel that called himself, *Receivour of the Customs* ; although we assured him, that we were not Merchants ; and our due being only to pay *Five Aspers* : but of that we were inform'd, when it was too late. Upon this Rocky Shore I observed *Spurge* to grow in Trees, with Bodies half a foot *Diameter* ; and wild Almond-trees, then in flower.

Here we took Horses, which we found upon their Return to *Salona* ; and first passed over a rocky Hill, that led us down into a fertil Plain, well planted with Corn, and Olive-trees ; which I suppose to be that, was called *The happy Plain of Crissa* : for it lieth under *Crissa*, which we left upon a Hill on our right hand, about a Mile and half, or two Miles from the Sea towards Mount *Parnassus* : thence going through a *Streight*, between a Hill on which *Crissa* stands, on the right hand, and Rocks on the left, brought us into another fair Valley, well planted, till'd, and water'd with a Stream, running through the middle of it, which I suppose, meets with the *Pleistus*, somewhere between *Crissa*, and the Sea ; and from thence, into the Bay of *Salona*. This Valley is but narrow, being bounded by the Mountain *Corax* South-West, and by the Ridges of *Parnassus* North-East ; and after eight or ten Miles riding from Sea, this Valley brought us by Noon to *Salona*.

SALONA,
or
AMPHISSA

Salona is situated upon a Rock in the inmost Recess of this Valley, under a high Mountain Northwards ; unto which *Parnassus* stretcheth out a Ridge on one hand, as also does Mount *Corax* on the other. On the top of this Rock is the Castle, and about it is the Town. The number of *Christians* and *Turks* here, are about equal. It is a Bishoprick, subject to the Metropolitan of *Athens* ; and the *Greeks* have here six Churches. The Reverend Bishop I saw upon my return from *Athens*, at the Covent of *Saint Luca*. The *Turks* have seven Mosques : But no *Jews* are permitted here. Their Trade is in some Cotton ; but chiefly in *Tabaco* : of which fifteen *Okas* are worth but one Dollar. An *Oka* is a weight with them of about Forty two Ounces. We saw nothing remarkable of Antiquity here ; only a *Roman Eagle*, well cut in Marble. Some have thought this to be the antient *Delphos* ; as *Niger*, and *Baudron*, from him. But because this agreed not with the *Idea* we had of the Situation of that Place ; we made strict enquiry, whether there were no old Stones with writing upon them, about the Town ; and at last we heard of one, at a Church on the side of the Mountain, a quarter of a Mile above the Town ; which we went up to see. The Church is called *Sotiros Metamorphosis*, being dedicated to the *Transfiguration* of our Saviour. But the poor *Pappa* seeing us come in our *Turkish Habit*, was so frighted, that he ran, and hid himself among the Rocks. But we, unwilling to lose our Labour of climbing up so high for nothing, sent our *Greek* to seek about for him, and to assure him we were *Christians*, and not *Turks* ;
and

and that we came only to make our *Stauroma*, or Sign of the Cross in his Church; which is a Ceremony of the *Greek* Worship, whereby they worship God when they come into their Churches, and distinguish themselves from *Turks* and *Jews*, the Enemies of Christ's Cross. Upon this first his Wife came forth, who called her Husband, and soon confirmed him, that we were Christians, both by our Words and Behaviour. When he had opened the Church, he shewed us a large Stone upon the Pavements, full written in *Latine*: which we copied, although the Letters were ill engraven; for the V Consonants are form'd like the Old *Greek* Y, and the *Latine* it self corrupt, as you see.

DECIM SECYNDINYS
YC PROCONS. CYRAT
IT. DEFENS AMFISSENSIYM
SALYTEM YT MEMINI NON
REPYRGARI MODO AQY AED
YCTYM YERYM ETIAM INDY
CIA QYAM IYSSERAM CONFES
TIM IGITYR IN YETRES CISTER
NAS AQYA YT SEMPER CYCYR
RERAT INDYCATYR GRATIA
S AGENTE BEATITYDINI TEM
PORIS ET MODERATIONI ME
EHE SPERO QYOD FYNDYS
QYI AQYAM PYBLICAM OCC
YRAYIT PYBLICYS NON FIT SA..
NE SI SIMILIS INTERCEPTIO ITE
RYM FIERI POSSIT IN CISTERNIS
ID SIS LAPIDEO TITYLO POSITO YN
DE AQYA YENIAT ADSCRIBITE Y
T NYLLA INYADENDI PYBLICYM
RELINQYATYR OCCASIO NEMO
RESERITIS PERFECTAM A....
OMNIA ANTE DIEM DECIMY
M KALENDARYM IANYARIA
RYM YOS AD OFFICIYM NYN
TIARE DEBERE OPTO BENE
YALEATIS

The Substance of which, being the Copy of an Epistle, sent by the Roman Proconsul, *Decimus Secundinus*, and addressed to the Inhabitants of *Amphissa*, written there *Amfissa*; in which, stiling himself their *Curator*, and *Defendor*, he commands them to repair their *Aqueducts*, and to bring the Publick Water into its old Ducts and Cisterns; which shall have over them, in writing upon Stone, from whence the Water came; that

so the publick Right be by no means invaded; and that it should be kept from none, when done: and that all this should be finished, before the Calends of *January*.

This put it out of question, that *Salona* had been called, in former times, *Amphissa*, and not *Delphos*: And besides, the Situation of this Place agreeth exactly with what *Pausanias* and *Strabo* have said concerning *Amphissa*; which *Delphos* does not. We requited the *Pappa* with some *Timins*; who would needs make us taste of his White Wine, which was exceeding good: so with great satisfaction we returned. By the way we came to a Fountain, which our Guide assured us, had a Stone written at the further end; for it went in a good way under ground, like an *Aqueduct*. We were in hopes to have found here the Inscription, that was commanded by the *Proconsul* to be written, and set up, as is abovesaid. But my Comrade found it not, although he went with a Candle up to the Knees in Water, to seek for it.

Amphissa was the chief City of *Locrii Ozeolorum*. *Strabo* saith, That in his time it was destroyed, or lay waste: But *Pausanias*, who was after him, describeth its Temples, and other Buildings, and Monuments. Moreover, our Inscription, which is of later Date, shews it to have been again inhabited. It had its Name from the Nymph *Amphissa*, with whom *Apollo* had to do: and her Monument was the chief Ornament of the Town: Next to which, that of *Andremon*, and his Wife *Gorga*, had the Preheminence. *Minerva* had a Temple in the Castle, which is the same the *Turks* now have; and her Image was thought by the Inhabitants, to have been brought from *Troy*. But *Pausanias*, a great Judge in these Antiquities, thought it rather from the Rudeness of the Work, to be of *Rhaecus*, and *Theodorus* of *Samos* his doing; who first taught the Art of Founding Metals, but were not accounted the most excellent Workmen. Here was also a Temple of the *Anaëtes*, Protectors of Infants, that some take to be *Cabires*; others, *Castor* and *Pollux*; others, the *Dioscouri*, or *Curetes*, viz. those that looked unto *Jupiter*, when he was an Infant. And indeed it would be a wonder, could they accommodate all their Gods to be the same under so different Names, Stories, Birth-places, Sepulchers, and Circumstances; when from their different Names, they were all rather to be judged different Persons; proper Names being usually the same in all Languages, with some small difference. We heard of no such Place as *Lambina*; which *Niger* takes to have been *Amphissa*: and believe it to be another of his Errours.

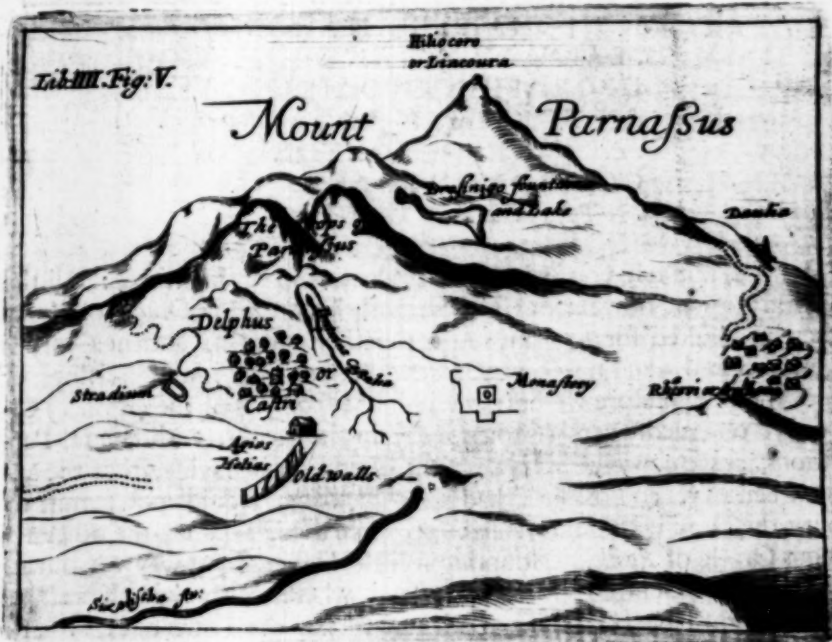
This night we lodged with a Greek, called *Georgaki Andreno*. We had a Letter from Signior Samuel of *Lepanto*, to a Turk, called *Mabomet Basba*, surnamed *Tunisino*, from the Place he came from: But he not being at home, a Relation of his sent us to an honest, and merry Greek; who made us all the welcome he could, and provided us a Supper, not ungrateful to our travelling Stomachs. But we had like to have over-saw'd it with Wine; for our good Host would not let the Bowl stand still; it being the Greek Mode to make the Cup go round without ceasing: Nor was it Manners on our side to refuse it, or call for Wine out of our turns.

Being

Being now well assured, that *Salona* was not *Delphos*, but the *Amphissa* of old; we enquired of our Host, whether there were no antient Ruins of a Town in our way between this and *Livadia*? He told us, That there were many at *Castri*, a Village about mid-way: So we spake with several Janizaries to conduct us thither, and thence to *Livadia* and *Thebes*. But not agreeing upon the Price, we took the Brother of *Mahomet Basba*, and parted very early next Morning. For Monsieur *Spon*'s going into the Water at the Fountain, above the Town, had made some of the *Turks* to murmur, and to suspect us to be Spies.

A little way from the Town we foorded a Brook, which joyns with the other Stream in the Plain; but are both near lost in watering them, before they come to the Sea. After a Mile or two Riding, we looked about, and saw another Janizary following us, of those we had spoken to over night: which we were resolved to keep also; thinking, until we were better acquainted with the Country, we could not be too secure. So we were now eight strong; viz. our two Janizaries, our Greek, our three *Hagoiaties*, or Guides, who were the owners of our Horses, Monsieur *Spon*, and my self. We soon began to mount the Ridges of the Mountain *Parnassus*, by a very bad rough way, South-Eastwards, until we arrived, in four or five Hours time, at *Castri*; which we no sooner approached, but we concluded, that it was undoubtedly the Remainder of the famous City of *Delphos*.

CASTRI.
DELPHOS.



Castri, or *Delphos*, is situate on the South-side of the Mountain *Parnassus*, something inclining to the West; not on the top, nor at the foot of the Mountain: for it hath a great way to the Plains of *Crissa* below it, and much more to the Mountains above it. The high Cliffs in sight above it from the Town, seem to end in two points; whence I judged it was call'd of old, *Biceps Parnassus*: For it hath many more tops,

CASTALIA.

and much higher than these, being a very great Mountain: But these two tops seen from *Delfhos*, hide all the rest. Between which the Water falls, in great abundance, after Rain or Snow, and hath worn them almost asunder. There is also a Fountain, with a very plentiful Source of Water, continually issuing out from among those Rocks, just under that Separation: which by the Marble Steps descending to it, and the Niches made in the Rock for Statues above it, should be the Fountain *Castalia*, that so inspired the antient Poets. Its Stream falleth down Southward a very deep, and narrow Precipice; where it soon joyneth with the River *Pleistos*, separating Mount *Cirphis* from *Parnassus*: whence it runs by *Crissa* Southwards, and falleth into the Bay of *Salona*. West, and North-West likewise, *Delfhos* hath a Descent; but not so steep: Northwards it is backed with the double-headed Cleft of *Parnassus*. But, that no Doubt might remain, but this was *Delfhos*, we found several Inscriptions bearing that Name in antient Greek Characters: of which this Fragment, I brought with me, and is now at *Oxford*, is one.

.ΤΥΧΑ ΔΕΛΦΟ...

...ΑΝΓΙΑΤΡΩΝΑ....

..ΩΝΙΟ ΕΥΔΩΡΩΝ..

..ΑΡΚΟΥ ΒΟΙΩΤΟΙΣ..

ΤΑΝΑΓΡΑΣ ΑΥΤΟΙΣ

Ι ΕΝΓΟΝΟΙΣ ΠΡΟΞΕ

Ν ΠΡΟΜΑΝΤΕΙΑΝ

.ΕΔΙΑΔΑΣ ΤΛΙΑΝ

ΠΡΟΕΔΡΙΑΝ ΠΡΟΔΙΚΙ

ΑΝ ΕΠΙ ΤΙΜΑΝ ΚΑΘΑΠΕΡ

.ΔΕΛΦΟΙΣ ΑΡΧΟΝΤΟΣ

ΘΟΙΝΙΩΝΟΣ ΒΟΛΕΥ

.ΝΤΩΝ. ΣΩΠΟΔΟΡΟΥ

I need not tell you what this Place was in antient times: All the World knows, how famous *Delfhos* hath been for the Oracle of *Apollo* there, consulted for so many Ages together. But its antient Glory is now vanished; and it remains Great, at present, only in the Writings of the Antients. Before we entred within the Compass of the (former) City, we observed several Grottoes cut in the Rocks, with several Partitions, as we conceived, to bury the Dead; as believing, that the antient Sanctity, and Respect had to this Place, would not permit to bury the Dead within the Walls; no more than at *Delos*, the other famous Oracle of *Apollo*. Mounting a little higher, by a way cut out of the Rocks, we entred through a Passage, where we thought the antient Gates might have been: from whence we saw the Town of *Casfri* hard by; and descending thence a little further, we went into a Church on the right hand, called *S^t Helias*; where we found the last, and some other pieces of white Marble, with Inscriptions on them. At the Door of this Church is another great Stone, with some Lines of an Inscription, which we copied as well as we could, and where I thought, that I read the Name of *Delfhos* again. This seems to be the Place most likely for the Temple of *Apollo* to have been situated in; although now no Remains

Remains of it are to be found: only *Pausanias* saith, That it was in the upper Part of the City. It is true, there is a Rock yet higher, North-West of this, beyond the *Stadium*. But there is no room for such a Temple to be built there, nor any manner of antient Remains on it; but where this Church is built, the Ground lieth higher than the rest, and square, having the Foundations of a Wall, built of hewn Stone, and towards the Descent of the Hill supported by Buttrices; but towards the way-side, even with the Ground. Not far from this are several Antient pieces of Walls, with arched, and old vaulted Places.

A little further on the left hand of the way, is the Place, where a *Stadium* hath been; and some of the Degrees yet remain of white Marble. It is much less, than that of *Athens*; although both had the same Founder, viz. *Herodes Atticus*. The *Stadium* hath the high Rock I last spake of, at one Corner West of it; towards which are several Grottoes and Caves hewn out of it, I suppose, for Sepulchers, as well as those we saw, coming into the Town. This way led us a little more forward, by an easie Descent, to the Inhabited Parts of *Castri*; and we alighted at a large House, that served for a *Kan*, or Place of Entertainment, to Passengers. This Town consists of not above Two hundred Houses, and those very ill built. The *Turks* are not above a dozen in number, and have one *Mosque*. The *Greeks* have five or six Churches, and seem very good People, though poor; and were very civil to us. The little Trade they have, is in Cotton and Tabaco; and their Wine is exceeding good. *Castri* belongeth to a *Timar*, called *Abd-Haga*, who liveth at *Salona*. *Timarlicks* are a kind of *Fee-farms*, that belong to the *Grand Signior*: and those that hold them of him, are obliged to serve him in the War, according to their Revenue.

After Noon we went through the Town to the Fountain, we knew to be *Castalia*, by *Pausanias* his Description of it; who coming the way contrary to us, to wit, from the *Gymnasium*, and *Beotia* wards, left it at his right hand. It is just in the Cleft of the Rocks, as I said before, hanging over it with a high Precipice. In this Rock, above the Fountain, is a kind of little Chapel, dedicated to *S^t John*; and above that three Niches for Statues; one great one in the middle, and two lesser on each side. In this Cleft, about nine or ten Yards high, is a hole; which by throwing Stones into it, we found to have Water in it; and on the right hand I observed some Stairs, leading up to it, cut out of the Rock; but so broken, that there was no clambering up. We judged this to be the *Antrum Corycium*, or the Grotto of the Nymphs, the Poets called by that Name. I believe this makes a fine *Cascade*, when there is Water enough falling from the Mountains. The Water of *Castalia* is very good and cool; fit to quench the Thirst of those hot-headed Poets, who, in their *Bacchanals*, spare neither God nor Man; and to whom nothing is so sacred, but they will venture to profane it.

Continuing yet upon a Descent, we came to a Monastery, called *Panagia*, its Church being dedicated to the Blessed Virgin. It is situated upon the Brink of the Mountain, upon ground, held up by antient strong Walls of hewn Stone. There we saw several Capitals, and Fusts, of *Corinthian* Pillars, and other Fragments of Antiquity; among which three or four Inscriptions, in and about the Church, and the Name of *Dalchos*,

with only these words in the Pavement of the Church, ΔΕΛΦΩΝ ΠΩΔΕΩΣ ΑΠ' ΕΛΒΤΘΕΡΟΥ. Others we copied there also, which I reserve for another occasion. Here are not above three or four *Caloyers*, belonging to this Monastery; who brought us of their Bread, and very good White Wine. We wondered, that one of them knew, that this Place was antiently called *Delphos*; which he told us, he found by some Book he had read: For it is not usual, that they know any thing of the History of their Country. But he was much pleased, when we shewed him the Name written in his Church. We believed, that this Place was where the *Gymnasium*, or Schools stood, from *Pausanias* his words: *Those*, saith he, *that go up from the Gymnasium to the Temple, have the Fountain Castalia on the right hand.* But we, bending our Steps contrary to his, ought to leave it, as we did, on our left hand. Thence is a great Precipice, in which the River *Pleistos* runneth; which *Pausanias* makes three *Stadia*, or about Four hundred Paces below: Into which, what the Town and Gardens can spare of *Castalia*, descends into it. Returning by the Fountain, we observed a great piece of the Rock tumbled down, and almost buried: on one side of it, that lay a little hollow, we saw Letters written in large, but strange Characters, so as we could not make any thing of them.

PLANTS.
of
PARNASSUS.

We returned to our lodging very well pleased with our days labour, although weary with rambling up and down upon those Rocks. Being returned, whilst Supper was making ready, I began to put my Plants I had gathered, in order into my Book; among the rest I found one, which was something like *narrow leav'd Bugloss*, in shape and manner of growing; the leaves long, crisped, and rough, growing one above another upon a Stalk of a foot high. Between each leaf is a yellow Flower, like *Bugloss* in shape; which is followed by seeds, five together in the bottom of a Cup. The whole Plant is so viscous, or clammy, that it sticketh to ones fingers, and is of a very strong sweet smell, like *Narcissus juncei folio*; which the French call *Junculle*. *Monsieur Merchant*, at *Paris*, called this, *Stachys Viscosa, flore luteo*. In the Cleft of the Rocks I found another Plant, with a leaf something like *Pyrola*, which he called *Petromarula Gretica*, or *Lactuca petrea*.

The best, and readiest way from hence to *Livadia* is, to pass by the Fountain *Castalia*, by the Monastery; and so still keeping under the Mountains, between *Cirphis* and *Parnassus*; for thus it is but half a Days journey from *Delphos* to *Livadia*. But we could not pass by this Mountain, so celebrated by the Poets, without passing over it to see what Beauties those really were, they so much commend in it. And therefore we took our Guide we had the Day before; who willingly offered us his service, being well acquainted with this Mountain, and a fellow naturally ingenious, as most of the Greeks are. We passed between the *Stadium*, and the Clefts above the Town, and presently began to mount, making many turns backward and forward, to get a little ground in height. But I being light, made no great matter of it, chusing rather to go on foot, and have my Horse led, than to venture my Neck by a stumble. So crossing all the ways, I had often time to sit down, before my Comrades came to me, to view the Plains of *Salona*, and the Gulph of *Lepanto* below me. The way is, in some places, cut
into

into Stairs, in the Rock; which seem very antient. I observed also a kind of Chancel cut in the Rock, in a streight Line downwards; which, I believe, hath been an *Aqueduct*; but now spoiled. We were a long Hour, before we got to the Top; whereon is a pretty large Plain. We turned to the right hand, to see the two Tops of the Mountain above *Delphos*; and from the Western one, I had an excellent Prospect over the Gulph of *Lepanto*, the Mountains of *Morea*; and nearer the Gulph it self, South, South-West and West, until the Mountain *Corax*; and yet nearer hand, Mount *Cirphis*, now called *Stiva*, from a Monastery that is on it, so called. The height of this Top makes Mount *Cirphis* look from hence like a Plain, on the Top, and is a kind of *Cerberus*; the Bay of *Salona* being on one side of it, and another Bay called *Asprospitti*, on the other side: of which, more hereafter.

Hence I took the Figure of the Bay of *Salona*, with all the Islands in it; which seem'd to lie before me like a Map. Between this, and the other Top, in view from *Cassri*, is a deep Precipice, where the Water runs down to *Cassalia*. How large it may be within, I know not; yet I doubt not, but it may have room enough to be the *Antrum Corycium*. I conceiv'd, that *Jupiter's* Temple was not far from this Place; but I found no Remains of it any where. Here are now only some Shepherds Hutts; and the Place they call *Alona*. Turning back to our way-ward, we had the view of the highest Part of *Parnassus*, as high again as we had yet mounted: Towards which, we passed a high Hill, covered with those kind of Pines I described on *Olympus*: where we sometimes passed over, and sometimes through Snow; and left a Lake on our left hand, made by the melting of the Snow and Rain. But beyond that is an extream high Point of the Mountain, all covered with Snow; which *Pausanias* had some reason to say, is almost above the Clouds. It was on this Top, that it is said, *Deucalion* saved himself, and his Wife *Pyrrha*, from the Flood that happened in his time: which Place of Retreat he found by the howling of Wolves; and therefore called the Town he built there, *Lycoria*. They call it now, as my Companion saith, *Liacoura*. I understood it *Hiliocoro*: and should have thought my self mistaken by the Article *η*, but that he, who told it me, gave me the Reason of its Name, *viz.* because it shines so bright afar off; like the Sun, which they call *Hilios*: adding the Termination *Coro*, to make it signifie the Village of the Sun. However it be, both the one, and the other retains still something of the sound of the old Name. On this Top of the Mountain, *Pausanias* saith, it was, that the *Thyades* sacrificed to *Bacchus* and *Apollo*, inspired with a sacred Rage. We came to the foot of this high Top, through a large Valley of about four or five Miles compass, and rested our selves at a Fountain they call *Drosnigo*. It hath one of the plentifullest Sources of Water, I ever saw; and is much to be wondred at, considering the height we were yet from the plain Ground. For although this is a Valley in respect to the Tops of the Mountains all about it, much higher than it; yet is it a Mountain in respect of *Delphos*, and *Delphos* a Mountain in respect of the Plains of *Crissa*. Yet the Source of this Fountain boileth up continually a foot Diameter, and near a foot high, from the Surface of the rest of the Water; and presently maketh a little River, which goes, and discharges it self into a Lake, made by

by it, a quarter of a Mile distant, South-East of it, in the Plain. The Water of the Fountain *Drosinigo*, is as good and cool, as that at *Delphos*.

Parting from this Fountain, we kept along its Stream, until we came to the Lake; which we still kept on the right hand of us, till we came to the Eastern end of it. We could find no Passage for the Water out of it, but one; being a Hole pierced through a great Rock, at the East end; which is backed with a high Hill. We perceiv'd no Water then to run through the Passage, whereby it used to run, being stop't with Dirt, and Bulhes: But there was a sufficient sign, that it used to run, when the Lake, through the melting of Snow, or rains, is fuller of Water. And, I believe, its ordinary Passage is deeper under the Gravel, or at least through it: For they say, It appeareth again below *Delphos*; and the Place, with the Rivulet it makes, they call *Scizaliza*. Were it not for such Subterraneous Passages as these, the whole Valley would soon be filled with Water, until it ran over the Tops of the Rocks, down upon *Delphos*. And, possibly, it might be one natural Reason of that Deluge, or Flood, in *Deucalion's* time; and that he could save himself only upon that highest Point of *Parnassus*, called antiently *Lycoria*. For indeed I esteem this Mountain, not only the highest in all Greece; but one of the highest in all the World, and not inferiour to Mount *Cenis* amongst the *Alpes*. It is seen very plain from *Corinth*. But I cannot, with my Comrade, esteem it eighty Miles distant, unless it were to be measured by Land, over the Mountains and Valleys. For Mr *Vernon*, who took the Latitude both of *Corinth* and *Delphos*, placeth this in Thirty eight Degrees, fifty Minutes; and the other in Thirty eight Degrees, fourteen Minutes: so that the difference is only Thirty six Minutes Latitude. And for the Longitude, it is the same; it standing directly North of *Corinth*; which I took with a Compass, in the Castle of *Corinth*. So that by the common Calcule of Degrees and Minutes, it cannot be above six or seven and thirty Miles off, in a direct Line. But there are such high Mountains, and deep Valleys between, as may make it near as much more, for ought I know. But it is seen so plain from thence, that if it had the advantage of being separated from other Mountains, I doubt not, that it would be seen further than Mount *Athos*.

Rambling up and down the Rocks, to look over, and have a good Prospect, in which I still took great pleasure, I came at last to a place, where I could look down the most prodigious Precipice I ever saw between this and Mount *Cirphis*.

PLANTS.

1. Here I saw *Common Savin*, grown up to a good large Tree. Mr *Merchant* thinks it to be the *Lycian Cedar*. But I could find no difference, either in shape, leaf, or smell, from the *Common Savin*, save only in the height and bigness of the Plant.

2. *White and Yellow Crocus* grows wild here, all over the Plain.

3. *Poterion Plinii* I found here also; it differs but little from *Tragacantha*, being something smaller.

4. Another, which Mr *Merchant* calleth *Polium Gnapholides*. I rather believe it to be an *Holostium Montanus*. For the Stalk is joyned; about which it beareth its downy Leaves in Rundles.

5. *Ilex Chalmifera*.

After

After this I returned, and came to the Brink of the Mountain, South-Eastward, which we descended, by a dangerous and steep way; and in two hours, arrived at a Village called *Aracovi*, or *Racovi*; which is about midway down on the side of the Mountain. This Village consists of *Greeks*, and *Albaneses* only; no *Turks*, but a *Sub-Basha*, that governeth them: and hath no *Mosque* in it, but several Churches. The chiefest, and best is the *Panagia*, or the Church of the most *Holy Virgin*; the others are dedicated to *S^t George*, *S^t Demetrius*, and *S^t Nicolas*; beside some small Chapels. The Women here wear round their Faces small pieces of Money; and likewise round their Neck and Arms: Their Hair combed back, and curiously braided down their Backs; at the ends of which hang Tassels of Silver Buttons. The rest of their Habit is a loose Vest of White Woollen. They are all Shepherds, and Shepherdesses, who feed their Sheep on the Mountains. We were lodged at a Greek's House, called *Barba-Demon*, who treated us civilly; only he was hard put to it, to get Provision for so many of us. *Barba* is a word the *Greeks*, as well as the *Italians*, use for *Unkle*; but do also give it to antient Men, in honour to them.

RACОВI,
or
ARACОВI.

In one Church we found some Fragments of Antiquity, viz. of Marble Pillars and Corinthian Capitals; which made us think, that this was a Place of some Antiquity. My Companion judges, it was that antiently called *Amphryssus*, or otherwise *Ambrysus*. But he must pardon me, if I am not of his Opinion. For I can neither find it to agree with *Strabo*, nor *Pausanias*, who place *Amphryssus* a great way distant from this *Racovi*. For *Strabo*, describing the Maritime Places of *Phocæa*, not of the Corinthian Gulph, as *Lawrenbergius*, and others, seem to understand him; and having spoken what he thought fit of *Anticyrrha*, and the Promontory *Pharygion*, comes at last to speak of *Mycus Portus*, and says of it, That it is the last of the *Phocæan Harbours*, and lieth under the *Helicon* and *Aspera*; adding withal, That *Aba*, and *Amphryssus* are not far from that Place. After which he beginneth to give an Account of the Mediterranean Towns, and first of *Daulis*; shewing, That it lieth East of *Delphos*: and then mentioning part of a Verse in *Homer*, *ὁ Κου-
ωπίστος ἔχοντες*, &c. he saith, That some interpret those words of the Poet, of the Cypress Trees, and others of a Village under *Lycoria*, bearing that Name. Now *Lycoria* being the highest Top of *Parnassus*, and *Racovi* lying directly under it, my Opinion is rather, That *Racovi* is the same Town with the antient *Cyparissus*. Again, I know not for what reason, either *Cyparissus* or *Racovi* should be thought the same with *Amphryssus*. For *Didymus*, in his Note upon this Place of *Homer*, saith, That *Cyparissus* is a Town of *Phocis*, called so either from *Cyparissus*, Brother of *Orchomenus*, or from the multitude of those Trees growing thereabouts; but he saith nothing of its being the same with *Amphryssus*. *Pausanias* seems rather to apply that of *Homer* to *Anticyrrha*; which yet he makes different from *Amphryssus*: for he mentions it expressly, as situated between *Stiria* and *Anticyrrha*: And though he may seem to place it even under *Parnassus*; yet it is not in this narrow Passage of the Mountain, where *Racovi* standeth; but rather in the Plain, between the Mountains; which he therefore calleth, The * Territory, and Plain of *Amphryssus*. Nor does the Distance agree between *Racovi*, and *Stiri*,

* Αμπελοὶ δὲ
τὸ πολὺ εἰσὶ
τῶν τιμῶν
ἐν γὰρ τῇ Αἰ-
βουσίᾳ.

that

that now is; and *Stiria*, and *Amphryssus*, of *Pausanias*. For we were from before day, till past Noon, going between those two Places; and, I believe, travelled as much more Ground, as *Pausanias* his *Sixty Stadia* come to, which make but seven Miles and a half; whereas I cannot judge it less than a dozen or fifteen Miles from *Racovi* to *Stiri*. Besides *Pausanias* makes no mention of *Amphryssus*, in his way between *Cheronea* and *Delphos*, which he makes by *Panopeus* and *Daulis*; and thence into the way call'd *Schistis*: which way can no where so probably be conceived to be, as here, between the Mountain *Parnassus* and *Cirphis*, if we either consult the Place it self, or the Etymology of the Word; which imports Division, or separating things asunder. It is in this way, that *Racovi* standeth, about four Miles from *Castri*; and, I believe, more from *Daulis*, now called *Dalia* Eastwards. He saith moreover, That one going from *Amphryssus* to *Anticyrrha*, must ascend *Two Stadia*. But from *Racovi* is no Ascent, but up the Mount *Parnassus*: Every way towards the Seaward, there is first a considerable Descent. But to proceed.

TRITON.

The next Morning we parted from *Racovi* by Day-break, and descended yet further half an hour, upon the Brow of *Parnassus*, by near as ill a way as we had passed the day before in coming to it; only we kept still forward, and did not return backward and forward. At last we came to the bottom, between the Mountains; from whence is yet a Descent two ways, both towards the *South-East*, and *North-West*. As we passed, I observ'd abundance of Springs to issue out of the Mountain, and collect themselves in the bottom, between *Cirphis* and *Parnassus*: some of them running towards the Gulph of *Salona*, or *Crissa*, by the Towns *Castri* and *Crissa*, making the River *Pleistus*; whose Fountain ariseth in this bottom, not a Bow-shot from another Spring, which runs contrary to it; to wit, towards *Livadia*, and so to the Lake *Copais*. Hence we yet descended still *South-East*, by the way *Schistis*, between the two Mountains; but much better than before, along this last Stream; which grew bigger, and sometimes lost it self among the Stones and Gravel. I believe it was antiently called *Triton*; which, with the River *Melas*, did take their Rise in the *Phocæan* Mountains. Two hours riding from *Racovi*, we came into a Plain between those Mountains, which *Pausanias* takes notice of for their being so well planted with Vines, and a certain Shrub, like to *Rhamnus*; which the *Ionians*, he saith, call *Κόκκος*: which, without doubt, is no other than the *Ilex Cocci-glandifera*; of the Grains of which, *Scarlet Colour* is made, and Confection of *Alkermes*, and the same that *Dioscorides* calleth *Κόκκος Βυقىός*. I did not take particular notice of its growing here, having already observ'd it upon Mount *Parnassus*, and abundance of other Places all over Greece. But *Pausanias* saith, That it was here particularly cultivated, and set among the Vines; and in the same Order with them, by the *Amphrysians*. The Mountains that encompass this Plain, are *Parnassus* North and North-East, *Cirphis* West, *Helicon* East and South; with some other high craggy Rocks South, and South-West, making the Eastern side of the Bay of *Asprosti*: Where I believe *Anticyrrha* was formerly, and thence the Promontory *Pharygion*. But of this more hereafter.

When

When we were come into this Plain, we left the way to *Livadia*, and turned to the right hand Southward; and near our way, also on the right hand, we found an old Town destroyed, with two old Churches, and a Castle, all lying in Ruins. In one of the Churches, within a Niche, by the Altar, is an Inscription; but so worn out, we could not make any thing of it: I suppose this was *Amphryssus*: For it is between *Stiria* and *Asprospiti*; which I guess to be *Anticyrrha*, agreeing with *Pausanias* his Description. Returning to our way, we came to another Stream, which runneth towards the *Triton*; but is swallowed up by a Passage under ground in its way, as I observed returning from *S^t Luca* the last time. About the middle of the Plain we crossed a way, that goeth from *Asprospiti* to *Livadia*; and so proceeding, we left a Village, as my Companion saith, called *Stiri*, and came to a Desert Place, by a narrow way, with Precipices on each side; which by little and little, enlargeth it self into a good big Hill, like a *Peninsula*, having a deep Valley almost round about, bounded by the high Cliffs of the Mountain *Zagara*, as they now call the *Helicon*, encompassing both this Hill, and the Valley about it, with Tops covered with Snow as high as the Clouds.

Upon the Brow of this Hill, on the South-East-side, is situated the Convent of *S^t Luke*, surnamed *Stiriotes*, from this Hill so called also. ST. LUCA.
STIRIA. They do not mean *S^t Luke* the Evangelist; but another, a Hermite of this Desert: which we found by the Office we saw, and they use in their Church; where the Title of *Stiriotes* is given him. This is one of the finest Convents in all Greece, and consists ordinarily of above a Hundred and fifty Persons; of which some they call *Hieromonachi*; who are in Orders, and only attend upon the Service of God, and some other Employment in their Cells, as knitting of Caps, and other necessary Affairs. The Seniors of these have a young one to wait on them, whom they teach to write, and read, and to say his Office. If he have any Ingenuity, he proceeds to understand to say their Liturgies, &c. The others are called *Caloiros*; and are employed about all servile and necessary Offices about the Convent; some of them tilling the Ground, others keeping the Sheep; and are commonly seen up and down in the Fields, about that business: only Sundays and Holy-days they meet all together in the Church. Out of the Seniors, the *Abbots*, whom they call *Hegoumenoes*, are chosen every second Year. The present *Abbot* is named *Gregorio*; who is a good ingenious Man, and understands the antient Greek indifferently well. The Valley round about them belongs to the Convent, and bears good Wine, Oyl, Corn, and Honey. They have several little Huts up and down, where the *Caloiros* lodge near their Business; and these they call *Metochia*, the same word, which the antient Greeks used for a Colony. Out of this they have a considerable Revenue: but of late are so impoverished by some scarce Years, that they have been forced to sell their Church-plate, to pay the *Turk* his dues; which is Two hundred Dollers a Year, or about fifty Pounds *English*. The rest of their Livelihood is Charity; which cannot be much in Money, out of the Misery that poor People are brought into. They have been likewise, some Years ago, much molested by the *Turks*; who came in companies, plundered them, misused them, and some of them they killed; so that the Convent was well near destroyed: and, at last, they

were forced to flee to *Constantinople*, to complain of the unsupportable Violences, against their Priviledges, obtained even from the *Turks* themselves. Upon which they had a *Turk* granted them, to protect them from the like Outrages; whom they are obliged to maintain, and pay.

We had the Company of the *Hegoumenos* a good while; and among other things we asked him, Who was the Founder of their Convent? Who told us, That it was the Emperour *Romanus*, Son to *Constantine* the Seventh, and Grand-Son to *Leon*, called the *Philosopher*: and shewed us an old Book, that spake of the Building of it; and carried us down into a Vault of the Church, and shewed us two Tombs; which, he said, were the Tombs of this Emperour, and his Empress. My Comrade then called to mind an Inscription, that we copied from the Walls of *Constantinople*, that speaketh of a Church built by the Emperour *Romanus*; which we should never have judged to have been this, had not this good Abbot assured us, That it was built by the same Emperour, *Romanus*. All of the Inscription that remains perfect, is this you here see; and, perhaps, there is not much wanting.

ΠΑΣΙ ΡΩΜΑΙΟΙΣ ΜΕΓΑΣ ΔΕΣΠΟΤΗΣ ΕΓΕΙΡΕ ΡΩ-
ΜΑΝΟC
ΝΕΟΝ ΠΑΝΜΕΓΙCΤΟΝ ΤΟΝ ΔΕ ΠΥΡΓΟΝ ΕΚ
ΒΑΘ....

That is to say, The great Emperour, *Romanus*, hath built a very great Church for all the *Greeks*; and this Tower from the Foundation. Where the word *Romaiots* ought to be translated *Greeks*: For since the Seat of the *Roman* Empire was removed from *Italy* to *Constantinople*, *Greece* hath been called *Romania*, and now more corruptedly *Romelia*; and the *Greeks* commonly call themselves *Ρωμαῖοι*, and their Language *Ρωμαῖκῃ*. And truly, this is the finest Church I saw in all *Greece*, next to *Santa Sophia* at *Constantinople*; notwithstanding it is old, and hath suffered very much by Earthquakes, and Time. It is built after the *Greek* manner, almost square; without, it hath a Portico at the West end: From which are three Doors, to enter into the Church. Then there is an indifferent large Cuppalo in the middle; and is proportioned within, in the shape of a Cross. All the Walls are cased with polished Marble, and the Pavement laid with Marble of several colours, and Jasper and Porphyry, &c. The Roof and Cuppalo is adorned with antient Mosaick Work, in Figures of our Saviour, the Blessed Virgin, and others; with a Gallery round about it, sustained by Marble Pillars. We observed also several Planks of Transparent Marble; of which Monsieur *Gulitier*, a French Gentleman, hath made such Wonders in his Account of *Athens*: All the Mystery is, That the Marble being cut in thin Planks, and withal, being of it self a little Transparent, the Light looketh a little yellow through it. Adjoyning to this, on the South-side, is another little Church, dedicated to the Holy Virgin; which hath a pretty Portico, sustained by two *Corinthian* Pillars, with their beautiful Chapiters on them. Hard by it is another, which is above in an upper Room, dedicated to *Saint Sopito*. Hither they bring their Sick to lodge; and say, They are of-

ten cured miraculously. There we found a Fragment of an Inscription; and about the Walls of the Church, and Convent, several others. Those that were not out of the reach of our Eyes, we copied. One of which is the Dedication of a Fountain, and its *Ducts of Water* to the Emperours, amongst the Gods, and to the City, by one *Xenocrates* and *Enmidas*, at their own Charges: But the Name of the City is not mentioned.

ΘΕCΙC CΕΒΑCΤΟΙC ΚΑΙ ΤΗ ΠΟΛΕΙ ΤΗΝ
ΚΡΗΝΗΝ ΚΑΙ ΤΑ ΠΡΟC ΤΟΤC ΒΑΜΟΤC ΚΑΙ
ΤΟ ΕΠΟΙΚΙΟΝ ΞΕΝΟΚΡΑΤΗC ΚΑΙ ΕΥΜΑΡΙΔΑC
ΑΝΕΘΗΚΑΝ ΕΚ ΤΩΝ ΙΔΙΩΝ ΚΑΙ ΤΗΝ
ΤΟΤ ΥΔΑΤΟC ΕΙCΑΓΩΓΗΝ

I believe, that here might be the antient *Stiria*; if it be not that Village we past by, not far from the Convent: For here is room enough for a little City: and, I suppose, my Comrade did not observe the Foundations of a Wall on the Top of this Hill, as I did another time; as also, the Ruins underneath, in the Valley, North of it, which they call *Paleo-Stiri*, or *Old Stiria*.

The Covent it self seemeth to have been built out of more antient Ruins; and I observ'd many Pillars of gray Marble lying up and down there, and other antient hewn Stones. Their Accommodation for themselves, and Strangers, is indifferent good, considering the Country; and they receive them with as great Civility, and Kindness, as the Grand Charter-house, near *Grenoble*, in the *Alps*, doth: though they want their great Revenues, and Prosperity. They sent for a good Lamb from the Fold, and killed it for us; and beside, with Rice, Chickens, good Olives, Cheese, Bread, and Wine, they gave us a most hearty and Christian Welcome. Their Cells are little arched Rooms of Stone, and every one hath one to himself. Their manner of living is the same with all the *Greek Monks*, using severe Fasting in their Lents, and never eating Flesh at any time. They rise three hours before day to their Morning-Service: Three hours after Sun-rising, is their Communion-Service; and two hours before night, their Evening-Service, or Vespers. They have other Books also, they read between, at set Hours, in private. They told us also, That they had many *Manuscripts*; but we saw only ordinary ones, as of Service-Books, Evangelists, Saints Lives, &c. The best of which was that of *S^t Cosmas*, and *S^t Damianus*; with which were joyned the Lives of *S^t Chrysostome*, *S^t Matthew*, and *S^t Philip*, the Apostles, upon Vellom well written. When I return'd thither afterwards, I saw the Works of *S^t Chrysostome*; which then was in a Fathers Chamber; who read it, and understands the antient *Greek* pretty well. It is fair written, and by the hand should be about five or six hundred Years old. They pretend to have others of their own, which I could not be permitted to see; and some that belong'd to the Arch-Bishop of *Athens*. An Evangelistary I bought, written in Capital Letters; but as

to the Age, I hope to give a better Account another time. They eat all together in a Hall; round which are long Tables of white Marble, where they sit according to Seniority; and at the upper end is a little one, where the *Hegoumenos* sits alone in a Chair. They have several Offices, and Ceremonies, before and after Dinner. At that after Dinner I was present, when I returned this way, and is thus: When all have dined, and are risen, before they depart the Room, there is a piece of Bread brought in a dish, and a cup of Wine set upon the *Hegoumeno's* Table; which by Prayers he seems to Consecrate, like the Sacrament; and then brings it round the Hall: first the Bread; of which every one breaketh a Crumb, as they stand ranked from one end of the Hall to the other, on each side. Then the Wine is brought in like manner, and every one drinketh of it round. After which some Prayers and Thanksgivings are said; and then every one departeth to his Cell. The next day, after Morning-Service, the *Hegoumenos* carried us into a kind of Buttery, as I may call it, and made us breakfast with him, with Bread and Honey, and Olives, good Wine and *Aqua Vita*. He told us then, amongst other things, That the Ambassadour of *France*, Monsieur De *Nantuille*, was there several days, and would fain have had the *Roman Mass* said in their Church. But they told him, It was a thing they could by no means grant, it being contrary to their Rites. But he yet pressing them, they at last absolutely refused it; letting him know, that if such a thing should be done, they could no more say their Liturgy in that Church. At which the Ambassadour was very much offended, being a great Zealot for the *Roman Church*, who made it his Business every where to perswade the *Greeks*, that their Belief is the same with the *Latines*, some few Punctilioes only excepted. But they then had had no News of the Council held by the Patriarch, and some of the Bishops, by his contrivance; and the Doctrine of *Transubstantiation* was altogether unknown to them, as I before said.

There was then a young Father, that spake very good *Italian*, being a Native of *Zant*: He was our Interpreter; and when we parted with the *Hegoumenos*, he carried us to see their Provisions of *Wine*, and *Olives*, which they preserve in the longest Casks I ever saw; several of them I measured, near twenty foot long. *Olives* pickled are their great Sustenance in Lent; which are not pickled green, as in these Parts; but when they are full ripe, and full of Oyl. They eat them with Vinegar, being very nourishing, and wholesome Food, and very grateful to the Stomach.

THE
HERMITAGE

There is an Hermite, that liveth a Mile and half off, whom I saw not this time; but when I last came that way, the *April* ensuing, we went to his Hermitage, descending from the Convent, down the Hill Southwards; first passing a little River in a pleasant Plain, well planted with Vineyards and Olive-trees; and among them, little Houses, where the *Caloyers* come sometimes for Recreation, in the Summer. After this we mounted up by a steep Rock, by an easie Ascent, in a way cut out of the Rock, and large enough for two Carts to pass by one another; on the top of which we discerned the antient Ruins of a Castle, and a Town. This I believe to be that, *Pausanias* calleth *Bnlis*, in the Confines of *Phocis* and *Beotia*, seven *Stadia*, or almost a Mile from the Port; for there

is

is a Harbour about the same distance from the Place; and was, without doubt, that which *Sirabo* calleth *Mycus Portus*, the last Port of the *Phœceans*; beyond which the Rocks of Mount *Helicon* did hang over, as indeed they do there. Near this Harbour the Convent hath a *Metochy*, or Farm; and in the Harbour they fish, and lade the Corn they can spare, to transport it to the Neighbouring Parts. Thence we turned to the left hand, upon a Ridge of craggy Rocks, about half a Mile, which brought us to the Cell of the Hermit.

The Hermitage is situated upon the South-East-side of a Rock; and is a little House, with a pretty Chapel, or Oratory, at the upper end of a large Garden, most pleasant by Nature, without much Assistance either of Cost, or Art. It is only hedged about with such Shrubs, and Bushes, as the Soil beareth, the upper side which is fenced by the Rock, only excepted. But Nature is here profuse in curious Plants; of which I gathered about half a hundred, that grow not ordinarily in *England*, in and about the Garden: Of which I shall defer to speak, till I come to *Athens*; because I saw most of them there again, with many others. Something below his House, descending towards the lower side of his Garden, is a Fountain of very good Water; and beyond that a River, that runneth down from the high Cliffs of the *Helicon*, making a natural *Cascade*, at such a convenient distance, that it affordeth great Pleasure to the Eyes, without the least Offence to the Ears: until, at last, with all the murmurs of Applause, a Poet in his most charming Contemplations can fanſie, it passeth by this happy Place, where Peace and Innocency seem to dwell; far out of the reach of the Hate or Flattery of inconstant Fortune; to which, even those Rocks, and the vast Stones that lie in its Channel, seem to comply, and, while Men seem dumb, make their Praises mount aloud to Heaven. A prodigious height round about, one discovereth the *Helicon's* white Tops, still covered with Snow; which this poor Hermites aged Head seemeth, in epitome, to resemble. He followeth the Steps of *S^t John Baptist*, in the Wilderness; not cloathed in Hypocritical Rags; but with a decent long Garment, of a brown Hair-colour, dyed of that hue with the Skins of Walnuts; and not much differing from the rest of the *Caloyers*. But his Life is most severe. His ordinary food is Bread and Herbs, and his drink Water; and that only on *Sunday*, *Tuesday*, *Thursday*, and *Saturday*. Sometime upon *Saturday*, *Sunday*, and great Holy-days, he will eat a little Honey and Bread; but hardly ever drinketh Wine, but that of the Holy Sacrament. The time that he spendeth from his Devotions, he employeth in writing Books of their Liturgies. He hath a Companion, or Servant, that doth him all necessary Offices; but useth not such severity as himself. His employment, at spare time, is chiefly in making Crosses; which he carveth with admirable Curiosity. The Work is hollow, and so fine, that it is beyond Belief; and hath represented upon it the principal Parts of our Faith, as the Nativity, Annunciation, &c. but especially the Death and Passion of our Saviour. For one of these I offered *Ten Dollars*; but he would not part with it, hearing we made no use of them in our Devotions in *England*. Upon the Door of his little Chapel, I found a Fragment of an Inscription; of which I could learn no great News; only these words, ΕΠΙ ΞΕΝΟ ΒΟΥΛΗ ΕΠΙ ΞΕΝΩΝ. Perhaps, there

there was a Town hereabouts, called *Epixenus*; but I find it not among either the Antient, or Modern Geographers. Perhaps it was a Village, or kind of Colony, built by the forementioned *Xenocrates*. For in that Inscription I find ΚΑΙ ΤΟ ΕΠΟΙΚΙΟΝ. *Suidas* interprets *Ἐποικιον*, a Place where Shepherds, or Farmers, live in the Country, a Village, or Country-house; and *Ἐποικος* he interprets by *Μέτοικος*, or *Colonus*, one that was put in these Colonies, or Villages, to live and cultivate them. And if so, it was of no antienter Date than the *Romans*, by that Inscription.

After I had discoursed sometime with this good Old Man, whom they esteem a Saint, I was conducted below his Garden, between it and the River, to another Hutt; where two other *Caloyers* live, and look to a Garden, well planted with Beans and Pease; and another just by it, furnished with four or five hundred Stocks of Bees. A Place near as pleasant as the other above; being just upon the Banks of the River; which I esteem to be that, which *Pausanias* calleth *Heraclitus*; upon supposition, that some of the forementioned Ruins are those of *Bulis*. The good *Caloyer* presently went, and took a Stock of Bees, and brought me a Plate of delicate white Honey-combs, with Bread and Olives, and very good Wine: To which he set us down in his Hutt, and made us a Dinner, with far greater satisfaction, than the most Princely Banquet in *Europe* could afford us. For the Quiet and Innocency of their Life, the natural Beauty of the Place, the Rocks, Mountains, Streams, Woods, and curious Plants, joyn'd with the Harmonious Notes of Nightingales, and other Birds, in whole Quires, celebrating, and as it were, welcoming that forward Spring, to speak the truth, so charmed my melancholick Fancy for a time, that I had almost made a Resolution never to part with so great a Happiness, for whatever the rest of the World could present me with. But, in conclusion, it prov'd too hard a Task for me, so soon to wean my self from the World.

We left this Convent sooner than otherwise we should have done, by reason of our Janizaries, who began to be too bold with the poor Monks; demanding of them whole Sheep, Rice, Wine, and whatever came in their fancy, without either Modesty or Discretion: And they, poor People, entertain all that come with such things as they have, freely. But few, that are civil, will go away, without making them a Requital, by some charitable Present.

We took our Leaves of them about Noon, and went part of the same way back, that we came, for about an hour, over the Plain of *Amphrysus*: Then, turning Northwards, we passed by a Village under the *Helicon*, on the right hand, called *Syrbe*: So still keeping the *Helicon* on our right hand, we kept turning under it, till we came again into the way, which brought us North-East to *Livadia*, an hour before night.

SYRBE.

LIVADIA.

LIBADIA.

Livadia is an antient City, and continues still its old Name: For the *Greeks* pronounce B, *Beta*, as we do the V consonant; and is not only the Modern, but very probably, the antient Pronunciation. For the *Latines*, when they used the V consonant, to write it in *Greek*, they would make use of the letter *Beta*, and sometimes the *ou*: as for *Valerianus*, upon Medals I have both ΒΑΛΕΡΙΑΝΟΣ *Balerianos*, and ΟΥΑΛΕΡΙΑΝΟΣ *Onalerianos*. This is, undoubtedly, the antient

Libadia,

Libadia, both by the Situation Authors give it, the antient Buildings yet remaining, and several Inscriptions we found; where the Name is mentioned, ΠΟΛΙΣ ΛΕΒΑΔΕΩΝ, and ΛΕΒΑΔΕΙΩΝ, and ΛΕΒΑΔΕΙΕΙΟΙΣ, being written so many ways. The Situation is about a pointed Hill; on the top of which is an old Castle, on the North-side of the high Cliffs of a moderately high Mountain; which I took to be part of the *Helicon*, seeing the white Tops of that over it, until I found it separated from it by a Valley at my Return. But now I suppose it to be *Mons Tilphussum*, counted Fifty *Stadia* from *Haliartus*, between that and *Alalcomene*, and between *Alalcomene* and *Coronea*. The River *Hercyna* riseth here, and cometh with such a plentiful Source out of the Mountain by the Castle, that it turneth twenty Mills in the Town, not a Bow-shot off its rise; and is a large River, so soon as it comes together from the several Mills: which makes me I do not call it the *Fountain*; but think, that some other Rivers from the *Helicon* do make it rise here by a Subterraneous Passage under the Mountain. From *Libadia* it goeth, and meeteth the River I but now mentioned, rising below *Racov*, between *Parnassus* and *Cirphis*; which cometh this way, and joyneth with this River about an hours riding, North of *Libadia*, in the way to *Turchochorio*. We alighted at a *Kan*, near the Entrance we came in at; but finding one of *Zant*, that invited us to his House, we went to lodge with him. He is called *Signior Alexander*, and hath here advanced himself to be a Physician of Greece, from a Cobler of *Zant*. His whole Library is a Book of *Receipts*. My Comrade set him up with some Directions he gave him, to make Clysters and Julips. With all the light we had, we went to view the Town with him, and one *Belisario Phoca*, another Quack, but naturally ingenious. They first shewed us the House the Ambassadour of France lodged in about three Years before, hard by the Rise of the River, under the Castle, and is now where the *Verode* inhabiteth. Signior *Belisario* seeing us search, and copy Inscriptions, carried us to the *Mosque Omer*, on a Hill, on the West-side of the Town; which was formerly a Church, dedicated unto *S^t George*: where he shewed us this Inscription upon the Minoret; which is a Dedication of some Publick Work to *Juno*, and to the City of the *Lebadians*.

HERCYNÄ

ΗΡΑ ΒΑΣΙΛΙΔΙ

ΚΑΙ ΤΗ ΠΟΛΕΙ ΛΕΒΑΔΕΩΝ
ΜΕΝΑΝΔΡΟΣ ΧΡΗΣΙΜΟΥ
ΙΕΡΗΤΕΥΣΑΣ ΠΕΝΤΑ ΕΤΗΡΙΑ
ΕΚ ΤΩΝ ΙΔΙΩΝ ΑΝΘΗΚΕΝ
ΙΕΡΗΤΕΥΣΑΣΗΣ ΤΗΣ ΓΥΝΑΙΚΟΣ
ΑΥΤΟΥ ΠΑΡΗΣΙΑΣ ΤΗΣ ΟΝΑΣΙΜΒΡΟΤΟΥ

A *Turk*, that saw us copying it, told us, He would shew us two or three more such as that; and very civilly brought us to another *Mosque*, called *Omer*, at the bottom of the Hill; where we found three Inscriptions more, with the Name of the Town.

The

ΧΑΡΟΠΙΝΩ ΑΡΧΟΝΤΟΣ ΒΟΙΩΤΟΙΣ
 ΛΕΒΑΔΕΙΕΙΟΙΣ ΔΕΚΑ
 ΟΤΤΙΟΣΙ ΛΑΤΗΕΤΙΕΣ ΑΠΕΓΡΑΨΑΝΤΟ
 ΔΙΟΝΥΣΟΔΩΡΟΣ ΝΙΔΡΙΑΟ ΔΕΞΙΠΠΟΣ
 ΑΓΛΑΩΝΟΣ ΦΙΛΟ
 ΞΕΝΟΣ ΧΕΙΡΙΑΟΦΙΛΩΝ ΔΑΜΟΚΛΙΔΑΟ
 ΜΗΝΑΣΙΑΔΕΙΑΡΗΙΚΩ ΕΥΛΑΝΟΣ
 ΤΙΜΑΣΘΙΩ ΑΛΕΞΟΝΑ ΠΟΛΛΙΔΑΡΩ ΙΕΡΕΙΣ
 ΝΙΚΟΝΟΣ ΑΜΙΝΤΑΣ ΣΑΟ
 ΕΙΚΩΠΡΟΞΕΝΟΣ ΣΑΩΝΟΣ ΕΥΤΡΩΝ ΞΕ-
 ΝΩΝΟΣ ΗΡΑΚΛΕΙΤΟΣ ΛΑ
 ΜΙΑΣΕ ΑΣΙΑΣ ΤΡΕΨΙΓΓΙΔΑΟ ΑΡΙΣΤΟΓΙ-
 ΤΩΝ ΜΝΑΣΙΑΛΟΣ
 ΚΑΙ ΜΝΗΩΝΟΣ ΚΑΡΑΙΧΟΣ ΜΝΑΣΙΜΕΙ-
 ΔΩ ΒΡΑΝΙΔΑΣ
 ΜΝΑΣΙΜΑΧΑ ΦΙΛΩΝ ΑΣΩΠΙΧΩ ΕΥΦΙΛΕΙ-
 ΤΟΣ ΑΝΤΑΝΑΡΟΥ
 ΓΑΣΙΩΝ ΑΡΙΣΤΩΝΟΣ ΚΑΛΛΙΑΣ ΑΡΙΣΤΩ-
 ΝΟΣ ΟΛΤΜΠΙΟΣ
 ΓΑΜΠΙΡΑΟ ΜΝΑΣΙΑΣ ΓΛΕΙΩΝΟΣ ΑΡΙΣ-
 ΤΩΝ ΟΦΕΛΕΙΜΩ
 ΞΕΝΟΚΛΕΙΣ ΣΑΤΜΕΙΛΩ ΔΙΟΓΙΘΕΣ ΟΦΙ-
 ΛΕΙΜΩΝ
 ΚΛΙΟΝΑΣ
 ΘΕΟΔΟΤΟΣ ΙΠΠΑΡΧΟΣ
 ΙΣΙΩ ΑΡΙΣΤΩΝ ΦΙΛΟΚΡΑΣΙΟΣ

The *Turks* would needs know of us what was written thereon, and whether they were very antient. We told them, That one spake of one *Charopinos*, that was Governour of *Lebadia*, and *Beotia*, with other Officers, and was an Inscription of at least Fifteen hundred Years old. They told us, Then it was of the Times of the *Hellenes*; by which they meant, in the time of *Paganisme*: For now they use that word most commonly in that sense; though of old times, it signified only the *Greeks*. The *Greeks* also, to signifie the antient *Greek* Tongue, say, ἡ γλῶσσα ἑλληνική: But *Ρωμαϊκά* for their present Language. Returning out of the *Mosque*, we saw five or six *Turks* of Quality, sitting with their great Strings of Beads, according to their Mode. One of them enquired what we were; and hearing we were *Francks*, and that Monsieur *Spon* was a Physician, he held out his hand for him to feel his Pulse; who, like the *Gypsies*, foretold only Health, and good Fortune, and so came off. This Town seemeth inhabited by a more civil, and gentile sort of *Turks* than ordinary; and wear very good Cloaths, according to their Mode. They are more in number than the *Christians*, have five *Mosques*, and are governed by a *Veivode*, and a *Caddi*. The *Christians* likewise have four or five Churches, but almost ruined. The best are *Panagia*, *S^t Anne*, and *S^t George*. The Church of *S^t Demetrius* was burned some Years ago.

ago. There are but few *Jews* here; but the Town is large and populous: among which are many rich Inhabitants of the *Turks*. Their Trade consists in some Woollen Stuffs they make there; and Rice, which they sell ready husked, and prepar'd by those Mills on the River, and therewith furnish all the adjacent Parts.

This Town was celebrated in old times for the Oracle of *Trophonius*; which was in a Cavern, in a Hill. I rather believe it was in that above the Town, than that Monsieur *Spon* mentions, and we saw in a Rock, a Mile distant North of it, when we parted thence to *Thebes*. But *Pausanias* indeed is not so clear as might be wished, by reason of his long Digression. Nevertheless one may collect it, being he saith, That the *Trophonian Grove* was by the Fountain of this River *Hercyna*: And I observ'd, where the Water issueth out in greatest abundance, it was made up with Boards, just in the Corner under the Castle, without doubt to cover some dangerous Cavern. And *Pausanias* saith, This Oracle was in the Mountain above the Grove; so that it must be that above the Town, if that were the Fountain *Hercyna*, of which there is no doubt. By *Pausanias* his Description, one would believe, that the Hole on the Top of the Hill reached to this at the Bottom. For those that entered it to consult the Oracle, were to put their Head and Knees in such a certain place and posture, and were suddenly carried down as by a *Vortex*, or Whirlpool of a most swift River. This might easily be so done, by stopping the Water at the Bottom, until it rose very high; and then letting it go of a sudden: But he that went to steal the Treasure there, had not so good a Preparation: for it prov'd a Trap to him, by which he broke himself to pieces, and was taken up another way, as *Pausanias* informs you. All these things want good Search, and Examination; and are not easily to be found out by Travellers, that stay but a little while in a Place; unless we should suppose them to have so many of the antient *Greek* Authors almost by heart. There were publick Games instituted in honour of this God *Trophonius*: of which notwithstanding none of the Antients speak, unless *Julius Pollux*; who mentions only, that these Games took their Name from *Trophonius*: Yet that they were celebrated in this Place, viz. at *Livadia*, we found by a Stone at *Megara*, erected in honour to one, who amongst the Prizes he had gain'd in other Places, had won these also at *Livadia*. We found an Inscription, where in there seems to be a Town of this Name.

ΤΟΙ ΙΠΠΟΤΗ ΛΕΒΑΔΕΙΩΝ ΑΝΕΘΙΑΝ ΤΡΕ-
ΦΩΝΙΟΙ
..ΝΠΑΞΑΝΤΕΣ ΙΠΠΑΣΙΝ ΓΑΜΒΟΙΩΤΙΑ ΙΓΓΑΡ-
ΧΟΝΤΟΣ
ΔΕΞΙΓΡΟΣ. ΑΥΚΡΑΤΕΙΩ ΕΙΛΑΡΧΙΟΝΤΩΝ ΑΡΙ-
ΣΤΩΝΟΣ
ΘΡΑΣΩΝΙΩ ΕΠΙΤΙΜΟΣ ΑΥΚΡΑΤΕΙΩ

But therein they are written ΤΡΕΦΩΝΙΟΙ, if I have copied it right; of which I am not so well assured, as to be positive. The Game *Pamboiotia* is here mentioned, which *Strabo* and *Pausanias* say, was celebrated in the Plain of *Coronea*, by or in the Temple of *Minerva Itonia*; where all the *Beotians* assembled for that purpose.

January the Twenty fifth we parted from *Livadia* about eleven in the Morning; and about half a Mile out of Town, being come to the top of a little Hill, being a small Ridge of *Laphystius*, we had the Prospect of a spacious and fertile Plain, encompassed with Mountains, but not very high, if compared with those of *Parnassus* and *Helicon*. It is stretched in length from *Livadia*, South-East, near twenty Miles; and in breadth is as much, comprehending the Lake and Marshes; which take up near half of the North-East side of it. This Lake was formerly called *The Lake of Copais*; but now *Livadias Limne*, or *The Lake of Livadia*: and not *Stivo-lago*; meaning, I suppose, *Thiva Limne*, as our Modern Maps make it. For that is another Lake, that was formerly called *Hylica palus*: Of all which I shall have more to say in the Last Book.

We left the Lake *Copais* at a good distance, on the left hand, and kept still straight forwards under the Mountains, on the right hand, South-Eastwards; which, I suppose, were the Mountains *Tilphusium* and *Laphystius*. I observ'd six good large Streams, crossing our way, and running Northwards towards the Lake; which may be *Ocalea*, *Tilphusa*, *Lophis*, *Olmentis*, *Coralus*, and *Permessus*, mentioned by *Pausanias* and *Strabo*. There are many little Villages up and down in this Plain; some Vineyards, a great deal of Corn-ground and Pasturage; well stock'd also with Sheep, and other Cattle. But it is very much subject to Inundations, upon great Rains, or melting of the Snow from the Mountains: which is no wonder, having no Passage above ground for the Water out of the Lake, but only that into *Hylica palus*: which also lieth so high, that the greatest part of the Plain must needs be drowned, before the overflowing Water would find a Passage that way; the ordinary Passages out of the Lake being under ground.

About fourteen Miles from *Livadia* we pass by a Village on our left hand, called *Charamenitis*; and about an hour before night another, which they call *Diminia*; that is to say, *Two Months*, because the Corn there is sowed, ripe, and reaped within the space of two Months: the Floods of the Lake not permitting them to sow before *April*, and it being Harvest-time with them by the beginning of *June*. By this Town is a Rock; on the Top of which appear the antient Walls of a Town. My Compani-
on

on thinketh, it may be *Onchestus*; but I think it rather *Coronæa*, for Reasons I have elsewhere given. Here is a Fountain, that riseth at the Foot of the Rock; which makes the Stream *Coralius*.

In half an hour thence we came to *Megalo-molci*; where we lodged in an indifferent good *Kan*. *Molci* signifies properly Farms belonging to the *Grand Signior*; where those that inhabit are no other than his Servants, and Workmen. This is a large square Court, composed of little Houses, for those that either labour, till the Ground, or attend the Cattle; where at night they retire to lodge. These seem badly to imitate the *Roman Colonies*, with this great difference, That those had still some great Priviledges granted them; but these are all Slaves. The next day we parted thence by Sun-rising, and within half an hour came to the South-East end of the Plain, bounded by a little Ridge of a Mountain, that runneth out from Mount *Phœnix* on the left hand, and another on the right I believe was *Libethrius*. As soon as we got on the Top of this Hill we began to see *Thebes*, at the further end of another Plain, East North-East of us; and behind us we had the Hill by *Livadia*, West North-West. This Plain is now called *Thivas Cambos*; and in old time; to the same effect, the *Theban Plain*. It is bounded with Hills and Mountains, and is much less than that of *Livadia*. The Northern Bounds of this I take to be the Mountain *Phœnicus*, from *Strabo*; which *Pausanias* seems to call *Sphinx*, or *Sphingius mons*. That on the right hand, or the Southern Bounds of this Plain, I know not how it was antiently called; but is a Ridge of the Mountain *Libethrius*, which is the same of the Mountain *Helicon*: and is the same that separates the Plain of *Thespia*, from the Plain of *Thebes*. I observed a Torrent run down from this Mountain in wet Weather, which stagnates in the Plain; and makes it very dangerous to be passed, for a time, on that Road. About the middle of this Plain I observed a Stream, I suppose was called *Peroe*; and hard by the Town another, which I believe to be that of *Dirce*: Both which, running Northward, to the Lake of *Thebes*, called now *Thivas Limné*, but antiently *Hylica palus*, we crossed and arrived at *Thebes* by Noon.

Thebes is yet called *Θίβα*, which they pronounce *Thiva*, and not *Stiva*, as our Maps have it; which is from the same Errour I have often mentioned, hearing the *Greeks* say *Stin*, *Thiva*, and not knowing how to pronounce their *Theta*, or *Th*. *Thebes* is situated in Thirty eight Degrees, Twenty two Minutes Latitude, as *M^r Vernon* observed; and between two little Streams, one on the West side, and the other on the East side. This I guess to be *Ismenus*, and the other *Dirce*, as I said. I know not why my Comrade seemeth of the contrary Opinion. For *Pausanias*, after he had described the North, and East Regions, from the Gate *Prætida* to *Chalcis* ward, begins again at the Gate *Neitis*; and after some Monuments taken notice of there, passeth this River *Dirce*, and so goes on to the Temple of the *Cabira* and *Thespia*: all which is Westward of the City. He saith also, *Ismenus* is out of the Town, on the right hand of the Gate *Homoloides*, and passeth by a Hill, called by the same Name, *Ismenus*; which cannot agree with any thing Westward, but with that Eastward. This Town seemeth now in the same condition it was in *Pausanias* his time; that is to say, only inhabited in that

THEBES.

Part, which was the Castle ; and in more antient times called *Cadmea*, from *Cadmus* its Founder, Son of *Agenor* : who after he had a long time, in vain, sought his Sister *Europa*, stollen away by *Jupiter* ; and not daring to return to his Father, by command of the Oracle he staid, and built here a strong Castle upon a small Hill : which *Amphion* afterwards walled in, as the Poets fanſie, by the sound of his Harp, making the Stones to come, and lay themselves in due Order for the Building. The Walls that now are, seem very antient, having some square Towers, the Stones well hewn, and laid in very exact Order, according to Rules of Art. The Figure of the Castle is oval ; and all within the Walls close built, better fashion'd, and higher than is usual in that Country. It is esteemed three Miles about, and to contain three or four thousand Souls. The *Turks*, who seem the least Part of the Town, have two *Mosques*, and the *Christians* several Churches. The Cathedral is called *Panagia Chrysophoritzza* ; which hath nothing of special Remark about it, only some Fragments of antient Inscriptions among the Stones of the Pavement ; and such as these, in some other Places about the Town, are all the Remains of Antiquity we saw. We found not the Temples, *Gymnasium*, and other such Buildings, mentioned by the Antients to have been there. This was, in antient times, the chief City of *Beotia* ; yet never were they very famous in History, either for Wit, Learning, or Valour : only they behav'd themselves bravely against the *Lacedemonians*, under the Conduct of *Epaminondas* their General, a *Theban* born, and one of the most Valiant and Renowned Captains of *Greece* : which made *Justin* say, *That the Glory of the Thebans was born, and buried with Epaminondas*.

There are two *Kans* in the Town ; but we lodged at a *Greek's* House, called *Constantine*, Son of *Panagioti Luca* of *Livadia* ; who entertain'd us civilly. He carried us a little out of the Town, towards the way to *Negropont* ; and shewed us a Hill, where they dig a kind of Stone they make Bowls for Tabaco-pipes of. The Stone, when 'tis first dig'd out of a deep Pit, is of the colour of new Cheese, and almost as soft, being in lumps ordinarily as big as a Man's two Fists. This they bring to the Town, and carve very curiously into Bowls of Pipes ; which, as soon as it is dry, groweth very hard, as white as Snow, and shining. The best are sold for *Ten Aspers* apiece, and the worser sort for *Five Aspers*. The best, and least apt to break, are those which are heaviest : Some of them I bought, and do reserve among my natural Curiosities. This Hill I guess to be that called *Ismenius Collis* ; and hath the little River running by the East-side of it.

Not far from this, crossing over the Stream, is a Village called *Tabacides*, from that Hill ; where there is a Church dedicated to *S^t Luke*, with a Tomb in it ; which, they say, is *S^t Luke's* : but the Inscription upon it, sheweth it to have been some antient Pagan's Tomb, whose Name was *Nedymor*.

CKHN ΩC MEN ΓΕΝΕΤΗΡΕC ΕΠΕΙ ΓΕΡΑCΕC ΤΙ
 ΘΑΝΟΥCΙ
 ΤΕΙΜΩΝ ΤΕ ΚΛΑΙΕCΚΟΝ ΑΝΑΙΘΗΤΟ ΠΕΡΙ ΤΥΜ-
 ΒΟΝ
 ΨΥΧΗ ΔΕCΤΟ ΔΙΚΑΙΟΝ ΕΒΗ ΗΝ Δ ΟΥΝΟΜΑ ΤΟΥ-
 ΜΟΝ
 ΝΗΔΥΜΟC ΙΤΑΛΙΚΗC ΑΔΑΗC ΓΑΙC ΙΜΕΡΟC ΟΝ-
 ΤΩC
 ΟΥΚ ΗΜΗΝ ΕΜΕΡΟC ΘΕ ΠΟΛΥΝ ΧΡΟΝΟΝ ΕΙΤΕ
 ΓΕΝΗΘΗΝ
 ΕΙC ΟΛΙΤΩΝ ΕΤΕΩΝ ΕΝ ΑΡΙΘΜΙΟC ΑCΤΑΤΟC
 ΑΙΩΝ
 ΟΥΚ ΑΝΕΔΡΑCΤΟΝ ΕΧΩΝ ΙΔΙΟΝ ΔΡΟΜΟΝ ΗC
 ΔΕ ΛΑΧΕΝΤΟC
 ΜΟΙΡΗC ΤΑΤΤΗΝ ΕΚΤΕΛΕCΕΙ ΚΑΙ ΓΑΡ ΒΑCΙ-
 ΛΗΕC
 ΤΑΤΤ' ΕΠΕΓΡΑΨΕ ΠΑΤΗΡΟ ΖΩCΙΜΟC ΕΙΝΕΚ' Ε-
 ΜΕΙΟ
 ΑΙΜΝΗCΤΟΝ ΕΧΩΝ ΨΥΧΗC ΠΟΘΟΝ ΑΘΑΝΑ-
 ΤΟΙΟ

The *Pappa* told us, That those who laid the Saint's Body there, thought good to put another Inscription upon it, to hide it from the Heathens. Which shewed the quickness of his Wit, and Ignorance, at the same time, but was not satisfactory to us. Perhaps it was, where *S^t Luke* the Hermit's Body was first laid, by such as found this Tomb empty, before it was removed to *S^t Luke's* Convent. There are several other Villages near this Town, which are instead of Suburbs to it; whereof *S^t Theodore* is the best, lying South of *Tabacides*.

Thursday January the Twenty sixth, we parted from *Thiua*, or *Thebes*, as soon as it was day; and going out at the East-gate, we turned South-Eastwards, and passed a long the Stream *Ismenus*, which turneth several Mills in its course. After a Mile, or a Mile and half riding up Hill, by an easie Ascent, we came to the Fountain-head; which is a very fine, large, and clear Spring, and was dedicated to *Mars*, who, as the Poets tell, protected it by a Dragon. We still kept on, mounting by an easie Ascent, a Mile or two further; and then again as easily descending a little way, by a Bridge we past over a Stream, which runneth Eastwards; and is, without doubt, the River *Asopus*. After this we began again to ascend; and at last went up a Rocky Hill, by a very bad way, until about Noon we got past the Top of it, to a Village called *Ulachi*; which is the Name the *Albaneses* call themselves by, in their own Language; and is inhabited by them, in about thirty or forty Houses. I observed some antient Walls, and Caves under ground; and before we came to it, a little Tower, upon the Top of a Hill, from whence one seeth *Thebes*, as I was after told by *Consul Giraud*. This is a kind of Ridge of the Mountain *Citheron*, that runneth out from it Eastward towards *Oropus*; and was sometimes the Bounds of *Attica* and *Beotia*: And this Village was, in old times, perhaps, that *Harma* of *Attica*, mention'd by the An-
ULACHÉ.
HARMA
ATTICÉ.

tients. This Village had been pillaged by Pyrates, not above two or three days before; and they were almost frighted out of their Senses, at the sight of us. It is strange those Robbers should be so bold, as to come so far from Sea, and up so bad ways, as they must needs do to come hither. For from the *Corinthian Gulph*, it is at least fifteen Miles; and as much, or more, from that of *Negropont*. And that they should not be able to defend themselves from so inconsiderable a number of Men, as those Pyrates must needs be, is as strange. But the reason is, That in the day-time few of the Men, pertaining to that Place, are at home, being dispersed up and down the Mountains with their Flocks and Herds; and are not permitted by the *Turks*, to have Arms in their Houses.

After Dinner we passed over a Plain, for two hours and a half; and by the way, I observed many Ponds up and down in it, with plenty of Wild Ducks, and Teal in them; one or two of which we shot. Here are also many of those Oaks I before described at *Troy*, with great Acorns they gather *Vellania* from. Thence we mounted again, until towards Evening, we came to the Top of the Mountain *Parnes*, or *Parnethes*; which must not be mistaken for *Parnassus*. This is a great and high Mountain, and was the more antient Bounds of the *Attica*, before *Citheron* came to be so. My Companion calleth it now *Ozea*, or *Noezæa*: and 'tis very true, that part of it, viz. going from *Attica* to *Negropont*, is called so: but this is called *Chaspha*, from a Village on the side of it, in the way down to the Plains of *Attica*, so named. Here we lay in a miserable ruin'd *Kan*, without any Door, or any other Accommodation belonging to it, but what we brought with us; only there is a very curious Fountain hard by it, where the Wolves, and Bears, and Wild Boars come to drink; to which this Mountain is yet a great Covert. For it is indeed almost covered with Pine-trees; of which we made a good Fire to keep us from the cold; and stopped up the Entrance into the *Kan*, to secure us from the Assaults of Wild Beasts.

BIGLA-CA-
STRO.

Just by this Place, upon a Rock in the Passage, are the Ruins of an old Castle, which they now call *Bigla-Castro*, which signifies a Watch-Tower. The Walls that remain seem very antient, and are well cemented together, of good, well hewn, and hard Stone. The Distance from *Athens* that Authors give of *Phyla*, and the Description of *Xenophon*, and *Diodorus Siculus*, make me believe, that this was antiently called *Phyla*, famous for the Exploit of *Thrasibulus*; who here began his Stratagem, for regaining the Liberty of his Country, *Athens* and *Attica*, from the thirty Tyrants imposed on them by the *Lacedemonians*. From this Mountain we looked down, with unspeakable Pleasure and Content, upon the celebrated *Athens*, we had so long wished to be at; with the noble Plains of *Attica*, so famous in antient Story. The next Morning we descended the Mountain by a narrow and dangerous way, passing by a Village called *Chaspha*, about half way down. From the Foot of this Mountain to *Athens*, is a very good plain way, and of about ten or a dozen Miles thither, as I believe; for we came not to *Athens*, till near about Noon: first passing by a Wood of Olive-trees, about three Miles distant from the Town, with several pleasant Villages of the *Athenians* in it, and a River running through it. This was on Friday January the Twenty-seventh, 1674.

We

We began now to think our selves come into a more civillized Country, than we had yet passed. For not a Shepherd that we met, but bid us welcom, and wished us a good Journey. We went, and alighted at Mr *Jean Giraud's* House, Consul for the *English* at *Athens*; who with great Humanity received and entertain'd us, during our Stay there, doing us all the Friendly Offices we could wish; and whom, in all respects, we found to be a worthy, honest, and ingenious Man, very fit for that Place; understanding the Modern Languages very well. Now therefore we resolved to rest us some time, and to refresh our selves, after our tedious and wearisom Journey from *Zant*. And this we had need enough to do, that we might with the more Care and Exactness, see, view, and compare all things necessary to give an Account of this Place, that might not deserve so much Censure for the Truth of it, as some before us have done.

The End of the Fourth Book.

THE

THE Fifth BOOK.

THE DESCRIPTION OF ATHENS, &c.

ATHENS is the chief City of that Province of Greece, which was called, in times past, *Attica*; a City now reduced to near the lowest Ebb of Fortune: But of Fame so great, that few Cities in the World can dispute Precedence with her, or few pretend to have been her Equals. For, whether you consider her Antiquity, Valour, Power, Learning, or any other Quality, that may make a Place illustrious, and renowned in the World, she still seems triumphant. Neither hath any City had a larger share in good and bad Fortune, than *Athens*. Her People owned no Original, but the Earth they inhabited; and scarce allowed the Sun to be elder than they: Nor would they acknowledge to have received their Name from any, but their chief Goddess *Minerva*, whom they knew by the Name of *AΘΗΝΑ*. But they planted many Colonies, and gave both Names and Laws to them; of which *Meursius* reckons to the number of forty.

But the less credulous among them, and more judicious Historians, agree, That *Cecrops*, being the first that reduced the Inhabitants of *Attica*, the Off-spring of the *Carians* and *Aonians*, under a Political Government, did by the same means advance himself to be their King; and as the most advantageous Place of his whole Dominions, which contain'd all within the Mountains *Gerania*, *Oenoa*, *Parnes*, and *Lycabettus*; that is, from the *Isthmus* to *Oropus*, near the Mouth of the River *Asopus*, chose this Rock, which is situated in a large Plain, and near the middle of this Country, to build the *Metropolis* of his Kingdom, calling it, and its whole Territory by his own Name, *Cecropia*; whereas it was called before him, *Attica*; and also *Ionia*, from *Ion*, the Son of *Xuthus*.



This, they suppose, came to pass not long after Deucalion's Flood, Eight hundred and thirty Years before the Building of Rome, and about a Thousand, five hundred, and eighty Years before the Incarnation of our Saviour; to which the time that is since elapsed, being added, viz. a Thou-

a Thousand, six hundred, seventy eight Years, it will be about Three thousand, two hundred, and fifty Years ago, that *Athens* was built; not to be more exact, than I can justify. For even the Chronologers themselves differ in their Accounts some Years. The *Martyra Oxoniensia* compute Three thousand, two hundred, and sixty Years. *Helvicus* saith, Three thousand, two hundred, forty six Years.

Cecrops divided his Kingdom into twelve principal Cities, and was the Author of many excellent Laws and Constitutions, especially touching Marriage. Wherefore they represented him like *Janus*, with two Faces, but one Head; signifying, that the Union between Man and Wife, was such, that they made but *One Being*, with different Aspects. Each of these twelve Cities had Courts of Judicature, and Magistrates of their own: and were so little subject to their Princes, the Successors and Posterity of *Cecrops*, that they seldom or never consulted them, save only in cases of some imminent and publick Danger; and did so absolutely order their own Concerns, that sometimes they waged War against each other, without their Kings. But still *Cecropia* was the chief Seat of their Empire, and daily augmented in Riches, Greatness, and Strength, until *Eriſthonius*, the fourth King of *Attica*; who being admonished by the Oracle, That *Neptune* and *Minerva* did strive who should have the Honour of giving a new Name to his City, put it to the general Vote of his People; wherein both Sexes, Men and Women, having their Voices, the Goddess *Minerva* carried it, and had the Victory by one Vote. So they named the City after her own Name, *Athena*: For so is *Minerva* called by the Greeks. In memory hereof the *Attick* Games also, called *Panathenae*, came to be publickly celebrated: And from that time the City was called *Athena*, or *Athens*. This is to be seen in abundance of the most antient Coyns, and Monuments of this Place, as well as History. Upon the one side of their Coyns, is the Head of *Minerva*, stamped with her Helmet on, within a Wreath of Olive-branches; and on the other side an *Owl*, her beloved Bird, in those times reckoned the Emblem of Wisdom; with these Letters about it, viz. AΘE, or AΘBN AI, for *Athena*, or AΘENAIQN, Of the *Athenians*.

[illegible]

ronides; which contain'd that part of the *Isthmus* towards *Corinth*, the Mountain *Gerania*, and the Plain of *Megara*, to the Mountain *Cerata*. But *Ægeus*, casting himself down from the *Acropolis*, by his untimely Death made way to his Son *Theseus* his more early Succession to the Crown, than otherwise by nature could have been expected. *Theseus* proved afterwards a Man of so great Wisdom, Strength, and Courage, that he was accounted another *Hercules*, whom he took pleasure to imitate. He likewise reduced all those Provinces, which his Father had separated; and united them again to his Kingdom of *Attica*, making *Athens* his Capital City, and the Seat of the Law, and ordaining all the rest of his People, to appeal thither; if need were, for Justice. So having deprived all the other Cities of their particular (independent) Senates and Magistrates, he reduc'd them all to one great Council, or Senate, at *Athens*, called the *Pnytanum*. For which, and many other publick Benefits, and Heroick Actions, he was after his Death thought worthy to be honour'd with Divine Worship, and to have place amongst their Tutelar Gods. For which reason also, upon the Gate of *Adrian's* Palace, on that side towards the City, there is an Inscription, signifying thus much, *This is Athens, in times past the City of Theseus*; and on that side, which the Emperour *Adrian* had built, is engraven, *This is the City of Adrian, and not of Theseus*.

Athens continued a Monarchy about Five hundred and fifty Years, until the Death of *Codrus* the seventeenth, and last King; a Prince less fortunate, than brave. For his Country being attacked by the *Dorians*, he, as the Heathens in those days were wont to do, consulted with the Oracle; which told him, *Those should be Conquerours, whose King was slain*. He thereupon preferring his Countries safety before his own Life, having put himself into a disguise, rushed in among the thickest of his Enemies, and bravely died to save his People; which, so soon as it was known, his Enemies turn'd their backs, and retreated without any notable Action. Only in their way home they took *Megara*, and demolished the Pillar, that *Theseus* had set in the *Isthmus*; whereon was written on that side towards *Attica*, *This is Ionia, and not Peloponnesus*; and on the other side, *This is Peloponnesus, and not Ionia*. From which time the *Gerata* Mountains began to be the Bounds of *Attica*, within the *Isthmus*. The *Athenians*, in reverence to *Codrus*, would never more have any Governour by the Name, or Title of King: but were governed by Magistrates, they called *Archontes*, for Six hundred Years after, who were, at first, for their whole Lives, then changed every ten Years, and afterwards every Year: Under whom they most valiantly defended their Liberty, and Borders, for the space of Five hundred, and thirty four Years, until the Tyrant, *Pisistratus*, seized on the Government. But after forty Years, his whole Family was banished from thence by *Clisthenes Alcmæonides*, who took the Government upon him by the Name of *Archon*; and among other things, altered the Number and Names of the Tribes. After this they had War with the *Persians*; and with wonderful Success, routed the numerous Armies of *Darius*, and *Xerxes*; and that with inconsiderable numbers, in proportion to their Enemies; which they perform'd under the discreet and happy Conduct of those valiant Captains, *Miltiades* and *Themistocles*; at Land, in their wonderful Victory

* *Marmora Oxon.* p. 244.
247.

|| *Hærodot. l. 5.*

Herodot.

of *Marathon*, obtain'd against a Million of Men; of which, 'tis said, not Fifty thousand escaped; and by Sea, in the Fight at *Salamis*, against *Xerxes* his Navy. But in their Wars with the *Lacedemonians* they were not so Fortunate: For these took *Athens*, and impos'd over them for Governours thirty Tyrants. But from this disgraceful condition they were soon delivered by the Policy and Valour of *Thrassibulus*; and, at last, by the Help of the *Thebans*, under that brave General *Epaminondas*, at the Battle of *Leuctra*, they so perfectly subdued the *Spartans* their Enemies, that they could never recover themselves again. Insomuch that the *Athenians* became Masters of the *Ægean* Seas, and of the greatest part of the Isles therein, going on Conquerours even to the Borders of *Egypt*, and had, as *Aristophanes* reports, a thousand Cities under them. They held the Sovereignty of *Greece* for Threescore and ten Years; but kept it no longer, by reason of the *Lacedemonians*, and *Thebans*, emulating their Greatness, and stirring up Factions and Divisions in *Greece* against them. At which time nevertheless, the *Eleutherians* voluntarily joyned themselves to them, partly out of Spite to the *Thebans*, and partly out of a great liking they had taken to the *Athenian* way of Government.

Pausan.

But at length, all sides being grown weary of fighting, and a general Peace concluded, the *Athenians* soon began to slight the Vertue of their Ancestors, and to give themselves over to Luxury and Idleness, loving their Ease so much, that they made it Treason for any to propose the Re-establishing of their Army, or the raising any Money for the maintenance of it; preferring a lucky Satyrist, before the bravest Captain; and to hear a Play, before the gaining of the greatest Conquest: Which degenerate Disposition of theirs, in a short time, gave opportunity and leisure to the *Macedonians* to advance their Monarchy, and extend it by little and little over all *Greece*; a Design projected by *Philip* of *Macedon*, the Father; but atchieved and perfected by *Alexander* the Great, his Son. *Philip* brake their Power at Sea, and took from them the *Ægean* Islands; and they tamely permitted his Son, *Alexander*, to deprive them of what remained by Land, to such a degree of Subjection, as to disarm them of their very Tongues, by restraining them from talking in their Publick Meetings; by so much, no doubt, more grievous to them, by how much they naturally loved, and used the Liberty of that Member. For who such Wits in all *Greece*, as the *Athenians*? who such Talkers? who so Pragmatical, and busie in all Affairs? And, to give many of them their due, none so Eloquent and Learned. After the Death of *Alexander*, they endeavour'd to recover their Liberty, but without any great Success. Under the Protection of the *Romans*, they enjoyed it in some competent measure; until siding with *Mithridates*, King of *Pontus*, in his unsuccessful Wars, they again lost it, and quite ruined themselves. For *Sylla* being inform'd, That they voluntarily took *Mithridates* his part, in his Rage, put the greatest part of the Inhabitants to the Sword; and had destroyed all, had not the Night favour'd the Escape of some. He set fire on *Piræum* and *Munichia*, and spared neither sacred nor profane Places in his Fury. After this they were unfortunate also in taking the weaker side, in the Wars between *Cæsar* and *Pompey*. But *Cæsar* was no less a merciful, than a fortunate and valiant Conquerour; he pardoned the

the Living for the sakes of the Dead. But after his Death they shew'd themselves most ungrateful to his Memory, in erecting Statues to his Murderer *Brutus*. But this cost them the Isle of *Aegina*, so soon as *Augustus* came to succeed in the Empire. In the Reign of *Tiberius*, *Germanicus*, his adopted Son, passing by *Athens*, treated them as *Friends* and *Allies* of the *Romans*, and honour'd them with the Priviledge of having a *Lictor*; which is a mark of Sovereign Power. *Caligula*, his Son, being in the Throne, took away their Image of *Jupiter Olympius*, and caused it to be brought to *Rome*; where he brake off the Head of the God, and set his own upon the Trunk.

In the time of *Claudius*, Successour to *Caligula*, *S^t Paul* came to *Athens*; and having in his way from the Port to the City, observ'd an Altar, as the Inscription shew'd, dedicated to the unknown God, he took occasion to preach unto them God, the Creator of all things; whom, till then, they had worshipped in Ignorance. To whose Preaching the great *Dionysius*, a Senator of the chief Court *Areopagus*, joyn'd himself, and became the *First-Fruits* of the Faith in that City. And therefore deservedly appointed by *S^t Paul* to be their First Bishop; having now added Divinity to his Philosophy. And this was conformable to the Apostles Practice, as *S^t Clement* informs us, in his First Epistle to the *Corinthians*. And this was the first Foundation of the Church of Christ in *Athens*. For *Athens* till then was the Seminary of superstitious Temples, and false Worship; of which *Pausanias* gives an ample Description; and *Pliny* in his time assures us, There were no less than three Images worshipped there.

Nero, to shew his Ingenuity amongst the *Greeks*, made a Voyage into *Achaia*, and, without doubt, spent no small time at *Athens*. My Comrade is of opinion, That a singular Medal he hath seen, where the *Greeks* stile *Nero*, The Saviour of Mankind, was coined at *Athens*.

Vespasian reduc'd *Achaia* to be a Province of the Roman Empire, obliging them to be Subject to the Roman Laws, and to be governed by a *Proconsul*; to one of whom, named *Rufus Festus*, an Inscription upon a great Stone near the Temple of *Minerva* is dedicated. Yet under the Emperour *Trajan*, this Province of *Achaia*, as well as other Places of *Greece*, enjoyed at least some shew of Liberty; as appears by a Letter, which *Pliny* wrote to one *Maximus*, who was sent thither by the Senate to be their Governour. The Tenor of which Epistle, is as followeth:
 "Remember, saith he, that you are going into *Achaia*, the proper and true
 "Greece; That you are appointed to govern a State of free Cities, who
 "have maintained their Liberty by their Valour. Take not away any thing
 "of their Priviledges, their Dignity, no nor yet of their Presumption. But
 "consider, it is a Country, that hath of long time given Laws, and receiv'd
 "none. That it is to *Athens* thou goest; where it would be thought
 "a barbarous Cruelty in thee, to deprive them of that shadow, and name of
 "Liberty, which is yet remaineth to them. But so it was, notwithstanding
 these, and some other like Indulgences, which they had from several Emperours, they could never perfectly recover themselves from the sad Effects of *Sylla's* Cruelty, until the time of *Hadrian*, who being advanc'd to the Imperial Dignity, with great Munificence restor'd this City to its former Beauty: The reason whereof was, That in his younger Years he
 had

had been chosen *Archon*; that is, the chief Magistrate there; and had taken such a particular Affection to the Place, that being now made Emperour, and visiting the Provinces, he staid a considerable time at *Athens*, and gave them many Priviledges; as their publick Games, which in honour of him were call'd *Adrianalia*, and a thousand Wild Beasts every year to hunt in the *Stadium*, building himself a Palace there, with a publick Library and Schools, for teaching the Liberal Arts and Sciences; consecrating a Temple to *Jupiter* and *Juno*, *Panellenians*; and also building another of vast Magnificence, to *Jupiter Olympius*: In fine, This Emperour not only rebuilt or repaired those publick Buildings, that Time, and the Wars had either defac'd or ruin'd; but added also, at his own charge, one whole Region of Buildings to the City, so large and beautiful, that it deserved to be call'd afterwards *New Athens*, as it is on his Aqueduct.

Antoninus Pius finished this famous Aqueduct of white Marble, which this Emperour, *Hadrian*, had begun. *Marcus Aurelius* augmented the number of publick Professors in the Schools, and would be solemnly initiated among them. Only the Emperour *Septimius Severus* thought not fit to continue the Kindness of his Predecessors to them; but bare them a Grudge even to his dying day; for no greater Reason, as 'tis thought, than some little Affront he received from them in his Youth, when he was there either out of Curiosity to see the Place, or at his Study. But whatever it was, it cost them a great part of their Priviledges.

The Emperour *Valerian*, who reigned long after *Severus*, permitted them to rebuild their Walls: which yet could not hinder the *Scythians* from making themselves once Masters of the City. But it was but for a short time: For the brave *Cleodemus*, rallying the *Athenians* scatter'd Forces, raising a new Army, and getting together some Ships, set upon, and soon put to flight the Army of those Barbarians.

Amongst the Christian Emperours, *Constantine* the First was their great Friend and Benefactour, honouring their Governours with the Title of *Arch-Duke*. From the Bounty of *Constantine* the Second, they obtain'd several Isles of the *Archipelago*. Under the Reign of *Arcadius*, they pass'd the common Fate of the rest of *Greece*; as likewise of all *Italy*, being sack'd and pillag'd by *Alarick*, King of the *Goths*, as *Symeus* saith; who lived in the same Age, and compares *Athens* at that time to an Animal, whose Entrails are consum'd with Rottenness. Yet *Zozimus* says, That *Alarick* spared *Athens*, as fancying that he saw *Achilles*, that famous Hero, and Captain General of the *Grecians*, fighting for them upon the Walls. *Justinian* was a good Friend to them. But in the following Ages, until the Thirteenth Century, there is deep silence of them, either for want of Historians, who, in those Times, were few and obscure; or that it pleas'd Divine Providence, to give them such a long term of Privacy and Peace, as that little notice was taken of their Affairs, in relation to the rest of the World. In the Thirteenth Century, I know not upon what Offence, *Theodorus Lascaris*, the then Greek Emperour, besieged it; but was repuls'd. After him, one stiled *The Marquis Bonifacius* took it: But how long he held it, or who took it from him, appears not. It was afterwards governed by one *Delves*, of the House of *Arragon*. But he dying, the *Turks*, under the Command and Conduct of *Bajazet*,

jaçet, their Emperour, took it with *Beotia*; and were within a while dispossessed of it again, by that valiant Christian Souldier, *Reinerius Acciaïolo*, a *Florentine*; who reduced it under the State of *Venice*. But they, not having had it long, it was, upon some Differences happening, retaken from them by *Anthony*, a natural Son of *Reinerius*. The Family of the *Acciaïoli* were Masters of *Attica* and *Beotia*, a considerable space of time. For *Nerius*, a Cousin of *Anthony*, succeeded him; and after *Nerius*, another *Anthony*, Brother to *Nerius*; and after him *Francis*. From whom it fell under the Dominion of the *Turks*, in the time of *Mahomet* the Second, in the Year 1455. for want of Succour; which the *Greeks* in vain desired of the *Latines*; who would do nothing for them upon other terms, than their Conformity in Religion, and renouncing those Points, wherein they differ'd from them: little considering, that the *Turks* made *Greece* but a step, to bring them so much nearer to *Italy*; and that they were sworn Enemies to Christianity in general, and not to the *Greeks* only. They have been ever since under the *Turkish* Tyranny; and are like so to continue, until God shall restore them to Liberty: which is far beyond the reach of Human Policy to conceive how, or by what means it should be; so long as Christendom is so divided in it self, and that Divine Providence, for our Sins, permitteth the *Turkish* Arms and Superstition so mightily to prevail. They, poor People, bear their present Affliction with as much Quietness, and Christian Patience, as they did in times past shew Courage and Magnanimity, in maintaining their Liberty. And this brings me to consider what the present Condition of *Athens* is; having, with all the speed I could, run over the Accounts, which the Antients have given more at large of her various Fortune.

Although the antient Greatness of *Athens* is vanished, and remains only a Story in *Pausanias*, and some other antient Writers, Time and Fate having devoured the Substance; yet she still retains her antient Name, with little or no Alteration. For they still call the City *'Aθῆναι*, [*Athene*,] which they pronounce [*Athini*.] Therefore I wonder, our Modern Geographers have been no better inform'd concerning so eminent a Place, calling it most corruptly in their Maps, sometimes *Saithenes*, otherwhile *Setines*, and *Satina*, &c. deceived, as I have before observed, by the ignorant Seamen; who, hearing the *Greeks* say, *αἱ 'Αθῆναι*, they pronounce *Stin Athini*, have form'd those barbarous Names out of their own Brains.

The Name.

Athini, or *Athens*, is situated in almost the middle of a large Plain; which, so much as it wants in Fruitfulness, is recompensed with Health and Beauty. It hath the Mountain *Parnes* North, called now *Chafsa* and *Nozea*; *Pentelicus*, or *Pendely*, North-East, about six Miles distant; *Hymettus*, or *Telo-bouni*, from East to South, about five Miles from it; *Port Phalera*, West South-West, four Miles; and *Porto-Leone*, or *Pyreas*, West by South, five Miles: the Hills *Coridalia*, now *Daphni Bouni*, from West to almost North, at six or seven Miles distance. Nearer to the Town it hath a little pointed Rock, called from a Chapel there is on the top, [*Τὸν Ἁγίου Γεωργίου βουνί*,] *S^t Georges Mountain*: which might, in times past, be that which *Pausanias* calleth *Anchesmus*, a little Moun-

Situation.

tain: Not, as the *French* Author of the *New and Old Athens* saith, *Pentelicus*, covered with Woods, and where the Quarries of Marble are: For here, upon this Mountain of *S^t George*, are neither Woods, nor Quarries; being only a bare Rock, lying about a Mile off the Town, East North-East. It hath the Chanel of the River *Ilissus* running by it, South-East, and turneth round it South, and South-Westwards, by the Hill called, in times past, the *Museum*; and is about a Bow-shot, South-West, of the *Acropolis*, or Castle. Whence it falls into another Stream; which, rising by several Fountains from Mount *Parnes* and *Pentelicus*, runneth by the City, North-East, about three Miles distant from it; and watering, in its passage, a Wood of Olive trees, of at least half a dozen Miles long, and one or two broad: which is now the greatest Wealth and Ornament of the *Athenian Plain*. It is not easie to determin, whether this River should be called *Cephisus*, or *Eridanus*. *Strabo* plainly calleth it *Cephisus*: But our Geographers, of late and modern Times, make it *Eridanus*; with whom I will not, for the present, dispute. Only, I must tell them, They are out in their Latitude of *Athens*, whatever they are in their Longitude. For they place it, in *Thirty Seven Degrees* Latitude, and *Fifty Three* Longitude: whereas *M^r Vernon* found it to be *Thirty Eight Degrees, Five Minutes* Latitude.

Latitude.

The Cittadel that now is, was at first all the City, having no other Inhabitants, but such as dwelt within those Walls: Afterwards, in times of its greatest Prosperity, it was no more than the Castle, or *Acropolis*, standing in the middle of the City. And still it continueth to be the Castle, even in this low Estate; though it cannot, at present, be said to stand in the middle of it; but rather somewhat above it to the South-West: the rest encompassing, in antient times, being quite destroyed. So that the present Town lieth not round about the Castle, as antiently, but to the North-West side of it; being now spread on the Plain under it in length, I believe, a Mile and half, in breadth somewhat above a Mile; and is esteem'd four Miles in Circumference. It hath no Walls to defend it self; insomuch that they have been frequently surpriz'd by the Pirates from Sea, and sustained great Losses from them: Until some Years since, they secured all the Avenues into the Town by Gates, which they built anew, and made the utmost Houses, lying close together, to serve instead of Walls. These they now shut up every night; and are by them reasonably well secured from those *Corfairs*. The Houses are very close built together, and the Streets very narrow. The whole is divided into Eight Quarters, or Parishes; which they call *Platoma*; besides the Castle. Their Names, and Situation, are these which follow.

1. The First is called *Placa*, and is situate on the South-East-side of the Town. It hath in it the Monument called *The Lamborn of Demosthenes*, the Church entituled *Hagio-Kyra*, and the Consul's House.

2. The Second is called *Sotiras Ton Kotaki*; and lieth Eastwards, towards the Church *Lycodemou*.

3. The Third *Monoca Luptis*. This is about the middle of the Town: wherein is the New *Mosque*, called *Tis Baciras*, from a Widow Woman of that Name, who built it.

4. The

4. The Fourth *Roumbi*; which is about the Church *Panagia, Ca-coumeria*, and the Place where they burn Lime.

5. The Fifth is *S. Platoma*, on the North-East-side, towards the Church *Hagio Theodoro*, and the Pillar *Hagios Johannis*.

6. The Sixth *Boreas Platoma*; which is the North Quarter, by the Church called *Chrysofiliotisa*.

7. The Seventh *Hagii Colymbi*, is North-Westwards, towards the Temple of *Theſeus* and *Elenſis*.

8. The Eighth *Gerlada*, is under the Castle, about the Church *Hagio Nicolao*.

To these the Castle being added, *Athens* is not so despicable a Place, that it should deserve to be consider'd only as a small Village, according to the Report of some Travellers; who, perhaps, have seen it only from Sea, through the wrong end of their Perspective-Glass. For from the Sea the Castle is only perceivable; which hideth all the rest of the Town, spread out upon the Plain, North of it. But if it be compared with the former State, when it took up a considerable Part of the Plain; was joyned to its two Ports, *Phaleracus* and *Pyreus*, by its two long Walls; one four Miles in length, the other five, *Munichia* being joyn'd to *Pyra* between them; when it gave Laws to other Nations, but received none; when it was the Seat of the Muses, of Wit, Eloquence, and Learning; where all Arts and Sciences seem'd to be born, nursed up, and brought to their full State, and height of Perfection: Indeed those that shall thus consider *Athens*, will find the Scene quite changed; Philosophers being now more rigorously banished thence by Fate, than they could ever be in old time by the ill Humours of their Governours. For the *Athenians* have had their share in the ill Fortune of all those noble Cities of the East; the Fury of the Destroyer having cast them also down, although not utterly extinguish'd them. Indeed I have seen but few Towns in *Turky*, that have preserv'd themselves so well as this, nor that enjoy greater Priviledges under the Tyranny of the *Turks*. True it is, some other Cities, by Trading, seem more Rich than *Athens*. But I attribute this rather to the bad Fortune of the Place, than to want either of good Harbours, or good Merchandize, to export, or vend for such as may be imported.

They count their Town, as I said, four Miles in compass, and esteem themselves Eight, or Ten thousand Inhabitants; whereof three Parts are Christians, the rest *Turks*: No *Jews* among them; nor would they ever admit any to inhabit with them, although it hath often been attempted. For this must, with great truth, be said of them: Their bad Fortune hath not been able to take from them, what they have by Nature; that is, much natural Subtilty, or Wit; of which, the Serenity and Goodness of the Air they enjoy, may be a great natural Cause; as I doubt not, but it is of the Healthiness of the People: which is such, that it is commonly observ'd, that when the Pestilence is round about them, at *Thebes*, *Negropont*, *Napoly*, *Corinth*, &c. it seldom, or very rarely cometh thither. Their natural Dexterity, in all the little Matters they undertake, shows it self extraordinary; as in buying, selling, and all their Domestick Affairs; and not a little also in Publick, considering the Circumstances they are in. For finding their *Turkish* Governours were still too hard for

The *Athenians*
Quality and
Numbers.

Natural Wit.

Health.

From good
Air.

Priviledges.

Governours.

Policy.

Chief Families.

Habits.

them, and still imposing upon them, notwithstanding the Priviledges they had capitulated for at their Surrender, and dearly purchas'd afterward; they about thirty Years ago, not without some Difficulty, and with no small Cost, obtain'd the Protection of the *Kizlar Haga*, or Chief of the *Black Eunuchs*; who thereupon is become their Patron, and whom they appeal to upon any Difficulty, or Abuse put upon them by the *Turks*. It is he, that orders whom he will to be their *Veivode*, their *Caddi*, and *Haga* of the Castle. The *Veivode* receiveth the Revenue of *Athens*, and payeth to the *Kizlar Haga* for his place Thirty thousand Crowns a Year; and is worth to himself, over and above, Five thousand Crowns, all Charges and Expences defraid. He is changed every Year, commencing his Charge upon the beginning of *March*. This Revenue is raised out of the *Customs*, *Caratchs*, *Weights* of the Town, *Avenies* or *Amercements*, *Tenths*, and *Vellanies*; which are the Cups of Acorns I before spake of, and wherewith they Tan their Leather. Those also, that carry any Merchandize to any Fair, as *Moscoluri*, &c. must pay him a certain Duty first. About fifty Years past, the *Caratch*, or *Poll-money*, was certain at four Dollers and a half every Head; but lately the *Veivodes* have raised it to five Dollers here, as well as in most other Places of *Turky*. The other Officers are the *Sardar*; who commands the Janizaries of *Athens*, and of the Country Adjacent. The *Spahi Aga*, who commands the *Spahies*, or *Turkish Horse*; and holds certain Lands of the *Grand Signior* for that Service. The *Disdar*, or *Haga* of the Castle, hath no other Authority, than over the *Neserides*, or Souldiers of the Garrison; who have their Lodgings in the Castle. The *Caddi* is Judge of all Causes, and Differences among them, whether between *Turks* and *Christians*, or both. The *Christians* indeed endeavour to avoid the severe Tribunal of the *Turks*, as much as in them lies; and to that purpose have composed a little Body politick among themselves. For having divided the Town into Eight Quarters, as I said, out of every one of these, one of the most substantial, and reverend antient Men is chosen, whom they call *Epitropi*. These Eight moderate all Concerns in a friendly manner between *Christians* and *Christians*; and to these they commit all their Publick Affairs of moment. The *Benminzellies*, the *Palaologues*, the *Limbonai*, the *Perouli*, and the *Cavalaris*, are the chief Families of *Athens*; and generally one out of each of these, is chosen *Epitropos*. The *Chalcocondylas*, whom they now call *Charcondyli*, are but in a low condition. *Stamatt Charcondyli*, who is descended from the Historian of that Name, who wrote the History of the *Turks*, is a Merchant, who lives ordinarily at *Mixistra*, in the *Morea*; but hath a House at *Athens*. *Polimeno Zarli* is also a Merchant, well enough to pass, but was never *Epitropos*: no more than *Capitamuki*; who is a very civil Man, and counted Rich. But they seldom come to that Degree of Dignity, till they are antient grave Men, and let their Beards grow to their full length. For then they begin to be honoured with the Name, or Titles of *Geronti* and *Archonti*, and to wear a high-crown'd black Hat, made of such kind of stuff, as the *Turky-Carpets* are, and generally the same Habit with the *Epitropi*. The ordinary Habits of the other *Athenians*, is only a Skull-cap; which sometimes they turn up with white, and a long black Vest; rarely any other colours. Over their Vest is another loose Coat, commonly lined with

with Furs; which they hang on their Shoulders. On their Feet and Legs they wear a thin black Boot; which they set in Wrinkles about their Legs. They never wear *Papouches*, or Slippers, like the *Turks*; nor *Turbants*. The Women wear a long Coat to their Feet, of red, or some other colour'd Cloth; not girded about them, but loose; almost as high as their Breasts; and is hung on their Shoulders, with a Bodice sewed to it, without any stiffness or straitness. Over this they have a short Vest of Silk, or fine Woollen Cloth, and sometimes Cloth of Gold, lined with some rich Fur, and adorned before with Buttons as big as Walnuts, of beaten Silver, and sometimes Silver gilded. Their Hair curiously plaited, and braided down behind, as low as the bending of their Knees; having also, for the most part, Tassels of lesser Silver-Buttons, tied to the ends of the Braids. When they go to Church, they cover their Faces with a thin Linnen Vail.

Although the little Hope the *Athenians* have, of ever gaining their Liberty from the *Turkish* Tyranny, constrains them to live peaceably under their Government, without running into Rebellion against them, or fomenting any Factions in the State; yet does their old Humour of Jealousie still continue: which, though they wisely moderate by Reason so far, as not to be transported thereby into any Publick Mutiny against the *Grand Signior*, they now owne for their Emperour; yet they forbear not to shew themselves sensible of the Injuries committed by his Ministers, and to complain of them; and, with notable Industry, to prosecute the Vindication of their own Right. An Example of which, not unworthy of Observation, happened about the time we were there. The *Veivode*, new come into his Place, to get up the Sum of Money he had lately parted with to the *Kizlar Haga* for his Office, most greedily and tyrannically, without regard either to Right or Wrong, imposed new Customs and Taxes upon them, and their Merchandizes: and to that effect was assisted by the *Haga* of the Castle, and three others, that were Brothers, and principal *Hagae* of *Athens*; who, conspiring together, brought the poor *Athenians* daily into some troublesom *Aveny* or other, merely to get Money out of them. This they could by no means long endure; but soon took Counsel together, and sent two of the Family of *Limbona* to *Constantinople*, with large Presents to the *Kizlar Haga*; who immediately, upon hearing their Complaint, laid a great Fine upon the *Veivode*, dispossessed the *Haga* of the Castle, and sent the three other *Hagae*, their Assistants, to the Gallies. So the *Limbonates* return'd triumphantly, to the great Mortification of the *Turks* in the Town, and Satisfaction of the *Athenians*. Some of the *Greeks* also, who betrayed their Trust in this Affair, fearing some Disgrace would befall them upon that score, durst not any more appear abroad; especially *Jani Bennin-zelli*, who retired to the Convent of *Penteli*. This they did without noise before, or much boasting afterwards, lest they should exasperate the *Turks* dwelling among them. But indeed, they never shewed their Spirits more, than in this *Rencontre*; which they carried on with such Unanimity, and good Success, that its probable, the succeeding Governours will be more cautious, how they treat them.

Athens is an Arch-Bishoprick, unto whose Province belong the Bishopricks of *Salona*, *Libadia*, *Bodinitza*, and *Thalanta*. *Bodinitza* is in the way

Of the Arch-episcopal Province.

Revenue.

Who then
Arch-Bishop.

His Learning.

Churches.

way between *Athens* and *Larissa*, beyond the *Thermopyle*. *Thalanta* is on the North-side of the *Bæotia*, on the Gulph of *Negropont*; to which Monsieur *Guilittier*, who hath created him seven Suffragans, hath added the Island *Scirus*; with four other Names, altogether unknown to the *Greeks*. M^r *Smith* hath *Mendinitza* in his Catalogue, instead of *Bodinitza*. I know not which of us is mistaken; for mine, and my Comrade's Information was *Bodinitza*. I was afterwards informed, That another Town, called *Granitza*, upon a Mountain near *Livadia*, was a Bishoprick also, and belonged to the Province of *Athens*. The present Revenue of the Arch-Bishoprick of *Athens*, is Four thousand Dollers a Year, as we were informed both by the Consul, and a *Pappa*, that had always lived with the Arch-Bishop; which the Arch-Bishop himself owned, when we were to wait on him. The Arch-Bishop, that then reigned, was called *Antenos*, a Native of the *Morea*; and is esteemed among them a wise, and learned Man: which, in my Opinion, he made the greatest Proof of, when he refused the Dignity of the Patriarchal-Seat of their Church. For though that be a far greater Honour, and is much canvassed for by the *Grecian* Metropolitans; yet all things considered, the Profit is not so great, as to deserve that they should so strive for it: being, as their present Condition is, a Charge of great Perplexity and Danger. He understands the antient *Greek* moderately well, and hath read, as they say, some of the Fathers: But I found him much Latinized. He told me, He was one of those, that signed the *Confession of Faith*, lately made by the Patriarch of *Constantinople*, and some other *Grecian* Bishops, then present. He is a Man very much respected here, and lives more at his Ease, than any of his Quality I have observed in *Greece*: Although all Christians there, pay a wonderful deal of Respect to their Bishops, and whole Clergy. I wish, I could say half so much, of the Laity of *England*; who, in all Gratitude, ought to shew it, being so extremely more obliged to our Clergy, than they are to theirs. He hath some three or four *Caloires*, to wait upon him; and hath a good House upon the Hill, near the West end of the Castle; which, they say, belonged to *S^t Denis the Areopagite*: where he entertain'd us civilly, receiving us after the *Eastern* Fashion; that is, making us sit upon a *Sopha*, and drink *Coffee* with him. He told us, He had a considerable number of Manuscripts; but had sent the greatest part of them to the Convent of *S^t Luca*. He shewed us only one, being *S^t Dionysius* his Works, with the Comment of *S^t Maximus*, well written upon Vellom; and, as we judged by the hand, five or six hundred Years old. The Ambassador of *France* offer'd him fifty Dollers for it; but he esteemed it more. My Comrade, and I found two other Copies of the same Author, that cost less Money, and pleased us as well.

They count to the number of Two hundred Churches, in, and about *Athens*; whereof Fifty two have their particular Priests belonging to them; wherein they ordinarily read their Liturgies; the rest are seldom used, but upon certain times, and days of the Founders, and Benefactors; and are but as so many Oratories, or small Chapels. The *Catholicon*, as they call their Cathedral Church, is situated on the North-side of the Town, between *S^t John's* Pillars, and the *Basar-Street*. It is the best kept in repair, and the best adorn'd of any; although, in reality,

reality, but mean; and such, as for Stateliness, and Magnificence of Fabrick, would be found to exceed very few ordinary Parish-Churches in *England*; only it is indifferently well adorn'd, according to their Mode. They had their Pictures, and carving of their Screen, done at *Venice*. The Screen separates the Body of the Church from the Holy-place; on the top of which stand four Storks, made of gilded Wood, put there for Ornament, or to signify the Piety and Care of good Bishops and Pastors, who watch over their Flocks out of true and tender Love to their Souls, and not for Lucre sake only. For they use no carved Figures, to do any Reverence to them. Here I saw the Arch-Bishop wash the Feet of his Priests, in imitation of our Blessed Saviour's Humility, on *Maundy-Thursd.* at his Institution of the Holy Sacrament. The Ceremony is thus performed: Twelve of the Eldest *Pappas* of the Town, accompany the Arch-Bishop to the Church; where he is vested in a Violet-colour'd Robe, and seated on his Throne, until some part of the Service is past: after which he descendeth, and entrench into the Holy Place, with the Twelve Priests, that attended him thither: and then changing the Robe he had on for another more Rich, returneth again to his Throne. The Priests also have their several colour'd Robes, representing each of them his particular Apostle. Out of these, some venerable Old Man, with white Head and Beard, is chosen to represent *S^t Peter*; who sitteth first of the Twelve, and on the right hand: There is also some other, red bearded, or ill-look'd Fellow appointed to represent *Judas*. Some while after this, the Bishop retires himself; and putting off his rich Robes, tieth a Linnen Towel about him, and with a Basin of Water in his hand, cometh to the Apostles, and offers to wash their Feet. But he that representeth *S^t Peter*, riseth up, and refuseth to be washed; using those words of the Apostle in the Gospel, *John 13. 9. Lord, thou shalt never wash my Feet.* To which the Bishop, representing Christ, answereth in those words of our Saviour's, related in the Gospel; *If I wash thee not, thou hast no part with me.* Upon which the Priest sits down, and permits Christ to wash his Feet, exactly according to the Dialogue that is in the Gospel, touching this matter. But coming to *Judas*, the Bishop maketh a little stop, and pauseth a while, as willing to give the Traytor time, better to consider what he was going about; and then, in conclusion, he washeth his Feet also. Then with some *Anthems* and *Collets*, they conclude the Ceremony.

We could by no means tell, why the *French* Author of *Old and New Athens*, should dream, That this was the Temple of *Vulcan*: For we found nothing antient to shew it, nor any Tradition to confirm it, more than the Product of his Fancy: No more could we at the *Mosque*, some distance East from it, see any reason to make us call it *The Temple of Venus Urania*; although such a Temple might probably have been at that End of the Town, which *Pausanias* saith, was called *The Gardens*, towards the *Lycaum*; of which I shall speak hereafter. The rest of the Churches above-mentioned, as in or near to *Athens*, have nothing extraordinary in them; only being, for the most part, composed of antient Fragments, there are often found Inscriptions about them.

They have several Convents, some for Men, and some for Nuns, they call *Calogrega's*. One of these is situated on the East-side of the Town: where

where I was admitted to see the Body of a Woman, they esteem a Saint, upon the ground of some *Visions*; and *Apparitions*, they confidently affirm, that they have had concerning her, since her Death. The *Capucins* have a little *Hospitium*, or Cell here, adjoining to the *Lantern of Demosthenes*; where a Missionary or two of that Order, do reside. The *Jesuits* once had the like; but they, not finding the Employment they look'd for, procur'd themselves to be removed to *Negropont*.

Mosques.

The *Turks* have five *Mosques* here; four in the Town, and one in the Castle. The *Mosque* of the *Bazar*, in the middle of the Town, is the best of them. But that in the Castle, transform'd from *Minerva's* Temple to the use of a *Mosque*, is, without comparison, the finest in the World. They have also a kind of Convent for *Votaries* in their Superstition.

Bagno's.

Water.

There are also three or four publick *Bagno's*, or Baths, much used here, as in most other eminent Towns in *Turky*. The Town is well watered by Channels under ground, brought from the *Ilissus* and *Eridanus*: I mean, from Mount *Hymettus*; and disperfed about the City into several publick Fountains, and private Houses. That in the Street of the *Bazar*, is the most eminent, and bears the Name of *Ussin Chelebi*.

Provisions.

All sorts of Provisions are good cheap here; whether Corn, Wine, Oyl, Mutton, Beef, Goats-Flesh, Fish, or Fowl; especially Partridges and Hares are in great abundance here: And should any Scarcity happen, the *Morea*, not far distant, and the fat Plains of *Beotia*, as near at hand, would be able to furnish them. They fish with a little Light in their Boat, which the Fishes seeing, follow; which the Fisherman perceiving, presently strikes the Fish with a *Trident*, like to that they paint *Neptune* with, and such as is found stamped in many antient Medals. The Men are so dextrous at this Sport, that they seldom miss a Stroke, and catch great quantities of Fish in one Night. We gave Orders for some to be caught for us, in the Lent, and they brought us the next Morning three-score pound weight of several sorts of admirable good Fish, such as I do not remember to have seen in our Seas; and sold us it for less than a Penny a pound: and yet they made us pay somewhat more, than they usually sell it for, because it was caught on purpose for us.

Wine.

Their Wine also is very good here; but they put a little Pitch in it, to preserve it; which is not very pleasant, until one is used to it.

Their Olives too are excellent good; especially one sort of them, which they call *Colybades*; because they still peel them. These they esteem very much, being near as big as the *Spanish* Olives; yet not of quite so oval a Figure; but rather of the shape of a *Jujuba*. They are a sort of Olives, that will never come to be ripe there; and therefore are pickled green: but so well esteemed, that many of them are carried to the *Grand Signior's* Court, as a great rarity.

Trade.

The Trade of *Athens* is but small at present, and consists mostly in little Matters among themselves. But it would soon be greater, had they Vent for their Commodities. A List of what they export, and their Prizes, were given me by *Consul Giraud*; who assured me, That if Merchants would send Vessels thither, they would find great Profit.

Their

Their Merchandizes are these that follow:

Oyl, as good as any in the *Levant*, is here in great abundance; and will cost, all Charges consider'd, aboard, *Threescore Dollers* the *Tonclade*; which is a Thousand, seven hundred, sixty five Pounds weight. Their Quintal is about One hundred, thirty two Pounds.

Oyl is worth *Three Dollers* the Quintal.

Aniseed, *Two Dollers* the Quintal.

Cummin-seed, *Three Dollers* the Quintal.

Wool, *Two Dollers* the Quintal.

Cheese, *Two Dollers* the Quintal.

Honey very good, *Four Dollers* the Quintal.

Yellow Wax, *Twenty two Dollers* the Quintal.

Turkey-Leather, viz. of *Boufeloes*, and those according to their bigness and goodness, *Fourteen or Fifteen Dollers* the Quintal.

Four or five sorts of Raw Silk, fine and coarse, are made here.

Pernocochi, which I think is Scarlet-grains for dying, *Two Dollers* the *Oka*; which is about Forty two Ounces.

Pitch, *Tar*, and *Rosin*, about *Three Shillings* the Quintal.

Cake-Sope very good, at *Three Dollers* the Quintal.

And several other sorts of Merchandizes; which, being less considerable, I omit.

The Merchandizes, which bear best Prices to be imported there, are these which follow:

English Cloth they call *Londrees*, are sold ordinarily at *Seventy and Eighty Dollers* the Piece; and the more fine, the better Price they bear, in proportion. The proper colours for these parts are Red, Blue, Green, Black, Purple, and Violet.

Tin will give *Thirty five*, and *Thirty eight Dollers* the Quintal.

Lead, *Seven or Eight Dollers* the Quintal.

Pepper, *Thirty or Thirty two Dollers* the Quintal.

English Sugar, at *Twenty two Dollers* the Quintal.

Cinamon and Cloves sell but few here. These last are worth *Seven or Eight Dollers* the *Oka*; the other, *Five or Six*.

I was willing to be thus particular upon the Account of the *Consul*; who desired me to encourage our Merchants, to send Ships thither.

Tartans of *Marseilles* come often hither; but *English Ships* seldom. Yet our *Consul* expected one; when we were there; which came just as I parted thence. I saw it come into the *Saronique Gulph*; but did not believe, it came from *England*; otherwise I had laded more Marbles on it, than the *Consul* did by my Order.

How famous *Athens* hath been for Learning, is unknown to none, that know any thing of antient Learning; and concerning this Subject, I have already given, in general, an Account of its present low condition, as well as of all *Greece*. But here I will be yet more particular, and since I may without Vanity say, I went to School at *Athens*, I will also shew you, how I learned my Book there, beginning with *A B C*, and proceeding as far as I learned. The *Greek* use near upon the same Alphabet, that is ordinarily in use among us; yet not without some Differences. But as to the Pronunciation, when they read the Scholastick *Greek*, they differ very much from the ordinary way, that our Schools

teach. Whether their Pronunciation or ours, is truest, that is, most agreeable to the Antient, I will not dispute, much less take upon me to determine: since no Art hath yet been found out, to preserve Sounds without Corruption or Alteration. But I will tell you, how at present they pronounce their Letters, and Syllables, comparing them with our present Characters.

Greek.	English.	French.	Italian.
A	A, as in <i>All</i> .	A	A
B	V consonant.	V	V
Γ	G, as in <i>Go</i> .	G	O
Δ	Th, as in <i>The</i> .	—	—
E	E	E	E
Z	Z	Z	Z
H	I, as in <i>Little</i> .	I	I
Θ	Th, as in <i>Think</i> .	—	—
I	I, as in <i>Lips</i> .	I	I
K	Kc, as in <i>Capers</i> .	C	C, <i>cace</i>
Λ	L	L	L
M	M	M	M
N	N	N	N
Ξ	X	X	X
O	O, as in <i>More</i> .	O	O
Π	P	P	P
Ρ	R	R	R
Σ	S	S	S
T	T t	T	T
Υ	I, as in <i>Little</i> .	I	I
Φ	F, or Ph.	F Ph	F
Χ	Ch. To us unknown, and unused. The <i>Welsh</i> pronounce it exactly right.	—	—
Ψ	Pf	Pf	Pf
Ω	O, as in <i>More</i> .	O	O

The *Greeks* never pronounce *B*, as the *French* commonly do that Letter, but always like the *V* consonant. And our Error, doubtless, proceeds chiefly from the Likeness of the Character. I believe the Antient *Greeks* did pronounce it so also: For in Medals, when they would write *Valerianus*, they writ ΒΑΛΕΡΙΑΝΟC, or ΟΥΑΛΕΡΙΑΝΟC. But now, when they would express the same Sound as we do by *B*, they use [*Μ*], whether at the beginning, or middle of the Word: As, *Μαγν*, I will; *Μαγν*, a Bank; *Μαγν*, a Beach; *Μαγν*, a Ball; *Μαγν*, to defend or enter; as *Μαγν* *πύλη*, go in. At the beginning of a Word, they pronounce nothing of the [*Μ*], but sound both together, as we do [*B*]. If in the middle, the [*Μ*] is pronounced, and the [*Ρ*] following, like [*B*]; as *Αυρα*, splendidly, they pronounce *Lambra*; *Αυρα*, a Candle, *Lambra* word, not word. As, *Γα*; *Γα*, as the *Italians* use *Ghe*, or the *English* in the word *Gue*, or *Gue*. *Γα*, as *Ghi*; *Γα*, *Go*; *Γα*, *Goe*; *Γα*, *Gu*. They pronounce not *Δ*, as we do *D*; but as we pronounce *Th* in the words *The*, *That*, *This*; which, in antient *Saxon* times, were *Dhat*, *Dhis*,

Dhis, &c. not as we pronounce *Th*, in the words *Thistle*, *Thing*, *Theater*; for so they pronounce their *Θ*, or *Theta*.

H is still like *I*, as in the words *Little*, *Linger*, *Lips*; and not as we pronounce it in the words *Life*, *Like*, &c.

I after *E*, is sometimes pronounced *Ge*; *ἱερόνιμο*, *Jeronimo*; *ἱερομόναχος*, *Jeromonachos*.

Ka is, as in the word *Cake*, *Canel*; *Ke*, as *Ch*, in the word *Chest*; *Kee* and *Ki*, as *Ch*; *Chi*, as in the English word *Chill*, or *Children*; *Ko* and *Ko*, as *Co*; *Kv*, as *Chi*, &c.

O micron, and *Ω mega*, are pronounced here alike; and both like our *O* long; as in the word *Both*, *Bone*, &c. not as in the words *Long*, *Song*, *Pot*, or *Lot*.

T [*Tau*] is pronounced like our common *D*, when it followeth an *N*. As in stead of saying *Thalanta*, they say *Thalanda*; otherwise, as in our common *T*.

T is pronounced like *I*: But after *A*, or *E*, in a Diphthong, is pronounced like the *V* consonant; or rather like *F*; as for *ἄντες*, they say *Astos*; or for *ἐλευσις*, *Eleffis*, &c.

X [*X*] is pronounced with an Aspiration in the Throat; that is very difficult to us English, to pronounce. Indeed, I know none that have any thing near like it, except *Welsh-men*, *Hebrews*, and *Florentins*.

And this is all I observed, concerning their pronouncing of Consonants and Vowels.

Their Diphthongs are thus: *Ai* is *E*, *Au* is *Af*, *Eu* is *Ef*, *Ou* is *Ou*, or rather as our double *oo*; as we pronounce the words, *Book*, *Look*, *Boots*; not as in the words, *Out*, *Bound*, *Stout*, or *Saith*, &c.

These are the Differences I can call to mind, at present. I might here add the *Variety of Characters* I have observed in the *Greek*, both Antient and Modern; but I will not now too far trespass upon my Reader's Patience. I will only say, It were to be wish'd, that our Schools would teach the Modern way of pronouncing *Greek*, as well as the Antient. For it would be a great Help to those that travel into those Parts, or intend to be understood of the Modern *Greeks* at home. And who knows, but in time it may please God to excite the Piety of some good Men, to go and preach the Purity, and Sincerity of the Holy Gospel to those poor Christians; who seem, at present, to be buried in Ignorance, and overwhelmed with *Roman* Superstition, whose Sectators encompass Sea and Land, to gain Profelytes.

The *Athenians* seem to retain more of the Antient *Greek* in their Language, than the rest of the Modern *Greeks* do; and have abundance of *Greek* words, which those, who have had greater Converse with the *Italians*, use not: But yet they do not well understand the Antient *Greek*. For when we were at *Athens*, there was only the Arch-Bishop, who is since dead, and my Master *Ezechiel*, Abbot of *Cyriani*, who were known to understand it. This last hath indeed more Learning, than I thought to meet with at *Athens*; for he understands *Latine* competently well, and something also in *Philosophy*; but seems not to have studied *Divinity* over much. He practises *Physick*, and is a civil and ingenious Man, how much soever some scandalize him, because he seldom frequenteth Com-

pany: the Reason whereof I found to be, because he is, indeed, no great Lover of the *Greekish* Superstitions. There is another *Greek*, Native of *Candia*, called Signior *Georgia*, an honest Man, and an Undertaker in Physick too, who understands *Scholastick Greek* a little. But as to the rest, I think there are few, that understand it any more, than an *Italian* does naturally understand *Latine*. 'Tis true, there are but few among them, who have wherewithal to live, but will learn, while they are young, to write and read, whether *Spirituals*, or *Seculars*. The only *Greek* Sermon I heard, was at *Athens* upon *Easter Monday*; which the Arch-Bishop pronounced from his Throne. And it was an extraordinary thing, since they are not much used to Sermons there. The manner is only to read *Homilies*, appointed long since for set Holy-days, and Feasts: the Language whereof is now also, with time, so antiquated, that they are hardly understood by *Vulgar Auditors*.

Manners.

The *Athenians*, notwithstanding the long Possession, that Barbarisme hath had of this Place, seem to be much more polished, in point of Manners and Conversation, than any other of these Parts; being civil, and of respectful Behaviour to all, and highly Complementary in their Discourse. They still speak to one another in the Third Person, as *A-pleunt in Son, Your Lordship*, as the *Italians* do in their *Voi Signioria*; and never meet, without giving the time of the Day, or using some good Wish. Their Wives go but little abroad, and their Daughters never, as I could hear, till they go to the Church to be Married. Their Wives come to Church *Sundays* and *Holy-days*; but mix not with the Men, when they are there: For most of their Churches are divided into Three Isles; the Men stand in the Middle, and the Women on each hand of the Men by themselves; or in some Churches, above in Galleries, with a Lattice before them. The most that I at any time saw, was on *Easter-Sunday*, early in the Morning; when at each Parish-Church all were assembled, to celebrate the Resurrection; among whom were many seemingly handsome Women, who looked very graceful in their manner of dress; but so horribly painted, that it was hard to conjecture what their Natural Complexion was; by reason of the thick Vizard of Paint they had on.

Easter.

Their Ceremony this Day is notable in all their Parish-Churches. For after the Gospel, and Anthem, called, *Χριστός ἀνέστη, Christ is Risen*, they salute one another round the Church, beginning with the *Pappa*; and so in order, the Men by themselves, and the Women by themselves. This pious Solemnity, when I was there, had like to have been a little disturb'd by a profane *Italian Merchant of Tine*; who being then at *Athens*, upon occasion of bringing some Merchandizes, especially a sort of Powder, wherewith the Women used to die their Hands and Nails; and seeing the Men begin to salute one another, told our Consul aloud, *He hoped, when the Men had done, they should kiss the Women round also*. But receiving from the Consul an Answer suitable to his Folly, it gave a Check to his profane Drollery. At *Easter*, what ever Differences are, or have been depending betwixt Man and Man the Year before, they must now reconcile themselves, or be accounted by the rest of the Church, as bad as *Heathens*. This Ceremony done on *Easter-day* in each Parish-Church, is the next Day celebrated in the Cathedral; the *Pappa* sending

sending Wax-Candles to the Principal Men of his Parish, and the Arch-Bishop to the most considerable of the City, or those they will shew any Respect unto; who thereupon meet him at the Church with the Candles lighted. From *Easter* till *Whitsuntide*, not only in the Church, but wherever they meet any they know to be Christians, especially if they be of their Acquaintance, they salute each other; the one saying, *Χριστός ἀνέστη*, *Christ is Risen*; and the other answering, *Αληθεύς ὁ Θεός*, *The True God*.

When a Virgin is to be married, she is brought to the Church, as richly attired as the Fortune of her Relations will bear; but her Face is so bedaubed with gross Paint, that it is not easie to determine, whether she be Flesh and Blood, or a Statue made of Plaster. She returns home from the Church to the House of her Husband, with a great Crown of gilded Metal on her Head, accompanied by all the Guests, and her near Relations, with Pipes, and Mand Drums, and the best Musick they can make: whilst she, in the mean time, is conducted so slow a pace, that it is scarcely perceivable, that she moveth. And so soon as she is entred into the House of her Spouse, they throw Sugar-Plumbs out at the Windows, upon the People, who are crowded and throng'd at the Door.

Marriage.

As to the eminent Monuments of Antiquity, yet remaining at *Athens*, I dare prefer them before any Place in the World, *Rome* only excepted. Therefore I will in the next place consider them, giving you the best and truest Account my Observations will enable me; beginning our Survey, first, with the *Acropolis*, or Castle; being situated in the midst of all the rest, and the most ancient and eminent Part of *Athens*.

Antiquities.

The *Acropolis*, or Castle, is built upon a long Rock, with Precipices every way from it, except on the North-West end; where you mount by a steep Ascent, to the Entrance; and which is better fortified than the rest, by high and thick Walls. The whole Rock, which is Oval, is about Twelve hundred ordinary Paces in circumference, and also surrounded with Walls of very antient Work, especially the Foundations of it, making an *Area* twice as long as broad. About Two hundred Paces lower, yet not quite to the bottom of the Hill, are distinctly to be seen the Foundations of other Walls, encompassing the first almost quite round: which I believe to be those built by *Theseus*, who first enlarged the City. One Gate of which standeth on the South-side, and two others, consisting of vast Stones, on the North, and North-East sides; although the Walls themselves are almost even with the Ground. And it may be demonstrated both by the Monuments of Antiquity yet remaining, and out of History, that *Athens* had yet a far greater Wall, than either of these, including this second Wall, and encompassing the whole City; spread out far and wide above it; to which two other long Walls, one reaching to *Pyrae*, and the other *Phalarea*, were joined, as hath been said. It was with great difficulty, we obtain'd the Favour of seeing the Castle of the *Haga*; who being newly come thither, and scarce well settled in his Place, knew not whether he might safely gratify us. But an old Souldier of the Castle, his Friend and Confident, for three *Oke's* of *Coffee*, two to the Governour, and one to himself, perswaded him at last to give way; assuring him, it was never refused to such Strangers,

as it appear'd that we were. The *Haga* hath for his Garrison about an hundred *Turks* of the Country, who reside there with their Families; and are always on their Guard, for fear of *Pirats*, who often land there, and do a great deal of Mischief. Wherefore all Night, a part of them by turns, go the Rounds of the Walls, making a great hallowing and noise, to signify their Watchfulness, and that if *Pirats*, or other Enemies come, they are ready to receive them. These Soldiers are called *Neferides*, or *Isarlides* in *Turkish*, and *Castriani* in *Greek*; not *Janizaries*. I esteem this Castle of no great Strength for these Times; and that by reason of the Hill *Museum*, which lieth South-West of it, of equal height with it, and being within Cannon-shot.

We went up to the Castle from the Town, mounting by degrees, and winding about it, till we came at the Entrance, which is at the North-West end of the Rock. Within the first Gate I observ'd, in the Walls, two Figures in *Basso-relievo*, that joyned hands; which we guessed to be a Man, and his Wife, giving to each other their last Farewel, as is sometimes seen in antient Monuments; with this word in *Latine*, *Vale*; and in *Greek*, *XAIPE*, or *Adieu*. Thence mounting a little further, through a narrow Court, with a Covert on the side of it for the Guards, we came to the second Gate, over which is a *Transseant* of Marble, with an Inscription on it of the *Flavius Marcellinus*, that rebuilt the Gates of the Town at his own Charges; Perhaps, meaning only the Gates of the *Acropolis*; for that, as *Thucydides* observes, was called the City also, after the rest was built.

ΦΛ ΣΕΠΤΙΜΙΟΣ ΜΑΡΚ...ΗΝΟΣ ΦΛΑΜ. ΚΑΙ ΑΠΟ
ΑΓΩΝΟΘΕΤΩΝ ΕΚ ΤΩΝ ΙΔΙΩΝ ΤΟΤΣ ΠΤΛΩ-
ΝΑΣ ΤΗ ΠΟΛΕΙ

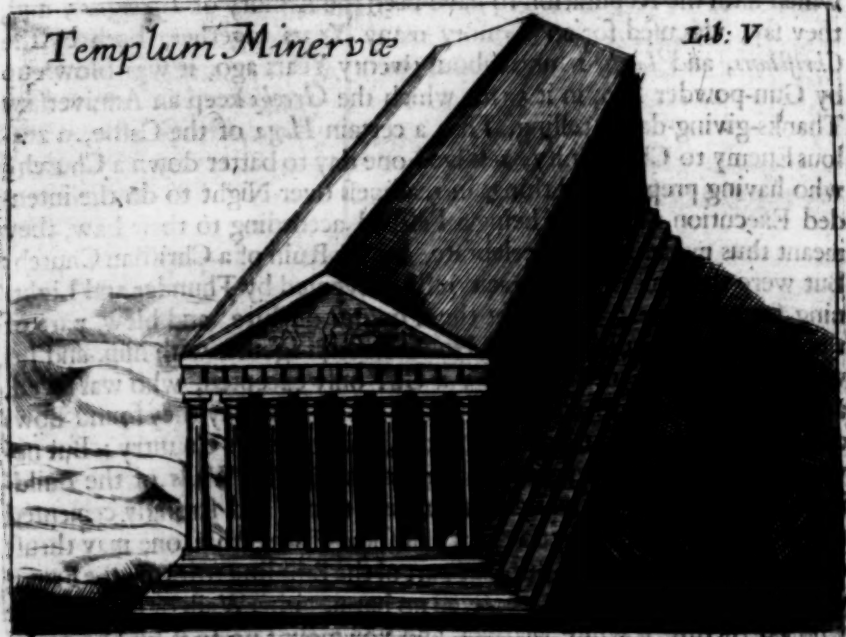
Suidas in Νε-
κη δ' α' 149.

When we had passed the Second Gate, we observed some antient Foundations; which we guessed, might be of the *Propylea*, or *Outward Gate*: which was so glorious a Structure, that it's said to have cost a Million of *Drachma's* to build it. Thence, through another small Court, the way brought us to the Third Gate; over which was a *Basso-relievo* of an Eagle, the Ensign of the *Roman* Sovereignty: the Goodness of whose Work shews it to be antient. After we had passed this Gate, we were quite within the *Acropolis*; where the first thing we observed, was a little Temple on our right hand; which we knew to be that dedicated to *Victory without Wings*. It is built of white Marble, with one end near the Wall; where 'tis said, that *Aegens* cast himself down at the sight of the Black Sails, his Son *Thefens* forgot to change, when he returned *Victorious* from the Combat with the *Minotaur* in *Crete*. It was therefore stiled *Without Wings*; because the Fame thereof arrived not at *Athens*, before *Thefens* himself, that brought it. For otherwise, *Victory* used still to be represented with *Wings*. This Temple is not above fifteen Foot long, and about eight or nine broad: But of white Marble, with chanel'd Pillars of the *Dorick* Order. The Architrave hath a *Basso-relievo* on it, of little Figures well cut; and now serveth the *Turks* for a Magazin of Powder.

Almost

Almost over against this, is another noble Edifice of white Marble; which hath the Reputation to have been the Armory of *Lycurgus*; and, they say, was used for an Armory many Years together, both by the *Christians*, and *Turks*: until about twenty Years ago, it was blown up by Gun-powder kept in it; for which the *Greeks* keep an Anniversary Thanks-giving-day: telling, That a certain *Haga* of the Castle, a zealous Enemy to Christianity, resolved one day to batter down a Church; who having prepared all things in readiness over Night to do the intended Execution next day, being a Festival according to their Law, they meant thus maliciously to celebrate, by the Ruin of a Christian Church: But were the same Night miraculously prevented by Thunder and Lightning from Heaven; which set the Powder on Fire, and blew part of the Roof, whereon the *Haga's* House stood, together with him, and his whole Family, up into the Air; a Girl only excepted, who was saved, and since married to a *Turk* of *Athens*. The next day they found Bows and Arrows, Shields, and other Armour, all about the Country: But never heard they any News of the *Haga* again. The Walls of the Building held fast, being of white Marble, very thick, and strongly cemented together; yet were they so crack't in some Places, that one may thrust one's hand through them. But that part of the Building towards the Front, which looketh Westwards, received no harm, either Walls or Roof. The whole Structure is white Marble, and you mount up to it by five or six steps; whereof only one remains entire. The *Eagle* of the Front is fashioned like other Temples, sustained by four Pillars of the *Doric* Order*. On each hand this Front, are placed two square Turrets, whose sides next the Steps are sustained by Pillars of the same Order, as they yet remain on the Northern Tower: above which is built now the *Haga's* Lodgings; but the Southern Tower is ruined, and hath another high one built upon its antient Foundations, appearing some Ranges of Stone above Ground. The rest is a mixture of broken Rubbish, raised upon it a good height: But one may conclude, there were antiently two very beautiful Towers raised on them. The *Pronaus* is a large square Room, whose Roof within is held up by four beautiful *Ionick* Pillars, sustaining two great Marble Beams, which are covered with large Marble Planks. But whether this was that *temple*, that Building, which *Pausanias* saith, is on the left hand of the *Propylæa*, full of Pictures, or painted Work, is hard to say; and as hard to determin, that it was indeed a Temple. For those Foundations of Towers on each hand of the Front, is a thing extraordinary, and what I never saw belonging to any Temple. Besides this, although it is on the left hand of the Temple of *Victory*, it is that which presents it self to view before it. The Towers on each side of the Front, persuade me very much, that it was the famous *Propylæa*.

* The *Eagle* is the high Angle of the Front of a Temple, where the Roman *Eagle* used to be placed.



TEMPLE OF
MINERVA,
OR
PARTHE-
NION.

We could hardly stay here, to make all the Observations we might have done, we were so impatient to go to the Temple of *Minerva*, the chief Goddess of the *Athenians*; which is not only still the chief Ornament of the Citadel; but absolutely, both for Matter and Art, the most beautiful piece of Antiquity remaining in the World. I wish, I could communicate the Pleasure I took in viewing it, by a Description, that would in some proportion express the Ideas I had then of it: which I cannot hope to do; but shall give you the Figure I took of it there, with its Dimensions, and so much of the Sculpture, as I can remember.

This Temple is called by *Pausanias*, *Parthenion*; because the Goddess *Minerva*, to whom it was dedicated, professed Virginity. It is situated about the middle of the Citadel, and consists altogether of admirable white Marble. The Plane of it is above twice as long, as it is broad; being Two hundred, and seventeen foot, nine inches long, and ninety eight foot, six inches broad. It hath an Ascent, every way, of five Degrees, or Steps; which seem to be so contrived, to serve as a *Basis* to the *Portico*; which is supported by channelled Pillars of the *Doric* Order, erected round upon them, without any other *Basis*. These Pillars are Forty six in number, being eight to the Front, and as many behind, and seventeen on each side, counting the four corner ones twice over, to be deducted. They are Forty two foot high, and seventeen foot and a half about. The Distance between Pillar and Pillar, is seven foot, and four inches. This *Portico* beareth up a Front, and Frize round about the Temple, charged with Historical Figures of admirable Beauty and Work. The Figures of the Front, which the Antients called the *Eagle*, appear, though from that height, of the natural bigness; being

in

in entire *Relievo*, and wonderfully well carved. *Pausanias* saith no more of them, than that they concern the Birth of the Goddess *Minerva*. What I observed, and remember of them, is this.

There is a Figure, that stands in the middle of it, having its right Arm broken, which probably held the Thunder. Its Legs straddle at some distance from each other; where, without doubt, was placed the *Eagle*: For its Beard, and the Majesty, which the Sculpture hath expressed in his Countenance, although those other usual Characters be wanting here, do sufficiently shew it to have been made for *Jupiter*. He stands naked; for so he was usually represented, especially by the *Greeks*. At his right hand is another Figure, with its Hands and Arms broken off, covered down half way the Leg, in a posture as coming towards *Jupiter*; which, perhaps, was a *Victory*, leading the Horses of the Triumphant Chariot of *Minerva*, which follows it. The Horses are made with such great Art, that the Sculptor seems to have outdone himself, by giving them a more than seeming Life: such a Vigour is express'd in each posture of their prancing, and stamping, natural to generous Horses. *Minerva* is next represented in the Chariot, rather as the Goddess of *Learning*, than *War*, without Helmet, Buckler, or a *Medusa's* Head on her Breast, as *Pausanias* describes her Image within the Temple. Next behind her, is another Figure of a Woman sitting, with her Head broken off. Who it was, is not certain. But my Companion made me observe the next two Figures, sitting in the Corner, to be of the Emperour *Adrian*, and his Empress *Sabina*; whom I easily knew to be so, by the many Medals and Statues I have seen of them.

At the left hand of *Jupiter*, are five or six other Figures, my Comrade taketh to be an Assembly of the Gods; where *Jupiter* introduceth *Minerva*, and owneth her for his Daughter. The *Postick*, or *Hind-front*, was adorned with Figures, expressing *Minerva's* Contest with *Neptune*, about the naming of the City of *Athens*: But now all of them are fallen down, only part of a Sea-Horse excepted. The Architrave is also charged with a *Basso-relievo*, at several distances, divided into Squares of about two or three foot broad, and three or four foot high. That towards the South, is charged, as *Pausanias* affirmed, with the Representation of the Wars of the Giants, who inhabited the narrow Streights of *Thrace*, and *Pallenis*; the *Athenian's* War with the *Amazons*, their Victory of *Marathon*, and their Conquering of the *Gauls* in *Myfia*. Where I find the Interpreter of *Pausanias* hath erred, in translating these words; *In eo Arcis muro, qui ad Austrum versus est*: for it should be, *In eo muro*, not *Arcis*, but *Templi*: In that Wall of the Temple, which is towards the South. For it is of the Temple he is discoursing, and of the Statues in it. This also agrees with what follows, *viz.* That each of them are contained in spaces of two Cubits distance *ἑκάστην δὲ πρὸς ἑκατέρῃ*. By the same Author I learn, That this was done by the Munificence of *Attalus*, King of *Myfia*; and the same, that was by the Oracle told, He should be King of *Lesser Asia*, or *Taurica*; and whom the *Athenians* honoured, by calling one of their Tribes after his Name; of whose Riches, and Magnificence, *Suidas* telleth great things. But it was *Pericles*, that first built this Temple; as *Plutarch* in his *Cato* telleth, and employed *Jaximus* and *Callicrates*, for his Architects: Which, perhaps, was meant by him only

of the *Cella*, or Body of the Temple; to which *Attalus* added this Magnificent *Portico*. But the Emperour *Adrian* most probably repaired it, and adorn'd it with those Figures at each Front. For the whiteness of the Marble, and his own Statue joyned with them, apparently shew them to be of a later Age, than the first, and done by that Emperours command. Within the *Portico* on high, and on the outside of the *Cella* of the Temple it self, is another Border of *Basso-relievo* round about it, or at least on the North and South-sides; which, without doubt, is as ancient as the Temple, and of admirable work; but not so high a *Relievo*, as the other. Thereon are represented Sacrifices, Processions, and other Ceremonies of the Heathens Worship. Most of them were designed by the Marquess *De Nantell*; who employed a Painter to do it two Months together, and shewed them to us, when we waited on him at *Constantinople*. The *Cella* of the Temple without, is a Hundred and fifty eight foot long, and broad Sixty seven foot. Before you enter into the Body of the Temple from the Front, is the *Pronaos*, whose Roof is sustained by six chanelled Pillars of the same order, and bigness with those of the *Portico*, and contains near the third part of the *Cella*; to wit, Forty four foot of the length. We observed in place of one of the Pillars, a great pile of Stone, and Lime, of most rude work; which they told us, the *Kizlar-Haga* had ordered to be so done, to help to support the Roof; because he could never find a Stone big enough to supply the place of the old Pillar, broken down; although he had spent Two thousand Crowns to do it.

Here also we saw upon another Pillar two Inscriptions; One was in Honour of *Lucius, Egnatius, Victor, Lollianus*; who had been publick Oratour at *Athens*: The other is of a *Proconsul* of *Greece*, call'd *Rufus Feslus*; whom the *Athenians* had honoured with the Title of *Areopagite*.

ΤΗΙ ΤΥΧΗΙ

Η ΕΞ ΑΡΕΙΟΠΑΓΟΥ ΒΟΥΛΗ

Α. ΕΓΝΑΤ. ΟΤΙΚΤΟΡΑ ΛΟΛΛΙΑΝΟΝ

ΑΝΤΙ ΤΗΣ ΠΡΟΞ ΕΑΥΤΟΥΣ ΕΤΝΟΙΑΣ

ΤΗΣ ΤΕ ΚΕΔΕΜΟΝΙΑΣ ΤΩΝ ΑΘΗΝΩΝ

ΤΟΝ ΡΗΤΟΡΑ

ΑΓΑΘΗ

ΤΟΝ ΔΑΜΠΡΟΤΑΤΟΝ ΑΝΘΥΠΑΤΟΝ

ΤΗΣ ΕΛΛΑΔΟΣ ΡΟΥΦΙΟΝ ΦΗΓΤΟΝ

ΚΑΙ ΑΡΕΟΠΑΓΕΙΤΗΝ Η ΕΞ ΑΡΕΟΥ

ΠΑΓΟΥ ΒΟΥΛΗ ΚΑΙ Η ΒΟΥΛΗ ΤΩΝ

ΤΡΙΑΚΟΣΙΩΝ ΚΑΙ Ο ΔΗΜΟΣ Ο ΑΘΗ

ΝΑΙΩΝ ΕΤΝΟΙΑΣ ΕΝΕΚΑ ΚΑΙ ΕΤΕΡ

ΓΕΣΙΑΣ ΤΗΣ ΠΕΡΙ ΤΗΝ ΠΟΛΙΝ ΑΝΕ

ΣΤΗΣΕΝ ΠΡΟΝΟΙΑ ΦΛΑΒΙΟΥ ΠΟΜ

ΔΑΔΟΥΧΟΥ ΤΟΥ ΔΙΑ ΣΗΜΝΟΤΑΤΟΥ ΚΑΙ

ΑΠΟΚΟΜΙΤΩΝ

My Comrade found the same *Rufus Festus* by another Inscription he met with at *Rome*, to have been a *Roman* of Quality, born at *Vulturnum*, a little Town in the way between *Pisa* and *Rome*, now called *Bolsina*, where his Epitaph is in Verse, and, as he believes, of his own; because he was a Poet: some of whose Works are yet extant, under the Name of *Festus Avienus*. There is also a great Vessel of white Marble, and curious Work, which might have been a Font, to Baptize in, in time past: But not as Monsieur *Gulitzer* affirmeth, for Holy-Water. For the *Greeks* use no such thing in their Churches, although they do at home; being made once a Year in the Church. Here hang also some few Lamps, that the *Turks* carry into the Temple, when they do their Night-Devotions. From the *Pronaos* we entred into the Temple, by a long Door in the middle of the Front. But my Companion, and I were not so much surprized with the Obscurity of it, as Monsieur *Gulitzer*; because the Observations we had made on other Heathen Temples, did make it no new thing unto us, as I observed at *Spalato*. And that the Heathens loved Obscurity in their Religious Rites and Customs, many Reasons may be given; especially, because by that means the Poms they exposed to the People, had much advantage by it; and the Defects of them, with all their juggling and cheating, were less exposed to view. When the *Christians* consecrated it to serve God in, they let in the Light at the East end; which is all that it yet hath. And not only that, but made a Semicircle for the Holy Place, according to their Rites; which the *Turks* have not yet much altered. This was separated from the rest by Jasper Pillars; two of which, on each side, yet remain. Within this Chancel is a Canopy, sustained by four Porphyry Pillars, with beautiful white Marble Chapters, of the *Corinthian* Order. But the Holy Table under it, is removed. Beyond the Canopy are two or three Degrees, one above another, in a Semicircle; where the Bishops and Presbyters used to sit in time of Communion, upon certain Solemn days. The Bishop sat in a Marble Chair, above the rest; which yet remaineth above the Degrees, against the Window. Towards the bottom of this Window, are those marvelous Stones Monsieur *Gulitzer* makes such a Miracle of. They are only of a transparent Marble; which *Pliny*, in the Thirtieth Book of his *Natural History*, calleth *Phengites*; and saith, It was found in *Cappadocia*, in *Nero's* time, who built a Temple of it to Fortune; which was Light, when the Doors were shut. By reason of its Natural Transparency; an obscure Light passeth through it; and several Holes being made deep in it, it makes the Light look of a reddish, or yellowish colour. But as to its shining in the Night, that's a Wonder was never heard of until now; and for his comparing it to the Brightness of a Carbuncle, it may pass for one of his *Hyperbolies*; our Eyes being much too dim, to discover it. This same Author hath made many other Observations, whereof we could find but very little, or no probability; as the Inscription on this Temple, *To the unknown God*, the *Turks* Pilgrimages to it, with several others, not worth mentioning, and hardly to be excus'd from the Imputation of manifest Untruths. On both sides, and towards the Door, is a kind of Gallery, made with two Ranks of Pillars, Twenty two below, and Twenty three above. The odd Pillar is over the Arch of the Entrance, which was left for the Passage. It being now turn'd into a *Mosque*,

the Niche of the *Turks Devotion* is made in the Corner on this side of the Altar, on the right hand; by which is their Place of Prayer: and on the other side a Pulpit, to read their Law in; as is usual in all *Mosques*. The *Turks*, according to their measure of Wit, have washed over the beautiful white Marble within, with Lime. At one side of the Quire, there are four Presses made in the Wall, and shut up with Doors of Marble. They say, None dares open them; and that one undertaking to do it, immediately died the first he opened; and that the Plague soon after followed in the Town. The Marquis of *Nantell* would have it attempted the second time; but the scrupulous *Turks* would not permit him. They think, there is some Treasure there; perhaps, there may be some Church-Vestments, Books, or Plate, belonging to the Altar; which now, in the poor *Greek Church*, is seldom much above a Chalice, and a small Silver Plate. They shewed us the place, where two Orange-trees of Marble had stood; which being taken thence to be carried to *Constantinople*, the Vessel miscarried with them. The Roof over the Altar and Quire, added to the Temple by the *Greeks*, hath the Picture of the Holy Virgin on it, of *Mosaick Work*, left yet by the *Turks*; because, as they say, a certain *Turk* having shot a Musquet at it, his hand presently withered. This Temple was covered outwardly with great Planks of Stone; of which some are fallen down, and are to be seen in the *Mosque*. They have built a *Minaret*, or tall, slender Steeple; out of which they make a Noise, to call People together, at their set times of Prayer, day and night: On the top of which I mounted, and had a most pleasing Prospect of the Cittadel, City, Plain, and Gulph of *Egina*, with the Coasts, and Harbours round about. But I durst not stay long to enjoy the sight, for fear of being seen my self, and taken for one, that had other designs, than of meer Curiosity. After some small while therefore descending, we left the Temple of *Minerva*; having first made a Present of some few *Timians* to the *Turk*, who had been so civil to permit us such a free, and fair Examination of all the Mysteries, and Rarities of it.

TEMPLE OF
ERICTHEUS.

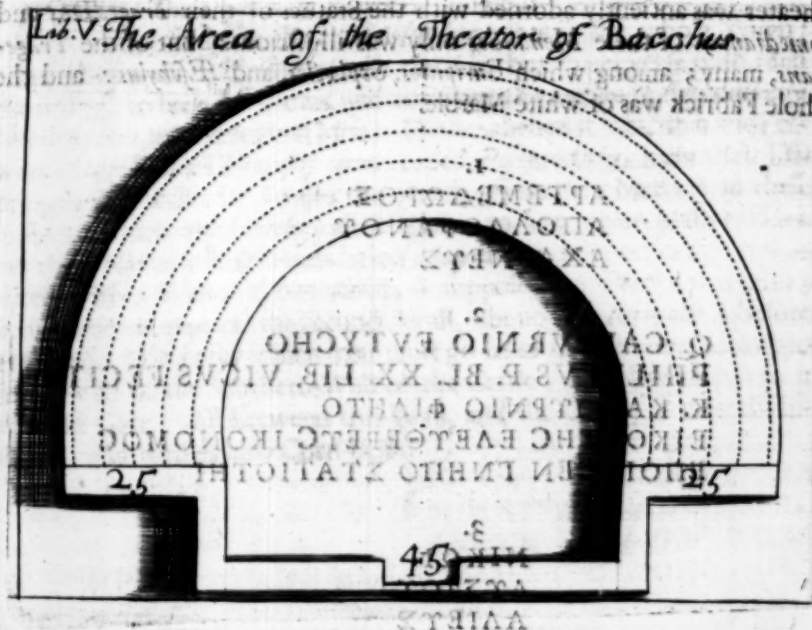
Going therefore some way further, amongst the Buildings, and Ruins, on the North-side of the Temple of *Minerva*, we came to the Temple of *Erictheus*. It is known to be that, by two Marks out of *Pausanias*: First, Because he saith, It is a *Double Building*, one bigger than the other, as this yet remains. The lesser one, by which the Entrance is to the other, is Twenty nine foot long, and Twenty one foot, three inches broad. The bigger is Sixty three foot, and a half long, and Thirty six foot broad. Its Roof is sustained by *Ionick Pillars*, channelled; but the Chapters are something different from any I have seen of that Order; and seem to be a kind of mixture between it, and the *Doric* Order. The other Mark is, that, as *Pausanias* saith, There is a Well of Salt-Water in it; which he makes no wonder of, because there are many such in Inland Places, a great way from the Sea; as at *Apbrodica* in *Caria*, &c. All that he thinks worth writing of it, was, That it made a noise, like the Waves of the Sea, when the South-Wind bloweth. We could not have permission to go into the Temple, to see it; because the *Turk* that lives in it, hath made it his *Seraglio* for his Women; and was then abroad. But we were assured, That the Well is now almost dry. On the South-side of the Temple of *Minerva*, we saw some antient Ruins; where are to be seen

some

some Statues of Women, in the Walls; which my Comrade thinks, may be the *Graces*, which *Socrates* hath made there: Because Authors expressly say, That although the *Graces* used ordinarily to be represented naked; yet *Socrates* made his to appear clothed, as these here are. 'Tis like also, here was the Temple of *Minerva Poliades*; that is, Protectrice of the City; and the Temple of the Nymph *Pandrosa*; but no Remains of them are now to be seen.

As soon as we were come out of the Castle, we turned on our left hand, and came to the Theater of *Bacchus*; just as *Pausanias* describes it, under the Southern-side of the Castle; upon the rise of whose Rock were the Seats of the Spectators; which comprehend some Degrees above a Semicircle: whose Diameter, as Consul *Girard* measured, it by the French Foot, is Two hundred, forty three foot; and as Mr *Francis Vernou*, in his Letter to the Royal Society, by the English Foot, is Two hundred sixty three. I was prevented from taking all its Dimensions exactly, because I heard the *Turks* from the Castle, were very angry with the Consul for doing it; so that I only paced it, and found the whole Body of the Scene, Ninety one Paces; of which the Seats take up Twenty five, on each side of the Scene; and the Scene itself Forty five. The Scene is oblong, jutting out six Paces more forward in the Front, than the Seats of the Spectators.

THEATER
of
BACCHUS.



The antient Seats are ruined; but some distinct Distances appear, shewing where they have been. The Semicircular Area below the Seats, and the Scene, are filled a good height with their own Ruins; and that which appears best preserved against the Injuries of time, is the Front, looking towards the Sea; where three Ranges of Arches remain, one above another. The uppermost were, no doubt, for Windows, and to let in the Air;

Air; but the lowermost could not reasonably be thought so, because they were probably even with the Ground, being now part covered under Ground without, and perfectly buried within. Besides, the middle Arch is so much larger, and higher than the rest, that it could have been no other, but the chief Entrance into the Area, and had the Scene or Stage above it. The two lesser Arches on each side, might be for the same purpose, and, I suppose, lead also into the Area. These five Arches take up the breadth of the Scene only. On each side of which, passing the Corners of the Scene, towards the ends of the Seats, are two more Arches; which, whether they were for Caves, under the degrees or ways up to them, is now too late to determine. The next Range of Arches, where the Windows began, are less in bigness; but are more in number, than the others. Over the great Arch, in the middle of the Scene, is no Window, but a little Roomy, so big as the thickness of the Wall, and breadth of the Door will give it leave: which my Comrade hath forgot to mention. What was the use of it, I know not, unless for a Retreat to the Actors. On each hand of this, were three Arches; at each end of the Degrees, three more; in all twelve. The third Rank, I judge, contained as many; but are now most of them broken down. Above the Seats of the Spectators, is the Grotto, which *Pausanias* speaks of here, in the Rock, under the *Acropolis*; in which was a *Tripous*, whereon was engraven *Apollo* and *Diana*, slaying the Children of *Niobe*. This Theater was antiently adorned with the Statues of their *Tragedians* and *Comedians*; of these *Menander* only was illustrious: but of the *Tragedians*, many; among which *Euripides*, *Sophocles*, and *Æschylus*: and the whole Fabrick was of white Marble.

1.

ARTEMΕΔΩΡΟΣ
ΑΠΟΛΛΟΦΑΝΟΥ
ΑΧΑΡΝΕΥΣ

2.

Q. CALPURNIO EVTYCHO
PHILETVS P. BL. XX. LIB. VICVS FECIT
Κ. ΚΑΛΠΥΡΝΙΟ ΦΙΛΗΤΟΥ
ΕΙΚΟΤΗΣ ΕΛΕΥΘΕΡΕΤΣ ΙΚΟΝΟΜΟΣ
ΕΠΟΙΗΣΕΝ ΓΝΗΠΟ ΣΤΑΤΙΟΘΗ

3.

ΝΙΚΩΝ
ΑΤΣΙΟΥ
ΑΛΙΕΥΣ

4.

ΚΛΕΩΝ
ΑΝΔΡΟΝΙΚΟΥ
ΕΝΒΑΤΙΣ

Above the Seats of the Spectators, we found four Inscriptions upon little Pillars: among the rest, one of *Artemidorus*, Son of *Apollophanes* of *A-*

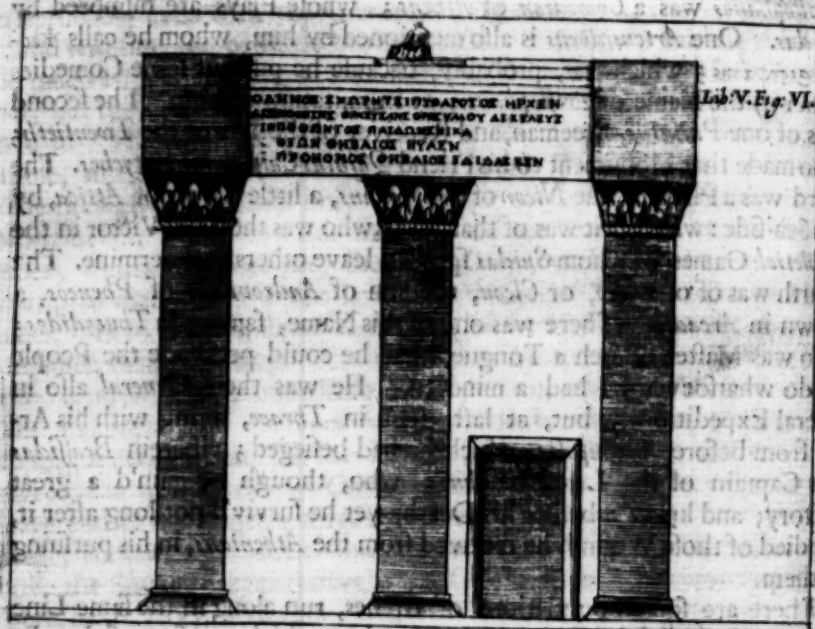
chaia;

chaia; who, perhaps, might have place amongst the Dramatick Poets. For *Apollophanes* was a Comedian of *Athens*; whose Plays are numbred by *Suidas*. One *Artemidorus* is also mentioned by him, whom he calls *Ἐυδοκιστοφάνης*; which was, probably, because he put out some Comedies either in the Name of *Aristophanes*, or in imitation of him. The second was of one *Philetus*, Freeman, and Receiver of the Tax of the *Twentieth*; who made that Monument to his Friend *Quintus Calpurnius Eutyches*. The third was a Pillar of one *Nicon* of the *Halians*, a little Town of *Attica*, by the Sea-side: whether it was of that *Nicon*, who was the great Victor in the *Athletick Games*, of whom *Suidas* speaks, I leave others to determine. The fourth was of one *Cleo*, or *Cleon*, the Son of *Andronicus*, of *Pheneos*, a Town in *Arcadia*. There was one of this Name, famous in *Thucydides*; who was Master of such a Tongue, that he could persuade the People to do whatsoever he had a mind to. He was their General also in several Expeditions; but, at last, slain in *Thrace*, flying with his Army from before *Amphipolis*, which he had besieged; wherein *Brassidas* was Captain of the *Lacedemonians*; who, though he gain'd a great Victory, and knew it before his Death, yet he surviv'd not long after it, but died of those Wounds he received from the *Athenians*, in his pursuing of them.

There are some Foundations of Arches, run along in the same Line with the Front of the Theater, Eastwards; which are supposed to be the Remains of the *Portico* of *Eumenes*, where the *Tragedians* gat their Plays by heart; and was the chief Walking-place in the whole Town: whither they went not only to take the Air, but to converse with Men of Learning, to hear the News, and to divert themselves in the company of *Philosophers*, and ingenious Men. From whence it was, that the Followers of *Aristotle's Philosophy* were called *Peripateticks*; from their Disputing as they walked: So also the *Stoicks*, from their Meeting in these Cloisters, which the *Greeks* called *Στωά*, to hear their Master *Zeno*; took their Name. This Foundation runs along a good way, and is backed with a Wall; above which, I suppose, the *Portico* was built; for the other is part of the second Wall, about the *Acropolis* I before mentioned. To enter which you must go from the Theater, almost to the East-end of the Southern-Wall of the Castle; and then turn into it by an old Gate. All between this Wall, and the Castle, is now inhabited, and turned into Corn-fields.

ΑΙΘΥΣΙΑ
ΑΡΧΙΤΕΚΤΟΝ

From



PANAGIA
SPILIOTISSA

From this Gate, straight up to the Rock of the Castle, we went to see a little Church, called *Panagia Spiliotissa*, or *Our Lady of the Grotto*. For it is but a *Grotto*, hewn out of the Rock, on which the Castle standeth: But is adorned without with three Marble Pilasters of the *Corinthian* Order, sustaining an Architrave of the same; above which are three Steps; and above that, in the middle, mounted upon two or three Steps more, is a *seated* Figure, clothed, but without a Head. On each Corner are Places, hewn like Pedestals, for two other Statues; upon which, and the Architrave, are Inscriptions; which we copied.

Ο ΔΗΜΟΣ ΕΧΩΡΗΓΕΙ ΠΥΘΑΡΑΤΟΣ ΗΡΧΕΝ
ΑΓΩΝΟΘΕΤΗΣ ΘΡΑΣΤΚΛΗΣ ΘΡΑΣΤΛΟΤ ΔΕΚΕΛΕΤΣ
ΙΠΠΟΘΟΝΤΟΣ ΠΑΙΔΩΝ ΕΝΙΚΑ
ΘΕΩΝ ΘΗΒΑΙΟΣ ΗΤΛΕΝ
ΠΡΟΝΟΜΟΣ ΘΗΒΑΙΟΣ ΕΔΙΔΑΣΚΕΝ

2.
Ο ΔΗΜΟΣ ΕΧΩΡΗΓΕΙ ΠΥΘΑΡΑΤΟΣ ΗΡΧΕΝ
ΑΓΩΝΟΘΕΤΗΣ ΘΡΑΣΤΚΛΗΣ ΘΡΑΣΤΛΟΤ ΔΕΚΕΛΕΤΣ
ΠΑΝΔΙΟΝΟΣ ΑΝΔΡΩΝ ΕΝΙΚΑ
ΝΙΚΟΚΛΗΣ ΑΜΒΡΑΚΙΩΤΗΣ ΗΤΛΕΙ
ΔΥΣΙΠΠΟΣ ΑΡΚΑΣ ΕΔΙΔΑΣΚΕΝ

ΘΡΑΣΤΛΟΣ

ΘΡΑΣΥΛΛΟΣ ΘΡΑΣΥΛΛΟΥ ΔΕΚΕΛΕΥΣΙ ΑΝΕΘΗΚΕΝ
 ΧΟΡΗΓΩΝ ΝΙΚΗΣΑΣ ΑΝΔΡΑΣΙΝ ΙΠΠΟΘΟΝΤΙΔΙ
 ΦΥΛΗΙ
 ΕΤΙΟΣ ΧΑΛΚΙΔΕΥΣ ΗΤΛΕΙ ΝΕΑΙΧΜΟΣ ΗΡΚΕΝ
 ΚΑΡΚΙΔΑΜΟΣ ΣΩΤΙΟΣ ΒΑΙΔΑΣΚΕΝ

These Inscriptions shew, That it either belonged to some *Gymnasium*, or was a Monument erected in honour of those, who had been *Victors* in those Exercises; and not the *Grotto*, where *Apollo* courted *Crenis*, Daughter of *Erethens*, and was afterward dedicated to *Apollo* and *Pan*; as hath been, until now, generally thought. For my Comrade hath well observed out of *Enripides* and *Lucian*, that the *Grotto* of *Pan* and *Apollo* was on the North-side of the Castle; and that it was under the Wall of it, called *Pelasgicon*: Whereas this Church of *Panagia* is under the Southern-Wall, called *Cimonium*. And one of these Inscriptions shews, That the People gave the Play at the time, when *Pitharotus* was *Archon*; and that *Thrasycles*, Son of *Thrasyllus*, of the Town of *Dicella*, of the Tribe *Hippothoon*, being *Agonothetes*, was *Victor*: That *Theon* of *Thebes* sung, and that *Pronomus* of *Thebes* taught, or was the Teacher of the Game. The two other Inscriptions are mentioned by *Fulvius Ursinus*; but he saith not, where they are. *Pitharotus* was *Archon* the second Year of the Hundred twenty seventh *Olympiad*; that is to say, Two hundred, seventy one Years before the Nativity of our Lord, and Four hundred, eighty three Years after the Foundation of *Rome*.

The Beginning of the Second Inscription is like the First: But after telleth, That *Andron*, of the Tribe of *Pandion*, was *Victor*; That *Nicoles*, of *Ambracia*, was Musician; and That *Lysippus*, of *Aradisa*, made, or exhibited the Play. *Suidas* and *Atheniens* mention one *Lysippus*, as the Author of many *Tragedies*.

The Third shews, That *Thrasyllus*, Son of *Thrasyllus* of *Dicella*, was the Founder of this Building; and being the Contriver of the Game, or Play, and himself *Victor*, erected it for the Men of the Tribe of *Hippothoon*; *Erichs* of *Chalcis* being Musician, *Neachmus* *Archon*, and *Cardomus Sotius* taught the Game. *Neachmus* was *Archon* of *Athen* the first Year of the Hundred and fifteen *Olympiad*; that is, Four hundred, thirty four Years after the Building of *Rome*; and Three hundred, twenty Years before the Coming of *Christ*: So this Inscription is Forty nine Years older than the two first; and this a Place of very great Antiquity, the Inscriptions being older, than those of *Duilius* at *Rome*, as *Monsieur Spon* observes. *Fulvius Ursinus* hath observed, That the Terms used in these Inscriptions, answer to those that are at the beginning of *Terence*. For, as here we have Ο ΔΗΜΟΣ ΕΧΩΡΗΓΕΙ, so those of *Terence* have the Names of the *Ediles Cures*, to whom the Care of these publick Plays, or Exercises, appertained. *Acta ludis Megalensibus, Marco Fulvio, & Marco Glabrione Edilibus curantibus*: So here, ΘΕΩΝ ΘΗΒΑΙΟΣ ΗΤΛΕΙ, answers to *Modos fecit Flaccus Claudii filius Tibris dextris, & sinistris*. ΙΠΠΟΝΟΜΟΣ ΘΗΒΑΙΟΣ ΒΑΙΔΑΣΚΕΝ, answers *Græca Menandri* in *Terence*; which denotes the Author of the

Helvius Chronol.

*ΣΥΝΑΓΩΓΗ
 ΠΑΡΑΤΗΡΗΣΕΙΣ*

Comedy. NEAIXMOΣ HPXEN shews the time by the Archons, as that in *Terence* does by the Consuls, under whom the *Comedy* was published, or acted publicly. *Edisa Marco Marcello, & Cnao Sulpicio Consulibus.* That this is very well observed, is most certain; but to make the Parallel agree exactly in all things, there should be something in *Terence*, that may answer ΑΓΩΝΟΘΕΤΗΣ ΘΡΑΣΥΚΛΗΣ ΕΝΙΚΑ, &c. or else it will not prove these Inscriptions were erected to the Honour of *Comedians*, but to *Victors* in the Athletick Games, and this Place to have been dedicated to the Publick Use of those Athleticks; wherein a Victory was to be gain'd and lost by different Parties; as it is remarkable in these Inscriptions. For in the Third, the Place was built to the Men, appertaining to the Tribe of *Hippothoon*, the Tribe of the Founder of the Edifice; who was also the Institutor of the Game, and Victor in it. In the First and Second nine and forty Years after that, the Lads of the same Tribe of *Hippothoon* had the Victory, the People being at the Cost of the Play, and that under the same Archon also, those of the Tribe of *Pandion* won the Prize. Here is still you see some Victory, some Prize won or lost. So that this could not properly belong to *Comedies*, or *Tragedies*, wherein no Prize is set for them that do best, no Victory of any sides, nor any one really Victor: But, in Athletick Games, usually the Combatants are single Persons, or opposite Parties; who try for the Mastery hand to hand, one with another. And that this was really so, the word *Agonothetes* puts it out of question. For those Games had such an Officer belonging to them, and always attending upon them, to regulate them, and see the Laws of each particular Game duly observ'd, that none might strive for Victory, by any undue or disallowed Means. But whoever heard of such an Officer belonging to the Scene? Therefore my Opinion is, That this was a *Gymnasium*, or part of one at least, built for the Use of the Tribe of *Hippothoon*, by the Munificence of *Thrasyllus*; but that afterwards other Tribes were admitted also, to contend for the Prize; as it is apparent, that those of the Tribe of *Pandion* were, who had the Victory forty Years after. This *Grotto* is a pretty large Place within, and hath two Cells, one above another. Above this *Grotto* are two Pillars standing upright, of the *Corinthian* Order: but the Leaves are different from the Thistle-Leaves of that Order, being long and smooth at the Edges.

After, we turned about the Eastern end of the Castle, and came to another *Grotto*, made by Nature in the Rock, without either Ornament or Art, used to beautifie it: which is more likely to be the *Grotto* of *Pan* and *Apollo*, according to the forementioned Authors, but agrees not with *Pausanias*. It is seen from the Consul's House, almost in the middle of the Town, which lieth North off the Cittadel.

HADRIAN'S PILLARS.

From this end of the Castle, South-Eastwards, are those tall and beautiful Pillars, called *Hadrian's Pillars*, and are commonly reputed to be the Remains of his Palace; and were very probably the greatest Ornament of it, if not of the City too, when the whole Structure thereof was entire. But my Comrade and I are not of their Opinion, that believe his Palace was built on the top of them: for that, doubtless, would prove too really a *Castle built in the Air*: They being about Fifty two foot high, comprehending the Chapters and *Basis*. They are of the
Corinthian

Corinthian Order, channelled; and of admirable white Marble. They are also seventeen foot, nine inches about. Their Bases are of two great Stones apiece, whereof the first is three foot, nine inches deep; and square eight foot, nine inches and a half; the next eight foot, four inches and a half, square, and of equal depth with the undermost. But seventeen of these Pillars remain upright; yet by the Plane we found, that there must have been six Rows of them, and twenty in each Row: which therefore must be that *Hundred and Twenty*, *Pausanias* speaketh of, as built by the Emperour *Hadrian*, of *Phrygian* Marble, being whiter than that of *Pentelcus*. And certainly this was a Work alone, that may sufficiently justify the Liberality of *Hadrian*, and the great care he took to adorn this City. For this must needs have been a wonderful *Portico*, both for Beauty, Use, and Grandeur. *Pausanias* says, That it was inclosed with a *Gloster*, in which were built *Rooms* of the same Stone, only the Roofs of *Alabaster*, gilded with Gold, and the whole excellently adorned with Statues and Pictures: That here was the famous Library that Emperour collected, and a *Gymnasium*, bearing his Name, where undoubtedly were celebrated the Games *Adriana*, instituted by him, and mentioned in several Monuments there, and particularly on this at the Church of *Georgopica*. Which signifies, That *Marcus Tullius* of *Apamia*, in *Bithynia*, Citizen of *Athens*, *Corinth*, *Smyrna*; the only Man among the *Athleticks*, that ever overcame in all the following Games, viz. *Panethonia*, *Olympia*, *Isthmia*, *Adriana*, *Romia*, with a matter of one and twenty more, marked upon Urns and Shields; whereof most of the Names are defaced. This Man, *saith* the Inscription, having born away all the Games, Prizes, and other the most difficult Exercises, died in the two and thirtieth Year, and third Month of his Age, having this Monument erected to him by his Brother, *Marcus Tullius Eutyches*: But *Klitoris* gave the Place for it to be erected on.



ΕΠΙΓΡΑΦΗ ΤΗΣ ΕΚ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ
 ΓΕΩΡΓΟΠΙΚΗΣ ΑΝΕΓΕΓΡΑΜΜΕΝΗΣ
 ΑΝΤΙΣΤΗΝ ΤΟΝ ΜΑΡΚΟΝ ΤΟΥΛΛΙΟΝ
 ΕΥΤΥΧΗΝ ΑΘΛΗΤΗΝ ΚΑΙ ΠΡΩΤΟΝ
 ΚΑΤΑ ΤΗΝ ΕΠΙΣΤΑΣΙΝ ΤΗΣ
 ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΓΕΩΡΓΟΠΙΚΗΣ
 ΑΝΕΓΕΓΡΑΜΜΕΝΗΣ

about this *Gymnasium* were an hundred Pillars of *Phrygian* Marble. It is hard to determine, whether the Temple of *Jupiter Olympius* was here or no; and whether the Plane of this Parterre of an hundred and twenty Pillars, was any more than part of it. For the whole place, *triumphing* them, is very large; as appears by the foundation of the Wall, which are of good Stone, well hewn, and upheld with strong Pillars; the

ΒΟΒΑ ΜΑΡΚΟΣ

ΜΑΡΚΟΣ ΤΤΑΛΙΟΣ...
 ΑΠΑΜΕΤΣ ΤΗΣ ΒΙΘΝΙΑΣ ΑΘΗΝΑΙ
 ΟΣ ΚΟΡΙΝΘΙΟΣ ΣΜΥΡΝΑΙΟΣ ΜΟΝΟΣ
 ΚΑΙ ΠΡΩΤΟΣ ΤΩΝ ΑΠ ΑΙΩΝΟΣ ΠΥΚΤΩΝ
 ΝΕΙΚΗΣΑΣ ΚΑΤΑ ΤΟ ΒΕΗΣ ΓΑΝΕΛΛΗΝΙΑ
 ΟΛΥΜΠΙΑ ΙΣΘΜΙΑ ΑΔΡΙΑΝΕΙΑ ΡΩΜΗ...



ΕΝΙΚΑ ΔΕ ΘΕΜΑΤΙΚΟΤΣ ΚΑΙ ΤΑΛΑΝΤΙ
 ΟΥΤΣ ΑΓΩΝΑΣ ΤΡΙΑΚΟΝΤΑ ΠΕΝΤΕ ΕΤΕ..
 ΤΑ ΕΤΩΝ ΤΡΙΑΚΟΝΤΑ ΔΥΟ ΜΗΝΩΝ ΤΡΙΩΝ
 ΜΑΡΧΟΣ ΤΤΑΛΙΟΣ ΕΥΤΥΧΗΣ
 ΕΠΟΙΕΙ.....ΑΔΕΛΦ..
 ΤΟΠΟΝ ΕΔΩΚΕ ΚΛΕΙΤΟΡΙΣ

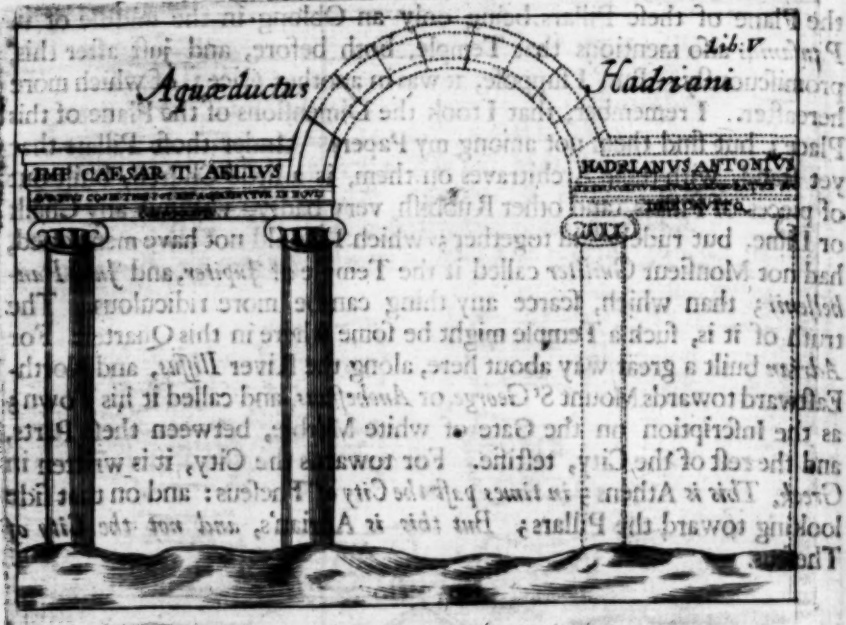
About this *Gymnasium* were an hundred Pillars of *Ægyptian* Marble. It is hard to determine, whether the Temple of *Jupiter Olympius* was here or no; and whether the Plane of this *Portico*, of an hundred and twenty Pillars, was any more than part of it. For the whole place environing them, is very large; as appears by the Foundations of the Walls, which are of good Stone, well hewn, and upheld with strong Buttresses; the

the Plane of these Pillars being only an Oblong in the middle of it. *Pausanias* also mentions that Temple, both before, and just after this, promiscuously. But, I suppose, it was in another place; of which more hereafter. I remember, that I took the Dimensions of the Plane of this Place; but find them not among my Papers. Under those Pillars that yet stand, with their Architraves on them, is a little Church, built out of pieces of Pillars, and other Rubbish, very badly, without any Chalk or Lime, but rudely laid together; which I should not have mentioned, had not Monsieur *Guiliter* called it the Temple of *Jupiter*, and *Juno Panbellemii*; than which, scarce any thing can be more ridiculous. The truth of it is, such a Temple might be some where in this Quarter: For *Adrian* built a great way about here, along the River *Ilissus*, and North-Eastward towards Mount *S^t George*, or *Anchesmus*, and called it his Town; as the Inscription on the Gate of white Marble, between these Parts, and the rest of the City, testifie. For towards the City, it is written in Greek, *This is Athens; in times past the City of Theseus*: and on that side looking toward the Pillars; *But this is Adrian's, and not the City of Theseus*.



This Gate looks awry towards the Plane of the Pillars, without any right Angle, in respect of the Wall; although it seems to lead towards it. This Quarter of the City was called also *New Athens*; as we learned by part of an Inscription, on an *Aqueduct*, under Mount *Saint George* (which may be from hence near a Mile.

On a place to inquire a Post, as the brave Adonis, performed within
of the various Changes and Events of Fate. The world have been
what weep over the manifold Misfortunes of it, calling for Pities
Vanities of the World, whose Glories to soon vanish; or as Eneas
die. Here either a Descriptive might fit, and finish as the Poems and



HADRIAN'S
AQUEDUCT.

On the South-side of the Mountain, on a piece of an Architrave of Marble, sustain'd by two *Ionick* Pillars; which though it is but a part, I easily comprehended by it, what the Figure of the whole should be, the one half of it being gone. My Companion copied it all at *Spalatro*, out of a Manuscript Two hundred Years old; and is, as you may see it, in this Figure. *Gruterus* places it at *Milan* in *Italy*; but by what Mistake, I know not. For here is the first half of it; and shews, that it was begun by *Adrian*, in the *New Athens*, and finished by his Son *Antoninus Pius*. I believe this was only the Frontispiece of the Repository, or Receiver of the Water. For behind it is a Place large, and almost square, filled up with Dirt and Rubbish, and looks as if it had been a Cistern, cut out of the Rock: Nor are the *Ionick* Pillars of this Architrave above half way to be seen above ground. Concerning *New Athens* at *Delos*, I have there already spoken.

One day we climbed this Mountain, which is a Rock very steep, craggy, and difficult to be mounted. But being gat up, is the most eminent and perspicuous Place of the whole Plain of *Athens*; and from whence I frequently observed every beautiful Object round about it, and only on the South-West side of the *Acropolis*, and I wish, I could make you see the same Satisfaction, which I derive from the Prospect that I then did, and still do, when I consider it. It seems to me a more proper Seat of the *Muses*, than the other Hill, where *Melampus* himself chose to inhabit. Here either a *Democritus* might sit, and laugh at the Poms and Vanities of the World, whose Glories so soon vanish; or an *Heraclitus* weep over the manifold Misfortunes of it, telling sad Stories of the various Changes and Events of Fate. This would have been a Place to inspire a Poet, as the brave Actions, performed within his

his view, have already exercised the Pens of great Historians. Here, like *Virgil*, he might have sate, and interwoven beautiful Descriptions of the Rivers, Mountains, Woods of Olives, and Groves of Lemons and Oranges, with the celebrated Harbours on the Shore, and Islands, sometimes Kingdoms, in the *Saronick* Sea, all lying spread before him, as on a Map: Which I was contented to do only in Contemplation, and with a Sea-compass, to mark out the most considerable Places on Paper.

Adrian's Pillars are seen from this high Rock, South-West, and East of them; but South, South-West, West, from hence, over the River *Ilissus*, we saw the *Stadium*, looking like a small Hill. The way to it from the Town, is by an antient Bridge of three Arches, built cross the *Ilissus*, of large hewn Stone, laid firm together without Mortar, and is about forty foot long. On this Bridge was formerly a great Monastery, but now forsaken, since the *Turks* took *Athens*. The *Stadium* was the Place, where antiently they ran Races, fought wild Beasts, and celebrated those other publick Games of *All-Attica*, called *Panathenia*. It was probably here, that they chased the Thousand Wild Beasts, which *Adrian* every Year gave to the People for their Divertisement. Its Figure and bigness continue, although the Degrees be all taken away. It is a long Place, with two parallel sides, closed up circularly at the East end, and open towards the other end; and is about One hundred, twenty five Geometrical Paces long, and Twenty six, or Twenty seven broad; which gave it the Name of a *Stadium*, that length being the ordinary measure among the *Greeks*, eight of which made a *Roman* Mile. *M^r Vernon* measuring it exactly, found it to be Six hundred, and thirty *English* feet long: and a just *Stadium* is Six hundred, Twenty five foot of *Athenian* Measure; which, it seems, was but very little bigger than the *English*, but lesser than the *French* foot. When *Pausanias* comes to speak of this Place, he tells his Readers, That they would hardly believe what he was about to tell them, it being a Wonder to all those that did see it in antient times; and of that bigness, that one would judge it a Mountain of white Marble, upon the Banks of the River *Ilissus*. It was *Herodes Atticus*, one of the richest Citizens *Athens* ever had, that built it; to do which, he consumed much of the Marble of Mount *Pentelico*: which now being either all carried away, or buried in the Ruins of the Place, it looks now only like a great and high Bulwark, cast up in that Form. At the End towards *Ilissus*, there appears yet some Stonework; the rest is now but a *Stadium* of Earth above Ground. This was the same *Herodes Atticus*, that built also the *Stadium* at *Delphos*, and many other Magnificent Structures, in other Parts of *Greece*: But was not that *Herodes*, that Reigned in *Judea*, at the time when Christ was born; as *Monfieur Spon* hath shewed by a short, but just Account, out of Antiquities, and Authors, that mention him: which, because it is a Curiosity, that every one doth not yet know, I will not omit.

"About the Beginning of this Century, two Inscriptions were found at *Rome*; one of this *Herod*, and the other of his Wife *Regella*. *Ca-*
sanbon gives the Explication of the first: but as learned as he was, he mistook notably, in taking this *Herod* for him that Reigned in *Judea*.
Arcudius, with much better success, shews, That the Inscription concern'd that Illustrious *Herod*, the *Athenian*. But because every one knows

The
STADIUM.

HERODES
ATTICUS.

"knows not so much, I will give you these following Particularities of
 "it. *Herodes Atticus* was a Citizen of *Athens*; born at *Marathon*, a little
 "Town pertaining to the Tribe of *Ajax*. He flourished about the time
 "of the Emperours, *Vespasian*, *Adrian*, *Antoninus*, and *Marcus Aurelius*.
 "His Grand-Father *Hipparchus*, or, as *Strabo* has it, *Plutarchus*, was well
 "to pass in the World. But having been accused of some Tyrannical
 "Practices used towards the People, the Emperour confiscated all his
 "Estate; so that his Son *Atticus*, Father of this *Herod*, lived afterwards
 "at *Athens*, in a mean condition: Until, having found a great hidden
 "Treasure in his own House, near the Theater, he became on a sudden
 "very Rich. He was not more fortunate in finding it, than prudent
 "in getting it confirmed on himself: For well knowing, should it come
 "to be discovered, he should be obliged to give an Account of it to the
 "Emperour; because by the Law, *All found Treasure belongs to those So-*
 "*vereign Princes, in whose Dominions it is found*; and then he must look
 "to become again as poor as ever. He therefore forth-with wrote a Letter
 "in this manner, to the Emperour: *My Liege, I have found a Treasure in my*
 "*House; what do you command, that I shall do with it?* The Emperour an-
 "swered him, *That he should make use of what he had found.* But *Atticus*
 "yet fearing, he might be in danger of some trouble, when the great-
 "ness of the Treasure should come to be known, wrote the second time
 "to the Emperour; professing ingeniously, That the Treasure he had
 "written to him about, was too great a Possession for him, and exceeded
 "the Capacity of a private Man. But the Emperour answers him again
 "with the same Generosity: *Abuse also, if thou wilt, the Riches thou hast*
 "*as accidentally come by; for they are thine.* By this means *Atticus* became
 "again extream rich and powerful; having married a Wife also, that
 "was very rich. Whence it came to pass, that his Son and Heir, *He-*
 "*rodes*, far surpassed his Father, both in Wealth and Magnificence; and
 "became the founder of many stately Edifices, in sundry Parts of Greece:
 "and dying, left by his last Will, ten Crowns to every Citizen of *A-*
 "*thens*. Neither did he partake less of Virtue, and Merit, than he did
 "of Fortune; being very learned, and eloquent; that he was called
 "*The Orator of Athens*; having been the Disciple of the famous *Phy-*
 "*larchus*, *Marcus Antoninus*, and *Lucius Verus*, Emperours of his time,
 "made in their Glory, that they had been his Auditors. His entire
 "Name was *Dionysius Claudius Atticus Herodes*; as I prove by an Inscrि-
 "ption that is at *Athens*, in the House of Signior *Nicola Limboman*.
 "About the beginning of the Century, two Inscriptions were found at *Athens*.
 "at *Athens*: one of the first, and the other of his Wife *Rhodia*. The first
 "gives the Explanation of the first: but is learned as he was, he
 "book namely, in taking the Word for him that Reigned in *Japan*.
 "which with much better reason, I prove, That the Inscription con-
 "cerns him who was the first of the *Attici*. But because every one
 "knows

ΤΟΝ ΑΡΧΙΕΡΕΑ ΤΩΝ ΣΕΒΑΣ
ΤΩΝ ΤΙΒ. ΚΛΑΥΔΙΟΝ ΑΤΤΙ
ΚΟΝ ΗΡΩΔΗΝ ΜΑΡΑΘΩΝΙΟΝ
Η ΑΝΤΙΟΧΙΣ ΦΥΛΗ ΑΝΕΘΗ
ΚΕΝ ΕΤΝΟΙΑΣ ΕΝΕΚΕΝ ΚΑΙ
ΕΤΕΡΓΕΣΙΑΣ ΤΗΣ ΕΙΣ ΤΗΝ
ΠΑΤΡΙΔΑ

That is, *The Tribe of Antiochus erected this Statue to Tiberius Claudius Atticus Herodes of Marathon, Chief Priest of the Emperours, for his Good Will, and Munificence to his Country.*

Philostratus mentions some of his Works, which are perished long before these times. He was made a *Roman Consul* with *Torquatus*, in the Year of our Lord, One hundred, forty, and three. A Monument of which we found at *Megara*, in the Walls of the City, near the Church *Panagia*.

Η ΒΟΤΗ ΚΑΙ Ο ΔΗΜΟΣ
ΤΙΒ. ΚΛΑΥΔΙΟΝ ΑΤΤΙΚΟΝ
ΥΠΑΤΟΝ ΕΠΙ ΕΤΕΡΓΑΣΙΑΣ
ΚΑΙ ΕΤΝΟΙΑΣ ΤΗΣ ΠΡΟΣ ΤΗΝ
ΠΟΛΙΝ

Which shews, *That the Senate and People had erected that Monument to Tiberius Claudius Atticus, the Consul, for his Munificence, and Good Will to the City.*

“He married a most vertuous *Roman Matron*, named *Regilla*; in whose
“Memory he built a cover’d Theater for Musick, at *Athens*; And after
“her Death, put his House in Mourning with black Marble of *Lesbos*, to
“make it an Eternal Monument of his Grief for the loss of her. He
“built also a Temple at his Country-house, called *Triopneæ*, near *Rome*;
“where those Inscriptions were found, of which I have spoken, and are
“now to be seen in the *Vigne Borgheſe*. He died at threescore Years of
“Age, and left two Sons, of whom History is silent. He gave order to
“his Freeman, to bury him at *Marathon*, the Place of his Birth. But
“the *Athenians* would have his Body with them; and made him be
“brought thither by some of their young Men: burying him in the *Stadium Panatheneum*, which he had built; accompanying his Body to
“the Grave weeping, like Children for the loss of their Parents.

Advancing a little higher upon the River *Ilissus*, on the left hand, we saw the Foundations of a little round Temple, discovered not long since by an Inundation, which did a great deal of Mischief to the *Athenians*,

The
TEMPLE OF
THE ILISSI-
AN MUSES

throwing down their Country-Houses, Trees, and Walls, and quite destroying all their Gardens, in its Passage. This, probably, was the Temple of the *Muse Ilissades*, being seated upon the Banks of this River, according as *Pausanias* informs us. From whence *Boreas*, in a Whirlwind, took away the Nymph *Orithya*, whom he found sporting upon these Banks. A little further, on the right hand of this River, is another small Temple, since turned into a Church, and consecrated to the Memory of *S^t Peter's Crucifixion*, called *Staurosis Petrou*, or, as others speak it, *Stauromenou Petrou*: The Floor of which is paved with anti-ent Mosaick Work, and the whole Fabrick of white Marble. This was undoubtedly the antient Temple of *Diana Agrotera*, or *Diana the Huntress*; whence the Campagne about it, beyond the *Ilissus*, was called *Aggra*, from *Diana's* first Hunting there, when she came from *Delos*. And those Parts, towards the Mountain *Hymettus*, do yet abound with Hares and Partridges. Hard by this, is a little Stream, falling into the *Ilissus*; which hath its Rise at a Monastery, situated on the side of the Mountain *Hymettus*, called by the *Greeks*, *Cyriani*, and by the *Turks*, *Cosbasbi*, or *Sheep's Head*; the Fountain of *Ilissus* being more Eastward. The greatest part of the Water of both of them, is collected into Pipes under ground, and brought to *Athens*. My Opinion is, That this is rather the *Eridannus*, than the other, which waters the other side of the Plain of *Athens*: not only because *Strabo* plainly calleth the other *Cephisus*; but also, because speaking of *Eridannus* out of *Callimachus*: "There are, as they say indeed, saith he, those Springs of pure, and potable Water, without those Gates they call *Diobornus*, near that side of the City, where the *Lyceum* is: Not far from which, some Body built a Fountain, well furnished with good Water; which, if it now remains not, though antiently full of Water, clear, and fit to drink, as being chang'd and corrupted in succeeding times, what wonder is it? And even *Pausanias* himself, if rightly understood, doth not call that other River, *Eridannus*. That which he saith, is, *ποταμὸν Ἀθηνάϊους πένον Ἐριδανὸς πρὸς τὴν Ἡεδαίαν πρὸς Κελτικὴν καὶ πρὸς αὐτὰ ὄνομα ἔχον ἐκδιδείκναι εἰς τὴν Ἐλιάνην*. *Ilissus*, saith he, and another River of the same Name with the Celtick *Eridanus*, which falls into the *Ilissus*, are the Rivers that glide to the Athenians: And not, as the Translator of *Pausanias* saith, *Amnes in Attica nobiles, Cephisus, & in eum cadens Eridanus*. Where he hath mistaken *Attica* for *Athens*, and given those Streams the Title of *Eminence*, without *Pausanias* his order. That *Eridannus* falls into the River *Ilissus*, is very properly said of this Stream of *Cyriani*; but not of the other. For the other is a much larger Stream, still well supplied with Water, lies much lower than *Ilissus* or this, and runs in a streight Line, within its own Chancel, although sometimes divided by Art: And *Ilissus*, being little more than a Torrent, may properly be said to fall into that on the West side of the City; but not that into *Ilissus*. This only of *Cyriani* can be properly said to fall into the *Ilissus*, because it riseth much higher than it. Neither can that other River be so properly said to belong to *Athens*, as these; it running two or three Miles from it out of Town: But these most properly, because they ran by the Walls; and from their Springs it is evident, the Town hath still been served with Water, as the Remains of *Hadrian's Aqueduct* and Cistern of Waters under *Anchetsmus*, and

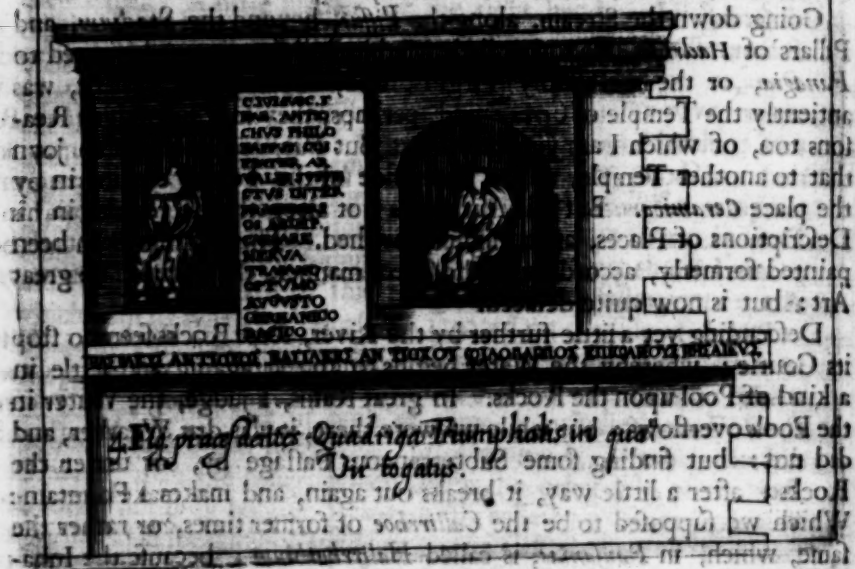
and the New *Aqueducts* under ground, to the Town, do manifest. If any have better Reasons for the contrary Opinion, I shall be glad to see them, and submit to them; but till then, I shall suppose this of *Cyriani* to be *Eridanus*; and so call it in my Map.

Going down the Stream, along the *Ilissus*, beyond the *Stadium*, and Pillars of *Hadrian*, is another little Marble Building, now dedicated to *Panagia*, or the most Holy Virgin; and, as some will have it, was antiently the Temple of *Ceres*: and, perhaps, they may have their Reasons too, of which I am yet ignorant. But *Pausanias* seemeth to joyn that to another Temple, at the other side of the Town, coming in by the place *Ceramica*. But this Author is not altogether so regular in his Descriptions of Places, as it might be wished. This Church hath been painted formerly, according to the *Greek* manner, that is, with no great Art: but is now quite defaced.

Descending yet a little further by the River, some Rocks seem to stop its Course; whereby the Water begins to appear again, and settle in a kind of Pool upon the Rocks. In great Rains, I judge, the Water in the Pools overflows; but while we were there, it was dry Weather, and did not: but finding some Subterraneous Passage by, or under the Rocks; after a little way, it breaks out again, and makes a Fountain: Which we supposed to be the *Callirrhoe* of former times, or rather the same, which, in *Pausanias*, is called *Halirrhoetum*; because the Inhabitants of this Place give unto this Fountain a Name, in sound not much unlike unto it, calling it *Calliro*. But this, I confess, I know not how to justify by the Authority of *Pausanias*, although he speaks of that Fountain three several times. The *Turks*, after their Mode, have accommodated two Fountains to this Spring. I take *Calliro*, or *Calire*, to be only an Abreviation of *Galo Nero*, signifying *Good Water*: Supposing *Callirrhoe* to be at another Place; of which I shall have occasion to speak, before I conclude this Account of *Athens*.

Hard by this are some *Turkish* Gardens; and a Summer-house belonging to one of them, inhabiting in the Town. Below them, on the farther side of the River, is another little Temple on the top of a small Rock. But to which of the Gods it was dedicated in times past, I see nothing to inform me: At present it is consecrated to the Holy Virgin, and they call it *Hagia Maria*; that is, *Saint Maries*. Near to this passeth the way, that leads to *Capo Colonna*.

and the New Spacious under ground to the Town, do manifestly
 my have better Reason for the contrary Opinion, I shall be oblig'd to
 see the way, and submit to them; but still think I shall suppose this of
 to be Evidence, and to call it in my Map.



MUSEUM.

Beyond this the Chancel begins to turn Westward, and so bends its
 course, until it passeth between two Hills; the North-most of which is
 eth West-South West from my station on Mount St George, and hath the
 minoret of the *Mosque*, or Temple of *Minerva* in the same line between,
 and is not far distant from the Castle. This was the Hill called in times
 past the *Museum*, from the Poet *Musaeus*, Disciple of *Orpheus*, who
 there used to recite his Verses. My Comrade saith, He hath an Inscr-
 iption that makes this *Museum* the Son of *Eumolpus*; whereas *Suidas*
 makes *Eumolpus* the Son of *Musaeus*, and *Musaeus* the Son of *Antiphon*;
 but that there was indeed another *Eumolpus* Grandfather to *Musaeus*;
 and Descendants often took the Names of their Ancestors. That Marble
 tells us also; That his Sepulchre was at the Port *Phaleræ*: But *Pausanias*
 says, He was buried here when he died of great age. The Inhabitants
 call this Hill *To Seggio*; and some *Franks*, *The Hill of the Arch of Tra-*
jan, from a Monument of Antiquity upon it: where indeed something
 is to be read touching that Emperour, but not any thing to justify that
 naming of the place. It is a Structure of admirable white Marble, and
 no less curious Work, built a proportionable height something circular.
 In the middle was a large Niche, with a Figure of Marble sitting in it,
 and under his Feet in great Letters $\Phi\Lambda\Omega\Gamma\alpha\pi\pi\omicron\varsigma\ \text{ΕΠΙΦΑΝΟΥΣ}$
 ΒΗΣΑΙΕΥΣ , *Philopappus* Son of *Epiphanes* of *Besa*, a Town of *Attica*.
 On the right hand of this is another square Niche with a sedent Figure
 within, having these Letters under it $\text{ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥΣ}$
 ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ , King *Antiochus* Son of King *Antiochus*.
 On the left hand we judge was another Statue to make up the Symmetry
 of the place, but now fallen down. Between the two Statues, upon a kind
 of Pilaster, part of the Work, we discerned another Inscription, which
 I climbed

I climbed up to read, whilst my Companion copied it. It is in Latine, and says thus much,

Cains, Julius, Philopappus, Son of Cains of the Tribe of Fabia, Consul, Frater Arvalis, chosen among the Prators by the most good and August Emperour, Caesar, Nerva, Trajanns, who conquered the Germans and Dacians.

This explains what Pausanias doth but obscurely mention, saying, *In the same place the Athenians had raised a Monument in Honour of a certain Syrian, who was without doubt this Philopappus*: For although he is here nominated of *Besa*, a Village of *Attica*, yet had his Original from *Syria*: which may be concluded as well from his Name, *Antiochus* common to all the Kings of *Syria*, and out of respect to them generally assumed by others of that Nation, as also by the Statue of *Antiochus* at his right hand, as one of his Illustrious Ancestors, whom the *Athenians* honoured and owned for their great Benefactor, as appears by their naming one of their Tribes after his Name *ANTIOXIDIOS*. As to his being named of *Besa*, he could not have the Honour of being a Citizen of *Athens*, without being inrolled in some of their *Δῆμοι* or Towns belonging to their Tribes: So that his being qualified of *Besa* in the Inscription, hinders not but he might be a Native of *Syria*. In a Relieve below the cornish of this, is a Triumphal Chariot carrying the Consul in it, with Figures before and after. That his Name is not among the *Roman* Consuls, upon the Consular Tables, my Comrade thinks to be, because he was only *Consul Suffectus* or *Designatus*, and died before the other Consul's year was quite out.

From

I climbed up to read, whilst my Companion copied it. It is in Latin, and says thus much.

Odeum Tab: V.
 (Caus, Julius Philoponus, one of the Tide of Fable, Consul, Praetor, &c., chosen among the Praetors by the most good and famous of the Greeks, who were the Odeum.)



AREOPAGUS.

From the top of the *Museum* there runs a ridge of Rocks descending Westwards. Upon the Brow of which, regarding the North, are the Foundations of a Building, supposed to be the Famous *Areopagus* of Athens: For *Pausanias*, although he is short in the Description, puts it on this side of the Town. Without doubt it is either that Building or the Theatre called, *The Odeum*. For *Pausanias* begins his Description, as coming from *Pyraea*; and first within the Gates mentions the place *Ceramicus*: then after the *Regio Portico* and *Tholis*, he comes to the *Odeum*, the Fountain *Henneacrene*, Temples of *Ceres* and *Fame*: Afterwards he begins again above the *Ceramicus* and the *Regio Portico*, passing along from thence to the Temple of *Vulcan*, and then to the *Portico* called *Pocile*, thence to the *Gymnasium* of *Ptolomy*, and by it to the Temple of *Theſeus*: which also is in this quarter of the Town, over a little Hill North of this; therefore whatever it was in old time, it now remains thus. It is situate upon the brow of that Rock that hath the Turkish Burying place North and North-East, the Theatre of *Bacchus* and the Castle more East, with a little Valley between. The Foundations are of vast Stones, cut in a point like a Diamond, and built in a semicircular Form, whose Diameter may be about an hundred and forty ordinary paces; but the two *Radii* meet in an obtuse Angle, on the back part of it, which is entirely hewn out of the Rock. In the centre of those *Radii* is cut a square place higher than the rest of the *Area*, behind which are steps to go to the top of it, being about a mans height high. On each hand of that are Seats to sit on near the length of the *Radii*. This is taken to be the Tribunal of the so much celebrated *Areopagus*, and the Benches on each hand, the Seats of the Senators. But if, perchance, this should have been the *Odeum* or *Musick Theatre*, as *De la Guillitier*

Gulstier seems to make it in his Design, though he calls it the Theatre of *Bacchus*; which is more evidently false, than surely this Tribunal and Theatre was built for the Poet *Baies* to sing his Verses on, and might be called, instead of the Tribunal of the *Areopagus*, the *Thymelea* or *Proponium*, &c. and instead of the Ranks of Senators, who sat to give mature Judgments in cases of great difficulty, those Stone-benches were made only to serve a Chorus of Fiddlers; so ridiculously hath time and ill fortune masked and deformed the Grandeur of ancient Times and Places.

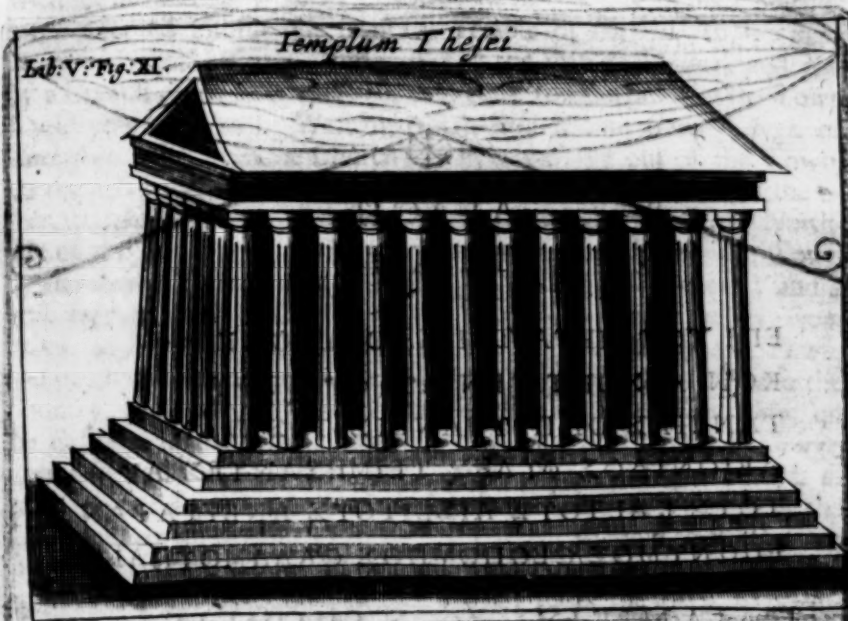
Descending hence Northward, you pass over a little Valley and the Turkish Burying-place, then mounting again, and leaving the Theatre of *Bacchus* at the West end of the Castle on the right hand, you get to the top of a little Steep, though Hill, or rather a ridge of little Hills descending from the Rock of the Castle. Being on the top, I remembered one thing, which my Companion, I find, takes not any notice of. It is a Fountain accommodated according to the Turkish mode, with one or two Cocks of water. I have considered the situation of the place, and do believe it to be a Spring. For I remember when I went first up to the Castle, I would have tasted of it; but the Consul told me, the water was not very good to drink, but was used by the *Turks* for other ordinary occasions in the Castle. I am sure there are no Aqueducts to bring water so high, the *Turks* seldom or never using so much as Leaden Pipes; if they did, they would not bestow so much cost to procure themselves bad water, when they might have good so much cheaper from Mount *Hymettus*. My opinion is, That this is that only Spring in the Town, that *Pausanias* speaks of, near the *Odeum*, saying, There are many Wells in the Town, but only one Spring, which was called *Hermæarene*, because the water issued out by nine several Spouts, and was thus adorned by the Tyrant *Pisistratus*. This in another place he mentions only by the name of *πηγή* or Spring, coming down from the *Acropolis* wards to the Temple of *Apollo* and *Pan*, near the *Propylea* or outward Gate of the Castle. He mentions it a third time to this purpose: Going to the Castle, saith he, by the Theatre of *Bacchus*, is the Monument of *Cæsar*, &c. But the Temple of *Æsculapius* is worthy to be seen for the many Statues and Pictures of him and his Children: in which is a Fountain, near which they say *Halirrhothius*, the Son of *Neptune*, lay with *Alcippa*, the Daughter of *Mars*, and was therefore slain by him: which Murder gave occasion for the first Judgment to be given on Capital crimes. All these places evidently mark out the Fountain we speak of. Again, after he had spoken of the Temple of *Pan* and *Apollo*, by way of connexion he adds *Καὶ ὁ ὅτι Ἀρεὸς πύλος*, which his Translator turns not well, *Quæ verò Urbis regia Areopagus dicitur*, &c. For so he seems to break the thread of *Pausanias* his Description. *Sylburgius* therefore corrected him well, translating it thus, *Secundum hoc est ea Urbis pars, quæ Areopagus dicitur*: About, by, or near which place is that part of the City called *The Areopagus*; making this good conjecture perhaps, saith he, from the nearness of it to the Hill of *Mars*. For from this Fountain, as I said, runs the ridge of a Hill from the Castle North-Westwards; and might well enough be called *Mars his Hill*, on which that Region of the City was built, that bears *Mars* his Name, being called

called *Areopagus*, or the *Village of Mars*. *Pausanias* further adds, That in this place there were two Senates or Councils. The one was the Senate of the *Five hundred*, to whom belonged the Judgment of all common and ordinary matters. The other was the Senate of the *Areopagites* only, where they judged of Capital crimes and cases extraordinary. Now if the *Areopagus* were upon this ridge of the Hill descending from the Castle, *Hesychius* is not so very blameable for putting it in that *Acropolis*; for this Hill is part of the Rock the Castle stands upon. And *Suidas* saith, That *Pagus* signifies a Rock, Hill, or other eminent place. All which doth clearly insinuate, that this so celebrated place of the *Athenian* Judicature was built upon this Hill; whence it was called *Mars his Hill*, because upon it, *Mars* had suffered Judgment in a solemn Assembly for the Murder of *Halirrhothius* Son of *Neptune*. I shall only add, That if these conjectures of mine, touching the *Areopagus* and Fountain there, be good, it will make a great alteration in the Names, which Travellers have hitherto given to sundry Antiquities in *Athens*. For it followeth, that the Temple of *Ceres* was near that place, and not on the Banks of *Eulissus*; and that the Fountain *Caliro* there also, was neither *Calirrhoe*, *Halirrhothium*, nor *Hemitearum*: as indeed it could not be. For that Fountain on the River *Ilissus* was never within the Walls of the City as those were, no more than the River *Ilissus* itself that ran by its Eastern Walls. This also helps something to vindicate the regularity of *Pausanias* his Description of *Athens*; and without which he will be said to have done it with the greatest confusion imaginable. I doubt also, Authors confound this Fountain *Halirrhothium* with *Calirrhoe*, the Fountain of *Calydon* in *Aetolia*: of which I have spoken something already in what I have said at *Patras*.

From this Fountain, keeping along the ridge of the Hill, a little way North-Westwards, under a craggy Rock is a ruined Church, they say was formerly dedicated to Saint *Dionysius* the *Areopagite*: and by it is the Palace of the Archbishop of *Athens*. They believe it was built on the Foundations of the Palace that most Illustrious Senator lived in, who was the first Christian and first Bishop of *Athens*. Of this Church there is nothing to be seen now but a heap of ruins; and a Well, where they say Saint *Paul* hid himself for a little while, seeing the people put in an uproar upon his Preaching in the *Areopagus*. This Tradition seems to confirm my opinion, that the *Areopagus* stood hereabouts.

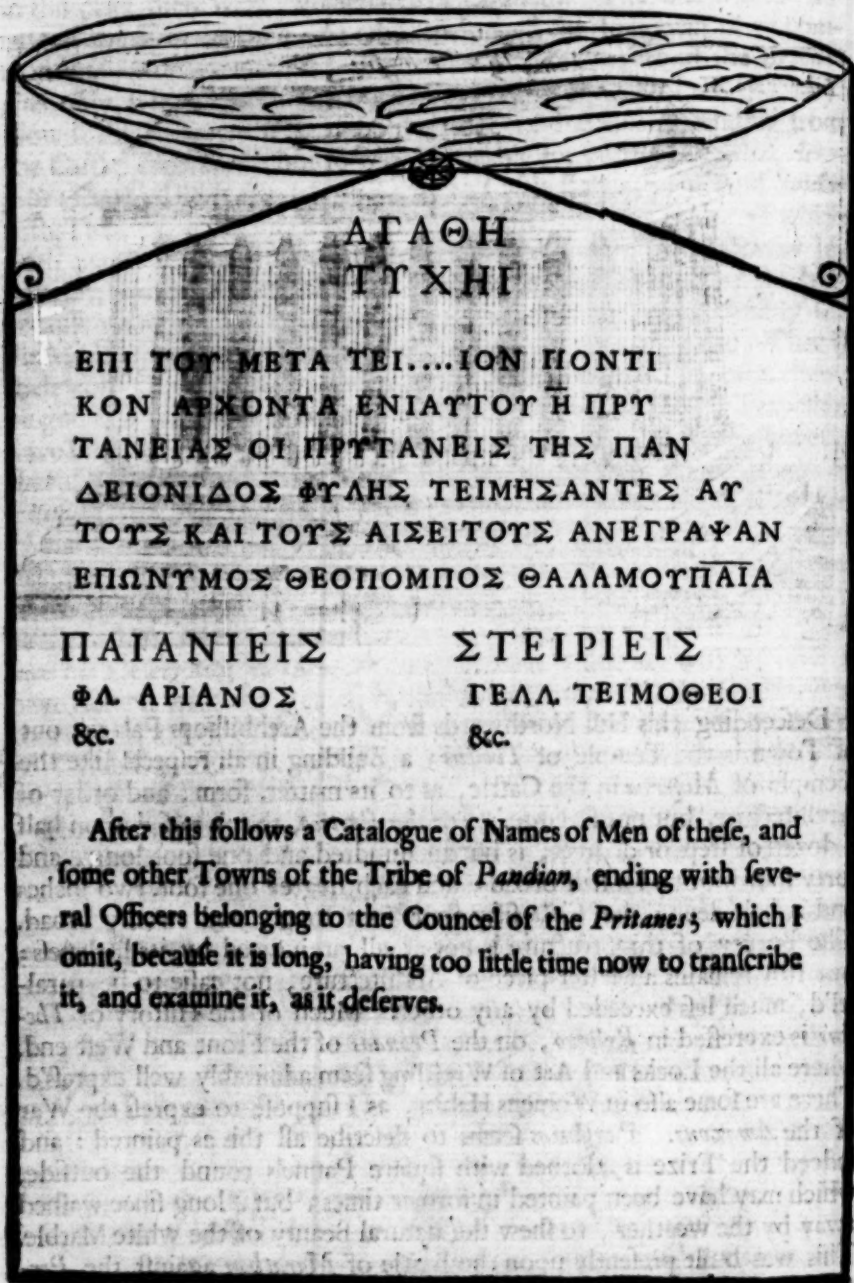
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Descending



The
TEMPLE OF
THESEUS.

Descending this Hill Northwards from the Archbishops Palace; out of Town is the Temple of *Theſeus*; a Building in all respects like the Temple of *Minerva* in the Castle, as to its matter, form, and order of Architecture, but not so large. For the *Portico*, that is raised upon half a dozen of steps or degrees, is but an hundred and one foot long, and forty four foot and a half broad; and each degree one foot, two inches and a half deep; the *Cella* fifty four foot long, and twenty broad. The Beauty of this Structure is not at all prejudiced by its littleness; but still remains a Master-piece of Architecture, not easie to be parallel'd, much less exceeded by any other. Much of the History of *Theſeus* is expressed in *Relievo*, on the *Pronaos* of the Front and West end, where all the Locks and Art of Wrestling seem admirably well express'd. There are some also in Womens Habits, as I suppose to express the War of the *Amazons*. *Pausanias* seems to describe all this as painted: and indeed the Frize is adorned with square Pannels round the outside, which may have been painted in former times; but is long since washed away by the weather, to shew the natural Beauty of the white Marble. This was built presently upon the Battle of *Marathon* against the *Persians*. It is now dedicated to Saint *George*, instead of that in the Castle, when *Athens* fell into the hands of the *Turks*.



It signifies, *That then, and after Julius Ponticus was Archon, the eighth Year of his being Prytane; That the Prytanes, of the Tribe of Pandion, honouring these Men, enrolled them among those that supped daily in the Assembly of Prytanes.*

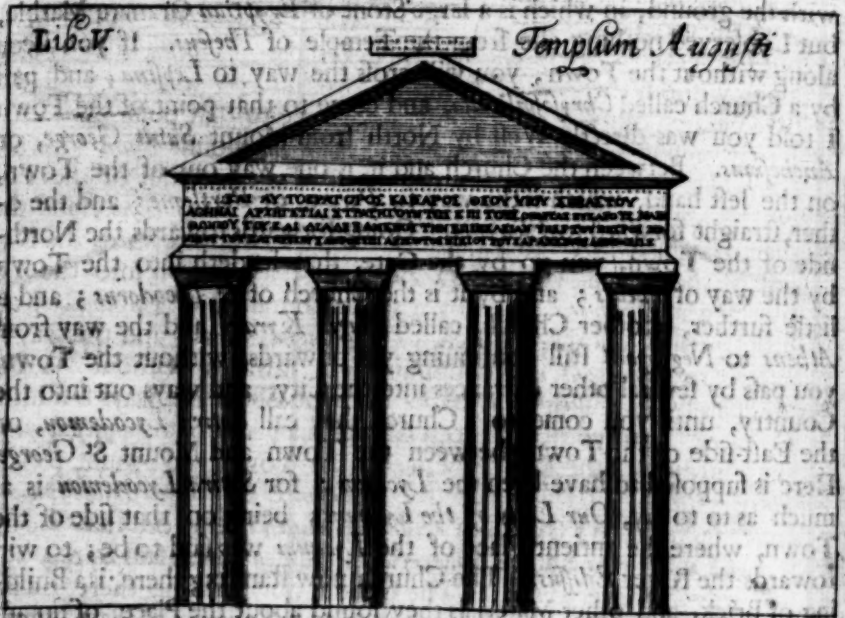
Within the Quire or Holy place is a piece of a Pillar, made hollow on the top, I suppose, for a Font to baptize in: on the sides of which are two large ancient Inscriptions; one whereof I copied, but not the other, it stood so in a corner against the Wall.

Hard

Hard by this was formerly the *Gymnasium* of *Ptolomy*: which I suppose may be a Foundation West of the Temple of *Theseus* now even with the ground, in which is a large Stone of *Egyptian* Granate Marble, but I observed nothing else from the Temple of *Theseus*. If you keep along without the Town, you will cross the way to *Lepfina*, and pass by a Church called *Chrysofiliotisa*, and come to that point of the Town I told you was directly West by North from Mount *Saint George*, or *Anchesmus*. Between the Church and it, is one way out of the Town, on the left hand, which is the way to *Pyrae*, or *Portione*; and the other, straight forward to *Elenfina*. Going forwards towards the North-side of the Town, you go by the Gate, that leadeth into the Town by the way of *Thebes*; and by it is the Church of *S^t Theodorus*; and a little further, another Church, called *Hagia Kyra*: and the way from *Athens* to *Negropont* still continuing yet onwards, without the Town, you pass by several other entrances into the City, and ways out into the Country, until you come to a Church they call *Sotira Lycodemou*, on the East-side of the Town, between the Town and Mount *S^t George*. Here is supposed to have been the *Lyceum*: for *Sotira Lycodemou* is as much as to say, *Our Lady of the Lyceum*; being on that side of the Town, where the antient Place of the *Lyceum* was said to be; to wit, towards the River *Eiliffus*. The Church now standing there, is a Building of Brick, and other Materials they found about the Place, of no antienter Date, than the publick Profession of Christianity, if so long. There are two great Chairs of Stone, one within the Church, and another without: both of very antient Work. On that within are some few Figures in *Basso-relievo*, and these Letters, ΒΟΗΘΟΣ ΔΙΟΝ ΒΟΕ-
thus, Son of Diodorus. I remember *Pliny* somewhere speaks of a great Sculptor of this Name; but his chiefest Skill was in Silver-work. And this is what I observed to remain without the present Town.

But if from the Temple of *Theseus* you go the nearest way directly into the Town, North-Eastward, you will come to the Frontispiece of a very antient Temple, with some of the Foundations of the rest, about it. The Stone looketh of a dark brownish colour with Age. This my Comrade thinketh to be the Temple of the *Egyptian* God, *Serapis*; whose Worship was brought to *Athens* by *Ptolomy*. But I rather believe it that antient Temple of *Caster* and *Pollux*, *Pausanias* speaks of; above which lay *Pandros's* Grove. The nearness to *Theseus* his Temple, and the blackness of the Stone, are my Arguments out of *Pausanias*. There is room enough for *Pandros's* Grove to have been above it, towards the Castle; and the *Prytaneeum* to have been by that; and thence to descend into the lower Parts of the City, to the Temple of *Serapis*, and thence to the Temple of *Jupiter Olympius*, according to *Pavias*.

But



The
TEMPLE OF
AUGUSTUS.

But between that, and the other supposed to be the Temple of *Jupiter Olympius*, is the Temple of *Augustus*, not mentioned, that I find, by *Pausanias*. But the Inscription of the Front, is sufficient to prove what I say, without his Testimony. My Companion hath observed, that the first Line is wanting. I have only noted the first word; which, I suppose, by other Inscriptions, was the Dedication to *Rome*, as that which remains is to *Augustus*; which the *Athenian* Nobility did, in the time that *Nicias* was *Archon*: But *Euclea*, the Son of *Herod*, had the care of the Work, instead of his Father, who was President of it. It was of white Marble, and only the Front, looking towards the West, now remains; which consists of four *Doric* Pillars, bearing up the Eagle on the Architrave, upon which the Inscription is written. On the highest point of the Eagle is a broad Stone laid; on the edge whereof we read, *The People to Lucius Caesar, Son of the Son of Augustus Caesar, the Son of God*; meaning *Larius*, the Son of *Germanicus*, who was the Son of *Augustus* by Nature, and the Adopted Son of *Julius*; whom they had newly translated amongst their Gods. And I believe his Statue was set up on this Stone, on that point of the Temple. One of the Pillars, towards the South, is inclosed within a little Church, called *Tou Sotiros*, as much as to say our *Saviours*: And opposite to that, on the other side the way, which through this Temple leads to the *Basar* hard by, on the Wall of a private House, is a large Marble Stone, standing an end, on which is written, *The Law of the Emperour Hadrian, touching the Sale of the Oyl of Athens*. It is great pity, it is so much defaced; for it teacheth not only this Law, but the manner of Appellation, and Proceeding in the *Athenian* Courts of Judicature; and from thence too, by degrees,

to the Proconsul, or Governour, and from him to the Emperour himself. As much as I can pick out of it, is as followeth:

Κ Ν Θ Α Δ Ρ Ι Α Ν Ο Υ

ΟΙ ΤΟ ΕΛΑΙΟΝ ΓΕΟΡΓΟΥΝΤΕΣ ΤΟ ΤΡΙΤΟΝ
ΚΑΤΑΦΕΡΕΤΩΣΑΝ Η ΤΟ ΟΓΔΟΟΝ ΟΙΝ
ΙΠΠΑΡΧΟΥ ΧΩΡΙΑ ΤΑ ΤΠΟ ΤΟΥ ΦΙΣΚΟΥ
ΠΡΑΘΕΝΤΑ ΚΕΤΗΜΕΝΟΙ ΜΟΝΑ ΓΑΡ Ε
ΚΕΙΝΑ ΤΟ ΔΙΚΑΙΟΝ ΤΟΤΤΟ ΕΧΕΙ ΚΑΙ ΦΕ
ΡΕΤΩΣΑΝ ΔΕ ΑΜΑ ΤΩ ΑΡΧΑΣΤΑΙ ΣΤΗΝ Κ
ΑΤΑ ΜΕΡΟΣ ΠΡΟΣ ΛΟΓΟΝΤΕΣ Η...

... ΜΕΝ ΟΥΤΟΙΣ ΕΛΕΟ...

... ΠΡΟΝΟΟΥΣΙΝ ΤΗ...

... ΑΠΟΓΡΑΦΕΣΘΑΙ...

... ΣΥΝΚΟΜΙΔΗΣ ΠΡ...

... ΤΟΝ ΚΗΡΤΚΑ ΚΑΙ ΤΟ

... ΙΔΟΝΤΕΣ ΚΑΙ ΤΟ

... ΝΟΝΤΕΣ ΤΠΟΓΡΑ...

... ΤΩ ΜΕΤΑ ΟΡΚΟΥ...

ΚΑΙ ΠΟΣΟΝ ΣΤΗΝΕΚΟΜΙΣΕΝ ΤΟ ΓΑΝ

ΚΑΙ ΟΤΙ ΔΙΑ ΔΟΥΛΟΥ ΤΟΥ ΔΕ Η ΑΡ ΕΛΕΥ

ΘΕΡΟΥ ΤΟΥ ΔΕ ΕΑΝ ΔΕ ΠΩΛΗΣΗ ΤΟΝ

ΚΑΡΠΟΝ Ο ΔΕ ΣΓΟΤΗΣ ΤΟΥ ΧΩΡΙΟΤΗ

ΓΕΩΡΓΟΣ Η Ο ΚΑΡΡΩΝΗΣ ΑΠΟΓΡΑΦΕ

ΣΤΩ ΔΕ ΠΡΟΣ ΤΟΥΣ ΑΤΤΟΥΣ ΚΑΙ Ο ΕΠΕΔΑ

ΓΩΓΗ ΠΙΓΡΑΣΚΩΝ ΡΟΣΟΝ ΠΙΓΡΑΣΚΕΝ

ΚΑΙ ΤΙΝΙ ΚΑΙ ΡΟΥ ΟΡΜ... ΟΝΟΝΔ

ΑΠΟΓΡΑΦΗΣ ΧΩΡΙΣ... ΡΕΒΑ

ΓΩΓΗ ΚΑΝ ΟΦΕΙΛΕΝ ΗΚΑ...

ΤΗ ΠΟΛΕΙ ΣΤΕΡΕΣΤΩ ΤΟΥ ΠΡΑ...

Ο ΔΕ ΨΕΤΔΕΙΣ ΑΠΟΓΡΑΦΑΣ ΠΟ...

ΗΤΑΣ ΠΕΡΙ ΤΗΣ ΣΥΝΚΟΜΙΔΗΣ

ΤΗΣ ΕΞΑΓΩΓΗΣ Η ΥΠΕΡ ΧΩΡΙΟΥ...

ΡΑ ΦΙΣΚΟΥ ΕΠΙΡΙΑΤΟ ΜΗ ΠΓΓΑΡΧ...

ΝΩ ΟΓΔΟΟΝ ΚΑΤΕΝΕΝΚΩΝ...

... ΤΣΑΖΑΛ...

... ΙΡΕΞΑΜ...

... ΤΩΝ ΑΓ...

... ΣΑΥ ΤΟ ΣΗΟΝ...

... ΕΤΩΛΛΕΝΕ...

... ΣΔΕ ΤΡΙΜΗΣ...

ΜΙΣΤ ΚΑΤΕΚΕΤΩ ΒΙ ΜΗΩ ΔΕΔΟΙΚ Ν Η ΛΑΜ

ΒΑΝΕΤΩ ΤΟ ΔΕ ΗΜΙΣΕΤΣ ΤΟ ΔΗΜΟΣΙΟΝ

ΓΡΑΦΕΣΘΩ ΔΕ ΚΑΙ Ο ΒΜΓΟΡΟΣ ΟΤΙ ΕΞΑΤΕΙ

ΚΑΙ ΡΟΣΟΝ ΓΑΡ ΕΚΑΣΤΟΥ ΕΑΝ ΔΕ ΜΗ ΑΠΟ

ΓΡΑΥΑΜΕΝΟΣ ΦΩΡΑΘΗ ΕΚΓΛΕΠΩΝ ΣΤΕΡΕ

ΣΩ ΕΑΝ ΔΕ ΕΚΓΛΕΤΣΑΣ ΦΩΡΑΘΗ ΚΑΙ ΜΗΝΤ

ΘΗ ΓΡΑΦΕΣΘΩ ΚΑΙ ΤΗ ΠΑΤΡΙΔΙ ΑΤΤΟΥ ΤΠΟ ΤΟΥ

ΔΗΜΟΥ

ΔΗΜΟΤ ΚΑΙ ΜΟΙ ΤΑΣ ΔΕ ΠΕΡΙ ΤΟΥΤΩΝ ΔΙΚΑΣ
 ΜΕΚΡΙ ΜΕΝ ΠΕΝΤΗΚΟΝΤΑ ΑΜΦΟΡΕΩΝ Η ΒΟΥ
 ΛΗ ΜΟΝΗ ΚΡΕΙΝΕΤΩ ΤΑ ΔΕ ΥΠΕΡ ΤΟΥΤΟΥ ΜΕΤΑ
 ΤΟΥ ΔΗΜΟΥ ΕΑΝ ΔΕ ΤΩΝ ΕΚ ΤΟΥ ΠΛΟΙΟΥ ΤΙΣ
 ΜΗΝΤΣΗ ΕΠΑΝΑΓΚΕΣ Ο ΣΤΡΑΤΗΓΟΣ ΤΗ ΕΞΗΣ
 ΗΜΕΡΑ ΒΟΥΛΗΝ ΑΘΡΟΙΣΑΤΩ ΕΙ Δ ΥΠΕΡ ΤΟΥΣ
 ΠΕΝΤΗΚΟΝΤΑ ΑΜΦΩΡΕΙΣ ΕΙΗΤΟ ΜΗΝΤ
 ΜΕΝΟΝ ΕΚΚΛΗΣΙΑΝ ΚΑΙ ΔΙΔΟΣΘΩ ΤΩ ΕΛΕΚ
 ΞΑΝΤΙ ΤΟ ΗΜΙΣΥ ΕΑΝ ΔΕ ΕΚΚΛΕΨΗΤΑΙ ΤΙΣ
 Η ΕΜΕ Η ΤΟΝ ΑΝΘΡΩΠΟΝ ΧΕΙΡΟΤΟΝΕΙΤΩ ΣΥΝ
 ΔΙΚΟΥΣ Ο ΔΗΜΟΣ ΙΝΑ ΔΕ ΑΓΑΡΑΙ ΤΗ ΤΑ ΗΤΑ
 ΚΑΤΑ ΤΩΝ ΚΑΚΟΤΡΟΤΥΝΤΩΝ... ΙΜΙ ΤΕΙ
 ΜΗΣ ΕΣ ΤΟ ΔΗΜΟΣΙΟΝ ΚΑΤΑ ΦΕΡΕΣΘΩ ΤΟ ΕΛΑΙ
 ΟΝ Η ΤΙΣ ΑΝ ΕΝ ΤΗ ΧΩΡΑ ΕΙ ΔΕ ΠΟΤΕ ΕΤΦΟΡΙ
 ΑΣ ΕΛΑΙΟΥ ΓΕΝΟΜΕΝΗΣ ΓΑΒΟΝΕΙΗ ΤΟ ΕΚ ΤΩΝ
 ΤΡΙΤΩΝ ΚΑΙ ΟΓΔΩΝ ΚΑΤΑΦΕΡΟΜΕΝΟΝ ΤΙΣ ΕΙΣ
 ΟΛΟΝ ΕΝΙΑΥΤΟΝ ΔΗΜΟΣΙΑΣ ΧΡΕΙΑΣ ΕΞΕ
 ΣΤΩ ΤΟΙΣ ΜΗΔΕ ΠΟΛΟΥΣΙΝ ΤΟ ΕΛΑΙΟΝ Η ΠΑΝ
 ΗΜΕΡΟΣ ΔΕΤΤΕΡΑΝ ΑΠΟΓΡΑΦΗΝ ΓΟΙΗΣΑΜΕ
 ΝΟΙΣ ΚΑΙ ΔΗΜΟΣΙΟΝ ΠΟΤΕ ΟΦΕΙΛΟΜΕΝΟΝ
 ΠΟΣΟΝ ΕΣΤΙΝ... ΟΠΟΙ ΕΛΑΙΩΝΑΙ Η ΤΟ ΑΡΓΥΡ
 ΡΟΤΑΜΙΟΥ ΒΟΥΛΟΝΤΑΙ ΠΑΡ ΑΥΤΩΝ ΛΑΒΕΙΝ

The three contracted Letters on the top, K. N. Θ. ΑΔΡΙΑΝΟΥ, my Comrade interprets *ἐν νόμῳ Διᾶς Ἀδριανῶ, Ex constitutione Adriani*, But I think Monsieur Gallant, the King of France's Antiquary, whom I knew at Paris, was more lucky in his Conjecture, interpreting it *ἀδελφικῆς νομίμῳ Θεῷ Ἀδριανῶ, Edictum Legitimum Divi Hadriani*, The Law-Edict of God-like Adrian.

"Let those that cultivate the Oyl, bring the third Part to the Office;
 "or those that possess the Ground of the Proconsul, which the *Fiscus*
 "hath sold, their Eighth Part; for they only have that Right. But let
 "them bring it at the same time. Thence eight Lines are im-
 "perfect; and then it followeth: "Let it be taken upon Oath,
 "how much hath been gathered in all, as well by his Slaves, as by his
 "Freemen. But if he selleth the Fruit, the Landlord, or the Tenant,
 "or the Buyer of the Crop, shall be written with them: And he that
 "hath sold it for Transportation, shall give an Account how much he
 "hath sold it for, and to whom, and whither bound. And let the Mer-
 "chant write what he hath embarked, and of whom, and whither he
 "is bound. But he that shall be found to give in false Ac-
 "counts, either of the Receipt, or Transportation, or concerning the
 "Country, their Freight shall be confiscated, still those possessing the
 "Lands of the Proconsul excepted, if they bring their Eighth Part.

Here half a dozen Lines are defaced, and then he proceeds again:
 "Let him retain the half. But if he doth not receive half, let the Pub-
 "lick take half; And let the Merchant write what he transporteth,
 "and how much of every Body. But if he shall be apprehended, not
 "to have given his Account, let him be stopped; or, if he sail'd away,
 "let

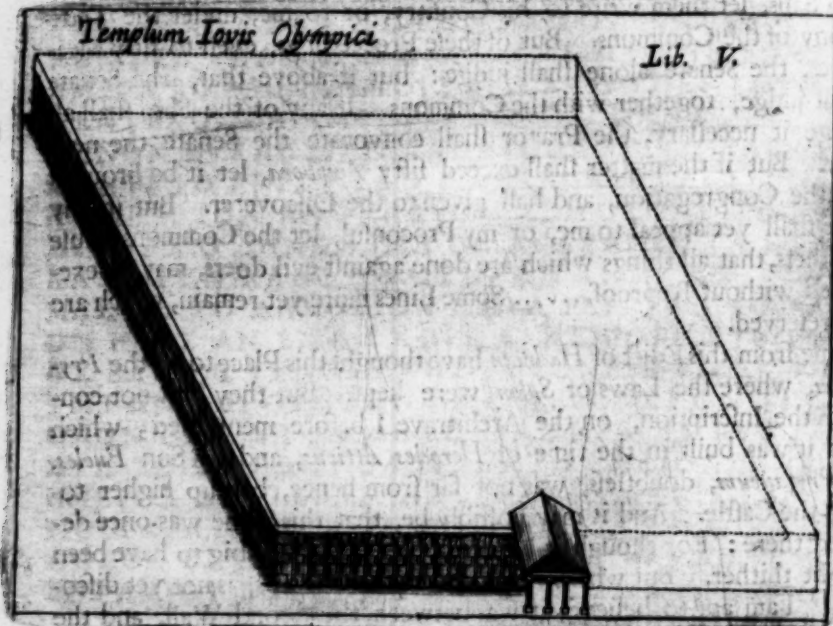
"let his Merchandize be forfeited. But if he shall avoyd it by hoisting Sails, let them write to his Country, or to me, under the Testimony of the Commons. But of these Proceedings, even to fifty Measures, the Senate alone shall judge: but if above that, the Senate shall judge, together with the Commons. If any of the Ship shall alledge it necessary, the Prætor shall convocate the Senate the next day. But if the matter shall exceed fifty *Amphora*, let it be brought to the Congregation, and half given to the Discoverer. But if any one shall yet appeal to me, or my Proconsul, let the Commons chuse Syndicts, that all things which are done against evil doers, may be executed without Reproof. Some Lines more yet remain, which are less preserved.

Some from this Edict of *Hadrian* have thought this Place to be the *Prytaneum*, where the Laws of *Solon* were kept. But they had not consulted the Inscription, on the Architrave I before mentioned; which shews it was built in the time of *Herodes Atticus*, and his Son *Eucles*. The *Prytaneum*, doubtless, was not far from hence, but up higher towards the Castle. And it may possibly be, that this Stone was once deposited there: For though it be great, yet is not too big to have been brought thither. But where really the *Prytaneum* was, is not yet discovered. I am apt to believe, it was between the second Wall, and the North-side of the Castle. For *Pausanias* still speaks of descending from it, to the way called *Tripoda*, from its being adorn'd with Trivets, dedicated to *Apollo*; and also of going from thence to the Temple of *Serapis*, towards the lower Parts of the City. And *Theseus*, who both enlarged the City, by the second Wall, and instituted the Senate of the *Prytanes*, without doubt appointed the Place of their Assembly, within the Walls of his City.

But now I am got into *Pausanias* his Road, I were best follow him so far as I can. From the Temple of *Serapis*, he passeth to the Temple of *Jupiter Olympian*, built by the Emperour *Hadrian*: Of this I have spoken a little already, when I described *Hadrian's Pillars*. But I determined not, where it was. From the Temple of *Augustus* therefore, crossing the City Northwards, until you come into the largest Street of the Town, which from the Gate *Eleusinia* passeth clear through the City, although not in a very streight Line, you will come to the Front of a Building over the Street, in an Entrance, fashioned like a Temple. It hath, without doubt, been one of the most Magnificent Buildings in *Athens*, both for the bigness and beauty.

JUPITER
OLYMPIUS

The



The Entrance hath been in the middle of the Front, which regardeth the West, as may be proved from the Remains of it : For on the North-side it is joyned to a Wall of the same Order, adorned with *Corinthian* Pillars, which are set upon *Bases*, and a proportionable Frize above the Chapters ; which are eighteen in number : besides two on the North-side of the *Vestibulum*, or Entrance. To this is joyned a Wall in a right Angle ; which, by pacing, we found to be, at least, an Hundred twenty five Paces long ; which is a *Stadium* ; and about as much again, as it is from the Corner to the *Vestibulum*, or Porch, on the West side : But it is not adorned like it, nor ever hath been so, that I could perceive : So that, I believe, the West-side was the principal Front, and that the Porch stood in the middle of that side ; and, by consequence, was as long again, as what now remains, and equal to the North-side ; and so made a perfect Square of four *Stadia* ; that is, Five hundred Paces about ; without doubling the length, or making Outworks to it, as my Comrade hath imagined. And this is the Circumference *Pausanias* gives to the Temple of *Jupiter Olympius*. Besides, it is here in the lower Parts of the Town, from the *Prytaneum*, as *Pausanias* clearly seems to insinuate, which lay on the North-side of the Castle, as *Thucydides* placeth it. This Circumference was not meerly the Temple, as my Comrade seemeth to intimate, by doubling the length to make it, in proportion, like that of *Minerva*. For thus it would be a monstrous Building, and could no way be accommodated to one side, which is a *Stadium* long. For suppose the Front, which is the narrowest side of the Temple of *Minerva*, to which he compares it, to be one *Stadium* broad, the Flanks to it must be two *Stadiums* ; which, with the Parallel to the Front, makes six *Stadiums* about. Suppose the Front-ends to be half a *Stadium* apiece, then

then the two sides would be two *Stadiums*, against the *Hypothesis* of one side, being a *Stadium*; and the whole would be five *Stadiums*: and this Porch remaining, would be in the Corner. Besides, what possibility is there of making a Roof to a Building of Threescore and two Geometrical Paces, and one half; that is, Three hundred and twelve Feet, and one half broad? So that it is plain, this Building was exactly four square, and that each side contained a *Stadium*, which makes four *Stadia*; as the remaining side doth. Nor yet do I believe, that this Wall was the *To ieron*, or Temple it self; but only the *Peribolus*, or Court that surrounded the Temple. And this is plain from *Pausanias* also, if we follow himself, and not his Interpreters, *Περὶ δὲ αὐτῆς τοῦ ἱεροῦ τῆς Διὸς τῆς Ὀλυμπίου, &c.* Before you enter into the *To Hieron*, or sacred Place of *Jupiter Olympian*, *Hadrian* founded the *Naos*, with the Image very worthy to be seen. What difference there is between *Hieron* and *Naos*, let better Antiquaries judge. But sure I am, *Pausanias* here puts it to make a distinction between that which *Hadrian* built, of later times comparatively speaking, and that very antient *Hieron*, which they generally supposed *Deucalicon* built presently after the Deluge, and was situate somewhere within, beyond the Building or Enlargement, which *Hadrianus* added. What *Pausanias* says is this: "At the Entrance, before you enter the *Hieron*, or sacred Place of *Jupiter Olympian*, that was built of old, *Hadrian*, the Roman Emperour, in his time built the *Naos*, putting an Image of *Jupiter* therein, very worthy to be seen; not for bigness and greatness. For *Colossian* Statues are only at *Rhodes* and *Rome*: The like also may be seen in other Statues. There are Statues also, both of Ivory and Gold, excellently well made for their bigness; especially two Statues of the Emperour *Hadrian* himself; the one of *Thasian*, the other of *Egyptian* Marble. But those are Brazen Statues, that stand by the Pillars; which the *Athenians* call the *Colony-Cities*; because many of them were sent from such Places, as were Colonies either of *Rome*, or *Athens*. The whole Court [*Περὶβολός*] is four *Stadia* about, and full of such Statues; each City of the Roman Empire, or Alliance, having sent one, and placed it there, to honour the Emperour. But that of the *Athenians* justly excelleth the rest; who in honour of this their great Friend and Benefactour *Hadrian*, erected that stately *Colossus*, which is behind the Temple, a worthy sight. More within are the things of old time; as the *Jupiter* of Brass, being, as is supposed, of *Deucalion's* Dedication, the Temple of *Saturn* and *Rhea*, the Grove, or consecrated Place called *Olympias*: in which there is a hole of a Cubit's bigness, where the Waters of *Deucalion's* Flood, they say, were received, and suck't in. Into this hole they put yearly certain wheaten Cakes, mixed with Honey. *Isocrates* his Statue is said to stand against a Pillar here: But that *Deucalion* built the first, and most antient Temple, or *Hieron*, of *Jupiter Olympian*, all here agree; and that he liv'd and dyed at *Athens*, from his Tomb, which they say is there, not far from the present Temple.

Much might be said out of all this; but I shall content my self to give my Thoughts concerning it, on the Scheme I have designed of what remains, which in short is thus: First, I suppose the Porch, over the Street, is the *Naos*, and West to it, the Front of the Temple, which was built

by the Emperour *Hadrian*; wherein was the Image of *Jupiter*: and that the four Walls about it, were the utmost Bounds of the *Peribolus*, or Court, and of the whole Temple. That where the Pillars are at the Front, were placed the Statues called the *Colonies*: Within that space was the *Tique*, or *Sacred Place*, whether it was a Grove, or Place of Sacrifice, Altar, &c. wherein was the *Αρχαϊον ιερον*, the *Vetus Sacrum*, the old Temple and Altar, supposed to be built by *Dencalion*. In what Parts the Pillar of *Isocrates*, and the Temple of *Saturn* stood, is uncertain; but it's likely on some hand or other, from the Entrance. We guessed, that the Wall of the Front had been plated with Metal, by places that look't as if something had been in that manner fastened to them, and afterward broken, or pulled off. But upon second Thoughts, I rather believe it was placed where the Statues of the Colonies had been fastened to the Walls. The Marble of the Pillars is not of that sort, which was fetch't from *Pentelicus*, as the rest of the Building and Chapters are; but of a streaked Marble, white, and greenish. Now from the Topicks of *Hadrian's* Munificence, *Pausanias* leapeth to the Temples of *Jupiter* and *Juno*, *Panathenians*, and from them to the *Pantheon*; and, at last, to the Hundred and twenty Pillars built by *Hadrian*; but without mentioning their Situation. After this he comes to take notice of a Statue made to the *Pythian Apollo*, and of a Temple sacred to *Apollo*, called *Delphinium*, near to the Temple of *Jupiter Olympius*: But of these, after all our Enquiry, we could find no Remains.

Passing through this Temple Eastwards, you come into the Bazar, or Market place; where on the right hand is a Mosque, which, they say, was formerly the Cathedral Church: But it was rebuilt by the *Turky* since, and is altogether now a new Fabrick. Within the Court of it we saw two large *Corinthian* Capitals, and an Altar or Pedestal for a Statue, with Follies carved about it, sustain'd by Bulls-heads. But we searched in vain for the Horse of *Praxiteles*, which *Monsieur Guilletier* hath told the World of: Nor could we judge this Mosque here to be any more a *Pantheon*, than the meanest Mosque in all *Turky*.

“*Temples of Athens*, having but one, and placed it there, to honour
“the Emperour. But that of the *Alphian* justly excelleth the rest;
“who in honour of his great friend and benefactor *Alphian*, co-
“rected that stately *Colony*, which is behind the Temple, a worthy
“light. More within are the things of old times; as the *Temple of Bacchus*
“being as is supposed, of *Dionysius*’s Dedication, the Temple of *Zeus*
“and *Phoebe*, the Grove, or consecrated Place called *Olympus*, in which
“there is a hole of a Cubit’s digress, where the Waters of *Dionysius*
“Flood, they say, were received, and stuck in. Into this hole they put
“yearly certain wheaten Cakes, mixed with Honey. *Plutarch* has sta-
“ted it to stand against a Pillar here: But that *Dionysius* built the
“first and most ancient Temple of *Hercules*, of *Jupiter Olympius*, all
“here, and the *Colony* and died at Athens, from his Tomb, which
“*Plutarch* is thought to be from the present Temple.

“*Temples of Athens* might be full of all this; but I shall content my self to give
“my Thoughts concerning it, on the Scheme I have designed, or what re-
“mains, which in this Scheme I have supposed the Porch, over the Street,
“is the *Temple*, and West to it, the *Temple*, which was built
“by

Not

Turnis Andronici



The
TEMPLE OF
THE EIGHT
WINDS.

Not far from the Bazar, going up towards the Castle, is the Temple of the Eight Winds; of which *Pausanias* makes no mention. But *Vitruvius* describes it; shewing, That those who had made more particular Observation of the Winds, had divided them into Eight; as namely, *Andronichus Cyrrhastes*, who gave this Model to the *Athenians*: For he built a Tower eight square of Marble, and on every side he had carved the Figure of a Wind, according to the Quarter it did blow from. On the Top of the Tower he erected a little Pyramid of Marble, and on the Point of it placed a Brazen Triton; which held a Switch in his right hand, wherewith, turning about, he pointed at the Wind that then blew. This Tower remains yet entire, the Weather-Cock only excepted. The Stones that cover the Topy are divided into many Quarters of whole Stones, resting upon the Walls of the Tower, and all end in a point on the Top. On each side of the Tower, is cut a Figure, opposite to the Eighth Quarter of the Winds; representing the Nature of that Wind for which it is designed. Under those Figures, on each side, are Sun-Dials, accommodated to each side of the Tower, according to the Degrees of Declination, and divided from the Figures of the Winds by a Frize. Each side is ten foot and a half long: The Height of it we took not, because great part of it is buried under Ground. Each Wind answereth exactly to the Compass; and above each Figure is written its Name, in large Greek Letters; which are these that follow:

I. ΕΥΡΟΣ: *Eurus* is that, which sheweth itself first towards the Street; and is between South and East, and the same that we call *South-East*; the *Italians*, *Siracco*. The Figure of it young, winged, naked, and bringeth nothing.

II. ΑΠΗΛΙΩΤΗΣ: *Apeliotes*, which the *Latines* used to call *Subsolanus*; not the same with *Eurus*, as *Cluverius* makes it. The *Italians* and *French* call it *Levanto*, and *Levant*; we, *East*. It is a young Figure, winged, and carrieth in his Mantle all sorts of Fruits, as Pears, Apples, Citrons, Pomgranates; shewing, That this Wind made the Country fruitful in such things: His flying is but in a kind of sedent posture.

III. ΚΑΙΚΙΑΣ: *Cacias* is the North-East Wind; and the same they call upon the *Mediterranean*, *Græco*, and in the *Venetian Gulph*, *Birrhino*. It is represented like a bearded Old Man, who holds a Charger of Olives, turning them down, or spilling them. Whence I rather think, this Wind is hereby noted as *Destructive to Olives*, and other Fruits of the Earth, and not *Favourable* to them: and consequently, as pernicious a Wind at *Athens*, as North-East is accounted by us. Whence came the Proverb,

North-East, good for neither Man nor Beast.

IV. ΒΟΡΕΑΣ: *Boreas*, *Aquilo*, *Septentrio*; which the *Italians* call *Tramontano*; the *French* from them, *Tramontane Septentrione*; answers exactly to our *North*. It is represented by a bearded Old Man, winged, and booted; but holdeth nothing, but his Mantle before him, to shelter him from the cold Wind, because he is a barren Wind, bringing nothing.

V. ΣΚΙΡΟΝ: *Skiron*; which was the same antiently with *Argestes*: It was called *Skiron* at *Athens*, because it blew from those Rocks, that are called *Skironides*, as *Strabo* and *Pliny* have it. Upon the *Ægeine* Seas it was called *ΘΡΑΞΙΑΣ*, because it came from *Thrace* towards to them. The *Latines* call it *Caurus*, or *Corus*; the *Italians*, *Maestro*; and we, *North-West*. It is a winged, bearded, and booted Figure; and holdeth a Pot of Water turned upside down, as it passeth, shewing it to bring wet Weather.

VI. ΖΕΦΥΡΟΣ: *Zephyrus*, called by the *Latines*, *Occasus*, *Occidentis*, and *Favonius*; by the *Italians*, *Ponente*; by the *French*, *Occident*; and by us, *West*: is a young winged Figure, with Stomach and Feet bare, sitting in a Posture along on the Ground; and in the Lappet of his Mantle, carrieth all sorts of Flowers curiously carved; shewing how gentle, pleasant, and favourable a Wind it is to Flowers and Blossoms. The other two Winds are hid in the Wall of the House joyning to it: but are undoubtedly these that follow; which Monsieur *Spon* saith, He took notice of at *Rome*, in a Manuscript upon Velum, of *Francesco Gambetti*, an Architect, bearing date 1465, and is in the Library of Cardinal *Barberino*; where they are thus designed.

VII. ΝΟΤΟΣ: *Notus*, called also *Meridies* and *Auster*, by the *Latines*; *Ostro*, by the *Italians*; *Vent dimidy*, by the *French*; by the *Modern Greeks*, *Notia*; and by us, *South*. The Southern Parts of *France*, call it the *Marine*: and is a most unhealthful Wind; especially at *Monspellier*: where, beside the Heat, and unwholsom Moisture of that Sea, it bringeth all the Pestilential Vapours of those Marshes, and dead Lakes, towards the Sea-side, and *Egasmort*. Wherefore the Inhabitants shut up their Windows, and will not, without great occasion, stir abroad when that blows.

VIII. ΑΙΨ:

VIII. ALY: Libs; which the *Latines* call *Afriens*; the *Italians* *Garbino*; and the *French*, *Garbin* and *La betche*.

The Manuscript abovementioned, is very curious; because there are many Designs of the Antiquities of *Greece*; before they were so much ruined by the *Turks*; especially those of the ancient *Laocademonia*, about four or five Miles from *Mistra*, at a place called *Paleo-Chori*; not at *Mistra*, as *Gualtier* would make the World believe. For Monsieur *Grand*, *St Giles Escot*, *Mr Vernon*, and others, who have been there, assured us the contrary. To conclude, These Figures are extremely well carved; as they could not chuse but be in those days, when Sculpture flourished so much in *Greece*. They are not made with their Cheeks puffed up, as our Painters fancies; but to the Life, with all the Comeliness of Nature.

Monument: Phanari Demosthenis dictum

Lib. V



Towards the South-West end of the Castle, as one goes out of Town to go to *Hadrian's Pillars*, at the little Convent of *Capuchin Missionaries*, is a curious piece of Antiquity. They call it *To Phanari Tou Demosthenis*, or *The Lanthorn of Demosthenes*. They tell you, That this was the Place, where he shut himself up, to follow the Studies of Eloquence with greater privacy; having, the more to engage himself not to appear in Publick, cut off one half of his Beard. But no reason being given of this Tradition, it doth not fully satisfy our Curiosity. To give you an Account of this Place, I will first present you with the Design I took of it, together with its Description; and then my Opinion of it.

PHANARI
DEMOSTHE-
NIS.

It is a little round Edifice of white Marble, very like a Lanthorn; whose Roof is sustained by six *Corinthian Pillars*, channelled, being nine foot, six inches, and one half long; and the Capitals one foot, and se-

ven

ven inches deep; the whole Fabrick within is but five foot, eleven inches, and an half *Diameter*, set upon a *Base* of four foot high. The space between each Pillar, is made up with Bannels of Marble of one Stone, from the top to the bottom; which seems like the Horns of a *Lantern*. So that it is no wonder, that it was called one. Towards the top of those Pannels, it is carved with Trivets. The Pillars sustain a Frize of round circular Stone, well carved with Figures, which is also covered with a *Cupple* of one other entire Stone, carved in Scales, and ending in a Stem, formed like a Nozel, or Socket of a Candlestick, with three Beaks, as it were, to lay the Snuffs of a Lamp upon, and around Hole hewn deep in it, to hold Oyl, or some Combustible Matter, to make a Light. The Figures on the Frize are some fighting, some dancing, some doing one thing, and some another: amongst which one is always clothed in a Lyon's Skin; which made us believe, they were the *History and Labours of Hercules*. We told fourteen Clusters of them: One more remarkable than the rest, is a Man with a Lyon's Skin, going to set Fire to a great Pile of Wood: On which is the Figure of a Man sitting with his Hands tied behind him, and a Serpent, that doubleth it self about him. The Pile seemeth to be made upon a kind of high Rock. Upon the upper part of the Frize, is an Inscription, that no Authors have observed, before us. It's of the same nature with those I mention'd at the Church of *Panagia Spiliotisa*, on the Front of the Grotto, on the South-side of the Castle, and importeth that

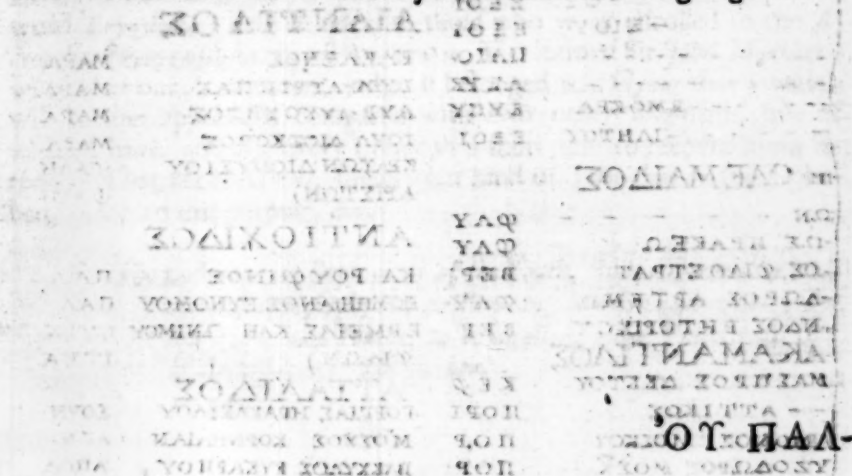
ΑΥΣΙΚΡΑΤΗΣ ΑΥΣΙΘΙΔΗΜΟΥ ΚΙΚΤΝΕΥΣ ΕΧΟΡΗ-
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ΑΥΣΤΑΔΗΣ ΑΘΗΝΑΙΟΣ ΕΔΙΔΑΣΚΕΝ ΕΤΑΙΝΕΤΟΣ
ΗΡΧΕ

That is, *Lysicrates, Son of Lysibidemus of Cicynna, was the Giver, or President of the Game; That the Lads of the Tribe of Achamas had the Victory; That Theon was Musician; That Lysides of Athens taught, when Euanetus was Archon.*

So that this place must needs be very antient. For Euanetus was Archon the second Year of the hundred and eleventh Olympiad; which answers to the four hundred and eighteenth Year of Rome's Foundation, and was three hundred thirty five Years before Christ's Incarnation; that is, two thousand and thirteen Years since. Wherefore my Comrade did well to correct his mistake, concerning the Antiquity of Chanelled Pillars; which in his former Relation of *Athen* he had received from the Reverend Father *Babin*: where he supposes them to be of no antienter date than the *Roman Emperours*. It is yet doubtful what this hath properly been, whether a Monument only erected in honour to those who were *Victors* in those publick Games, or whether some Part of a *Gymnasium*, or whether it might not be a Temple dedicated by the *Victors* themselves in these Games, to what Deities they thought best; and particularly, whether it might not be a Temple dedicated to *Hercules*; seeing that upon

upon the Frize one may observe some of his Heroick Actions well represented. The kindness he had for *Theſeus*, King of the *Athenians*, and the actions he did upon this Subject, might well deserve such honour from them. From the *Basso-relievo*, on the Frize, my Comrade believes it was a Play of which *Hercules furens* was the Subject, who burned himself upon Mount *Ætna*: which I cannot agree to, till I know why the Tribe of *Achamas* had the Victory. It seems to be situate near that way, which, as *Pausanias* tells, was called *Tripodas*, from the many Brass Trivets placed in the Temples along it. There are Trivets carved upon this; and most probably it might, in former times, have had one placed in it. But whether it be that Temple he before mention'd in that way, dedicated to *Hercules*, I will not positively determine; although the *Basso-relievo* on the Frize, and the Athletick Inscription seem strongly to argue for it. By this a way likewise might well lead to that Region they called *The Gardens*, being towards *Lyceum* and River from the *Acropolis*, and not far distant. It is remarkable also, that *Demosthenes* flourished at the same time; as it appears by the Inscription upon it, This was built. For he dyed not till the third Year of the hundred and fourteenth *Olympiad*, as *Diogenes Laertius* observeth; which is seventeen Years after the Building of this Monument. So that perhaps he built it; which may be the reason of the tradition, and the calling it *Demosthenes* his *Lanthorn*.

These are the chief Monuments of Antiquity now remaining at *Athens*. But we made a greater Harvest of Inscriptions there than in all *Greece* besides: for the greatest part of which we may thank our honest Consul, who had collected and copied them before we came. So that we had little to do, but to examine them, and search out new ones; which we daily did to our satisfaction. Some of the most curious I found there, I procured, and ordered to be sent me, by the first occasion, into *England*; of which, that which I esteem most singular, is this of the *Thirteen Tribes of the Athenians*: Which you have in the ensuing Page.



ΟΥ ΠΑΛΛΗΝΕΩΣ ΑΝΕΓΡΑΥΕΝ		
ΠΑΥΤΩ ΕΦΗ ^ε ΥΣΑΝΤΑΣ		
ΣΟΣ ΠΑΛΛΗΝΕΥΣ		
ΑΔΡΙΑΝΙΔΟΣ		
ΡΕΧΘΕΙΔΟΣ	ΚΗΦ	ΕΥΠΟΡΟΣ ΑΠΟΛΑΩΝΤΙΟΥ ΒΗΞ
ΜΟΣ ΚΑΙ Ο ΛΑΥΡΕΝΤΙΟΣ	ΚΗΦ	ΙΩΣΙΜΟΣ ΑΡΙΣΤΟΝΟΣ
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ΟΣ ΔΗΜΗΤΡΙΟΥ	ΔΑΜ	ΝΕΙΚΗΦΟΡΟΣ ΓΥΚΩΝΟΣ
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ΧΑΛΝΙΟΣ ΙΟΦΟΥ	ΚΗΦ	ΟΙΝΕΙΔΟΣ
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ΙΓΕΝΗΣ ΘΑΛΛΟΥ	ΦΗΓ	ΓΑΡΓΗΤΙΟΣ ΦΙΛΗΤΟΥ
ΔΗΜΗΤΡΟΣ ΟΝΗΙΜ	ΚΗΦ	ΔΙΑ-ΦΙΛΩΝΙΔΗΣ
ΝΣ ΙΩΠΥΡΟΥ	ΕΚΚΗ	ΣΤΑΤΩΝ ΟΡΘΑΤΟΡΟΥ
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ΘΟΚΑΝΗ ΑΤΤΙΚΟΥ	ΤΑΡ	ΚΕΚΡΟΠΙΔΟΣ
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ΑΩΤΟΣ ΗΡΟΞΕΝΟΥ	ΕΥΡΗ	ΠΙΤΟΚΡΑΤΗΣ ΠΙΣΤΙΚΟΥ
ΠΕΝΗΣ ΕΠΟΡΟΥ	ΚΥΒ	ΔΙΟΝΥΣΙΟΣ ΓΕΝΕΘΑΙΟΥ
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ΟΥ	ΕΞΟΙ	
ΣΙΟΥ	ΕΞΟΙ	ΑΙΑΝΤΙΔΟΣ
ΠΑΙΟ		ΚΛΕΛΕΝΟΣ
ΔΕΥΚ		ΙΟΥΛΑ-ΑΓΡΙΠΠΑΣ
ΕΜΟΚΡΑ	ΕΥΠΥ	ΑΥΡ-ΔΥΚΟΥΡΓΟΣ
ΙΑΝΤΟΥ	ΕΞΟΙ	ΙΟΥΛΑ ΔΙΟΙΚΟΡΟΣ
ΠΤ ΟΛΕΜΑΙΔΟΣ		ΚΡΑΤΩΝ ΔΙΟΝΥΣΙΟΥ
ΩΝ		ΑΡΙΣΤΩΝ)
ΩΣ ΗΡΑΚΕΩ	ΦΛΥ	ΑΝΤΙΟΧΙΔΟΣ
ΟΣ ΦΙΛΟΣΤΡΑΤ	ΦΛΥ	ΚΑ-ΡΟΥΦΙΝΟΣ
ΔΩΡΟΣ ΑΡΤΕΜΩ	ΒΕΡ	ΠΟΜΠΗΙΑΝΟΣ ΕΥΝΟΜΟΥ
ΝΔΟΣ ΡΗΤΟΡΙΚΟΥ	ΦΛΥ	ΕΡΜΕΙΑΣ ΚΑΘ ΩΝΙΜΟΥ
ΑΚΑΜΑΝΤΙΔΟΣ	ΒΕΡ	ΦΙΛΩΝ)
ΜΑΙΣΠΡΟΣ ΔΕΚΤΟΥ	ΚΕΦ	ΑΤΤΑΛΙΔΟΣ
ΑΤΤΙΚΟΣ	ΠΟΡΙ	ΓΟΡΓΙΑΣ ΗΡΑΚΛΕΙΔΟΥ
ΑΜΟΝΟΣ ΜΟΙΚΟΥ	ΠΟΡ	ΜΟΣΧΟΣ ΚΟΡΝΗΛΙΑΝ
ΥΖΟΔΩΡΟΣ ΜΟΙΧ	ΠΟΡ	ΒΑΚΥΛΟΣ ΕΥΚΑΡΙΠΟΥ

ΕΠ ΕΝΓΡΑΦΟΙ

Ε Π Ε Ν Τ Ρ Α Φ Ο Ι

ΔΙΜΩΝ ΑΦΡΟΔΙΣΙΟΥ	ΑΥΡ ΣΩΤΗΡΙΚΟΥ
ΣΥΜΦΟΡΟΥ	ΠΡΑΞΙΤΕΛΗΣ,
ΣΧΟΛΟΥ ΣΙΛΙΠΑΤΡΟΥ	ΔΟΜΕΤΙΑΝΟΥ ΜΑΡΚΕΛΛΟΥ
ΜΑΝΙΟΥ ΠΕΙΕΡΙΩΝ	ΑΡΕΚΩΝ)
ΕΡΜΙΑΣ	ΜΗΝΟΦΙΔΟΥ ΣΩΤΟΥ
ΝΕΙΚΗΤΗΣ	ΙΩΣΙΜΟΥ ΑΥΓΑΙΟΥ
ΤΙΚΟΥ ΜΕΤΡΟΔΩΡΟΥ	ΙΠΠΕΥΤΕΙΑ
ΕΠΙΚΤΗΤΟΥ	ΠΑΡΑΜΟΝΟΥ)
ΤΥΧΙΑΝΟΥ ΠΕΡΣΕΥΣ	ΕΥΤΥΧΟΥ ΑΣΚΑΝΠΙΑΔΟΥ
ΔΟΣΕΡΑΠΗΣ ΙΩΣΙΜ	ΙΩΣΙΜΟΥ ΑΝΤΟΝΕΙΝΟΥ
ΑΡΙΣ ΤΟΚΛΕΙΑΝΗΣ	ΑΤΤΙΧΟΥ ΙΚΕΛΟΥ
ΔΑΙΟΥ ΝΕΡΕΩΣ	ΣΤΡΑΤΟΚΛΗΣ ΠΡΕΜΟΥ
ΕΠΙΧΑΡΙΣ ΙΣΙΔΩΡΟΥ	ΑΦΝΟΥ
ΙΩΣΙΜΟΥ ΧΡΥΣΙΠΠΟΥ	ΑΓΑΘΟΠΟΥΣ ΕΥΦΗΜΟΥ
ΝΕΙΚΗΦΩΡΟΥ ΙΩΣΙΜΟΥ	ΑΥΡ. ΗΡΑΣ
ΕΛΕΩΣ	ΕΥΗΜΕΡΟΥ ΑΠΟΔΕΝΑΡΙΟΥ
ΟΛΥΜΠΟΥ ΑΓΑΘΗΜΕΡΟΥ	ΝΕΙΚΗΦΩΡΟΥ ΔΙΟΝΥΣΙΟΥ
ΕΥΤΙΧΟΥ ΟΝΗΣΙΜΟΥ	
ΠΑΜΦΙΔΟΥ)	
ΕΦΗΒΟΥ)	
ΘΥΡΩΡΟΥ ΚΟΡΝΗΛΙΟΥ ΔΗΜΗΤΡΙΟΥ	
ΛΕΝΤΙΑΡΙΟΥ ΜΕΛΙΣΣΟΥ ΔΙΟΦΑΝΤΟΥ	

This Stone is not intire, but hath the names of all the *Επεντρομοί*, those Heroes from whom the *Athenian* Tribes had their names; and under the name of each Tribe, are several names of the *Δημοί*, or Towns they consisted of. Last of all, a List of many other names under the Title of *ΕΠΕΝΤΡΑΦΟΙ*, or *ΕΝΤΡΑΦΟΙ*; which from *Stephanns* in the word *Επεντρομοί*, I believe refers to those who were enrolled in the *Acropolis*, *Επεντρομοί* ἐν τῇ Ἀκροπόλει. The learned Sir *John Marsham*, with other our Antiquaries, judge it belonged to a *Gymnasium*; which will further appear, if compared with two other fragments, one of which I have, and the other I hope in a short time to recover from *Athens*. That yet at *Athens*, shews what kind of Title that of the Tribes had, being to this purpose, viz.

The *Cosmets*, or *Supervisor of the Youth*, *Julius Zenon*, and his Anticasmeter, *Ophyllus Ariston* caused those under-written *Gymnasts*, and *Youths*, to be enrolled, when *Philatimus*, Son of *Archisdamas*, was Archon.

ΕΛΚΩΝΑ

ΕΙΚΩΝΑ ΤΗΝ ΔΕΠΟΘΕΙΝΟΣ ΕΝ ΕΦΗΒΟΙΣΙ ΠΑ-
ΛΑΙΣΤΡΑ

ΤΕΤΕΑΣ ΚΟΣΜΗΤΟΤ ΘΗΚΑΤΟ ΝΥΜΦΟΔΟΤΟΤ
ΕΠΙ ΤΗΣ ΓΑΙΟΥ ΙΟΥΛΙΟΥ ΚΑΣΙΟΥΣ ΣΤΕΙΡΕΩΣ
ΑΡΧΗΣ. ΔΟΥΚΟΝΙΔΕΛΑΟΠ ΣΟΙΜΙΝΙΧΙΑ

..... ΚΟΣΜΗΤΟΤ ΕΦΗΒΩΝ. Δ. ΚΟΜΑΤΗ
ΩΛΟΣ ΠΟΝΤΙΟΣ ΝΥΜΦΟΔΟΤΟΣ ΑΘΗΝΙΕΥΣ
ΚΑΙ ΥΠΟΚΟΣΜΗΤΑΙ ΩΛΟΣ ΠΟΝΤΙΟΣ ΔΗΜΗΤΡΙ-

ΟΣ ΑΞΗ. ΚΗΔΑΙΠΡΑΚΑ ΣΟΧΑΜΟΛΠΟ
ΝΙΕΤΣ ΚΑΙ ΧΑΡΙΤΩΝ ΙΑΤΡΟΚΕΟΥΣ ΜΕΛΙΤΕΤΣ

ΓΤΜΝΑΣΙΑΡΧΑΙ ΚΑΘΩΣ ΕΓΤΜΝΑΣΙΑΡΧΗΣΑΝ
ΒΟΗΔΡΟΜΙΩΝΑ ΝΥΜΦΟΔΟΤΟΣ ΑΘΗΝΙΕΥΣ

ΠΤΑΝΟΥΙΩΝΑ ΔΗΜΗΤΡΙΟΣ ΝΥΜΦΟΔΟΤΟΤ Α-
ΘΗΝΙΕΥΣ ΣΤΑΡΤΣΟΛΙΦ ΚΗΤΑΡΚΟΤΣΙΠ

ΜΑΙΜΑΚΤΗΡΙΩΝΑ ΣΤΜΦΕΡΩΝ ΑΘΗΝΙΕΥΣ
ΠΟΣΕΙΔΕΩΝΑ Α. ΑΝΤΙΟΧΟΣ ΜΕΝΑΝΔΡΟΤ ΜΕ-

ΛΙΤΕΤΣ Δ. Τ. ΚΟΝΙΟΤΗ ΣΑΛΤΦΟΤΣΙΠ
ΠΟΣΕΙΔΕΩΝΑ Β. ΚΑΝΙΚΩΝ ΜΑΡΑΘΩΝΙΟΣ

ΓΑΜΗΛΙΩΝΑ ΕΠΙΚΤΗΤΟΣ ΖΩΣΙΜΟΤ ΛΑΜΤΡΕΤΣ
ΕΛΑΦΗΒΟΛΙΩΝΑ ΔΙΚΙΝΝΙΟΣ ΠΟΛΤΑΙΝΟΣ ΚΟΛ-

ΑΤΤΕΤΣ
ΜΟΤΝΙΧΙΩΝΑ ΤΙΤΟΣ ΦΛΑΥΙΑΛΤΙΟΣ ΜΑΡΑ-

ΘΩΝΙΟΣ
ΘΑΡΓΕΛΙΩΝΑ ΤΙΤΟΣ ΦΛΑΥΙΑΝ... ΜΑΡΑΘΩ-

ΝΙΟΣ
ΣΚΙΡΟΦΟΡΙΩΝΑ ΑΝΘΟΣ ΚΑΙ ΠΑΓΚΑΡΗΣ ΟΙΑΝ-

ΘΟΤ ΛΑΜΤΡΕΤΣ
ΕΚΑΤΟΜΒΑΙΩΝΑ ΩΛΟΣ ΠΟΝΤΙΟΣ ΝΥΜΦΟΔΟ-

ΤΟΣ ΑΘΗΝΙΕΥΣ
ΑΓΙΤΝΙΩΚΑ ΠΤΟΛΕΜΑΙΟΣ ΗΡΩΝ ΣΟΣΘΕΝ

Π... ΒΙΝΟΣ ΗΡΑΚΛΕΙΔΟΤ ΕΡΓΚΑΙΕΤΣΤ... ΡΜΗ
ΑΡΧΕΛΑΟΣ ΑΠΘΑΛΛΗΝΙΟΤ ΗΕΓΡΑΙΕΤΣ ΑΓΑ-

ΘΩΝ ΜΕΛΙΤΕΤΣ
ΣΙΜΟΝ. ΑΠΤΑΛΑΔΟΤ ΜΑΡΑΘΩΝΙΟΣ ΕΜΝΟΣΤΓΙ-

ΝΟΤ ΜΑΡΑΘΩΝΙΟΣ Δ. ΚΟΝΙΟΤΗ ΣΑΛΤΦΟΤΣΙΠ
ΠΑΠΠΟΣ ΖΟΣΤΗΡΟΣ ΓΑΡΤΕΤΤΙΟΣ ΡΟΜΝΩΔΟ-

ΝΟΣ ΖΟΣΤΗΡΟΣ ΓΑΡΓΗΤ ΤΑΛΑΚ. ΑΙΤ ΖΩ
ΔΙΟΝΤΣΙΟΣ ΕΥΦΡΟΣΤΝΟΤ ΔΕΥΚ... ΤΗΤΟΣ ΖΟ-

ΣΙΜΟΤ ΠΑΙΟΝΙ
ΕΠΑΦΡΙΩΝ ΙΣΕΦΘΟΤ ΓΑΡΓΗΤΤΙΟΣ

ΒΛΕΤΣΙΝΤΟΣ ΔΗΜΗΤΡΙΟΤ ΠΑΙΡΑΙ ΠΟΜΠΩΝΙΟΣ
ΖΟΣΤΗΡΟΣ ΓΑΡΓΗΤ

..... ΦΙΛΟΤΙΚΟΣ ΑΤΤΙΚΟΤ, ΑΛΙΜΟΥΣΙΟΣ
ΠΑΙΔΟΤΡΗΒΗΣ ΑΡΙΣΤΩΝ ΑΦΡΟΔΙΣΙΟΤ ΡΑΜΝΟΤ-

ΣΙΟΣ

On another side of the same Stone :

ΠΑΙΔΕΥΤΑΙ
ΔΙΚΙΝΝΙΟΣ ΠΟΛΤΑΙΝΟΣ ΚΟΑ...
ΗΓΕΜΩΝ ΕΠΙΚΤΗΤΟΣ ΠΡΟΣΔ...
Γ. ΔΙΟΝΤΣΙΟΣ ΜΕΛΙΤΕΥΣ
ΗΡΑΚΛΕΙΔΗΣ ΠΟΘΒΙΝΟΥ ΕΡΗ...
ΟΠΛΟΜΑΧΟΣ ΑΣΚΛΗΠΙΑΔΗΣ...
ΠΛΟΥΤΣΙΑΝΟΣ ΑΓΑΘΗΜΕΡΟΥΣ...
ΔΙΟΝΤΣΙΟΣ ΑΦΡΟΔΙΣΙΟΥ ΕΞΟ...
ΠΑΙΩΝ ΔΙΟΜΗΔΟΥΣ ΠΑΛΛΗ...
ΣΒΞΕΤΙΟΣ ΝΙΚΑΝΩΡ ΣΦΗΤΤΙΟ...
ΠΙΣΤΟΚΡΑΤΗΣ ΦΙΛΟΣΤΡΑΤΟΥ Α...
ΑΒΑΣΚΑΝΤΟΣ ΕΥΜΟΛΠΟΥ ΚΗ...
ΕΡΜΙΑΣ ΤΡΥΦΩΝΟΣ ΜΑΡΑΘΩ...
ΚΕΣΤΡΟΦΤΛΑΞ ΠΥΘΙΚΟΣ ΕΥΔΟ...
ΘΥΡΩΡΟΣ ΑΙΣΧΙΝΗΣ Ο ΚΑΙ ΨΙΑ...

The third was a Pedestal of a Statue set up in the *Palestra*, with the names of those that then were Governours of the Schools each month. On the other side, are the names of several Officers, under the Title of ΠΑΙΔΕΥΤΑΙ. To illustrate all which, would deserve a particular discourse by it self; which at present I shall forbear, lest I should grow too voluminous. We saw many more at other private houses, as at *Kyra Irimi*, *Georgadi Livaditis* and *Jani Mistrigo*; especially one I cannot omit, being of *Bernice*, Daughter to King *Agrippa*.

Η ΒΟΥΛΗ ΕΞ ΑΡΕΙΟΠΑΓΟΥ ΚΑΙ
Η ΒΟΥΛΗ ΤΩΝ Χ ΚΑΙ Ο ΔΗΜΟΣΙΟΥ
ΔΙΑΝ ΒΕΡΝΕΙΚΗΝ ΒΑΣΙΛΙΣΣΑΝ Μ
ΜΕΓΑΛΗΝ ΙΟΥΔΑΙΟΥ ΑΓΡΥΠΠΑ ΒΑΣΙ
ΛΕΩΣ ΕΚΓΟΝΟΝ ΔΙΑ ΤΗΣ ΠΡΟΝΟΙ
ΑΣ ΤΟΥ ΕΠΙ ΜΒΛΗΤΟΥ ΤΗΣ ΡΟΔΕ
ΩΣ ΤΙΒ ΚΛΑΥΔΙΟΥ ΘΕΟΓΕΝΟΥΣ

That is, The Senate of the *Areopagites*, and the Senate consisting of a Thousand, and the Commons erected this Monument to *Julia Bernice*, the great Queen, Niece to King *Julius Agrippa*, for her Favour to them, when *Tiberius Claudius Theogenes* governed the City.

This is supposed to be the same Queen *Bernice*, that is spoken of in the *Acts* of the Apostles.

We saw and copied many others very curious, lying about in Churches, in the Streets, and among the Walls of the Buildings, too numerous here

here to give an account of. Those few Marbles I had then, and since, collected, I have presented to the University of *Oxon*; where they have the honour to be placed among the famous *Marmora Arundeliana* & *Seldeniana*.

Only some few Figures and *Basso-relievo's* I yet reserve by me, of which these following are the most considerable.



The first is an Image of *Ceres*, a Goddess much honoured by the *Athenians*, by the name of *Δημήτηρ* and of whose mysteries, celebrated at her famous Temple at *Eleusis*, mention is often made both by profane and Divine Authours; especially the Christian Apologists, who often speak of them with great detestation. She is here represented sitting, with a Basket on her Head, clothed with a long Garment girded together just below the Paps, holding a Lion in her lap, and a sacrificing Plate in one hand, and something that is round in the other. I have another fragment of the same Goddess, only the Lion is painted by her, and her left hand is shut together, with a hole bored through to hold, as I think, Ears of Corn. This I suppose was a Domestic Image, used at their private superstition.

Figures they all differ. This seems to be a Man, and his Wife, and three Children; being two sons, and a Daughter. The second hath a Man, and his Wife, and three sons. The third, a Man, and one son. Whence I judge them to be Memorials of the Payments of Vows made to those Idols in times of sickness or Distress. Such was the Reason Church usually now make, and pay to the Saints, and hang up in their Churches.

here to give an account of Those few Marbles I had then, and since
collected, I have presented to the University of Oxon; where they
have the honour to be placed among the famous Antiquities



ISIS and
SERAPIS.

I have three *Basso-reliefs*, representing *Isis* and *Serapis* sitting on a Couch. *Isis* is clothed with a long Vest, girded together below her Paps, and a loose Mantle about her Shoulders; She reacheth her right hand down, as receiving something; and in her left She holds a square Box with the Lid open. *Serapis* sits half naked, holding a *Cornucopia* in his right hand, and a Plate in his left, with his head covered with a kind of Cap sitting much higher than his head. Before them stands a Table to receive the Offerings, on which are things of divers Figures, round, half round, and half square. Upon one of the *Basso-reliefs* there is a Bag, which seems to be a Bag of Money; whereof *Isis* takes out to put in her Box. On the right hand of two of them, are a Man, and a Woman, and Children; I suppose, coming to worship, or to sacrifice. For on the I give you the Figure, there is a little Boy with a Present in his Hand, and a Beast by him, I take to be a Hog; but it is somewhat defaced. On this also is a Horse's head, as hung upon a Corner of the Room; but not on the rest. *Isis* and *Serapis* are represented in all three much alike. Only in one of them, *Isis* holds no Box; but collects her Money in her Lap: But in the other Figures they all differ. This seems to be a Man, and his Wife, and three Children; being two Sons, and a Daughter. The second hath a Man, and his Wife, and three Sons. The third, a Man, and one Son. Whence I judge them to be Memorials of the Payments of Vows, made to those Idols in times of Sicknefs or Distress: Such as the Roman Church usually now make, and pay to the Saints, and hang up in their Churches.

Some others I have also; of which I am not yet well informed what they are: Of which, some other time, I may give an Account, together with those many Inscriptions I have, in a Treatise by themselves, if I find it worthy my pains. But this shall now suffice for our Account of *ATHENS*.

The End of the Fifth Book.

THE

Some others I have also; of which I am not yet well informed what they are: Of which, some other time I may give an Account together with those many Inscriptions I have in a Treatise by themselves if I find it worthy my pains. But this shall now suffice for our Account of ATHENS.

The End of the Fifth Book.

THE

THE
SIXTH BOOK
 Containing Several
JOURNEYS
 FROM
ATHENS,
 TO THE
ADJACENT PLACES
 OF
Attica, Corinth, Bœotia, &c.

AFTER we had staid a Month at *Athens*, rested ourselves, viewed, and reviewed its Antiquities at our Leisure; we began to make some small Excursions, to see the Adjacent Places.

Our first Expedition was to climb up Mount *Hymettus*, whose Foot is about three or four Miles from *Athens*, South-East of it: It lies in length, beginning North-East, and descends into the *Saronick* Gulph South-West; there making the Promontory *Zoster*. We hired Horles, made Provision for a Day, and had the Company of the *Consul*; who would have shewed us the Country round from the Top of it: But as soon as we were come up, a Cloud of Snow intercepted between us and the most charming Prospect my Eyes ever beheld: Which, though I was then prevented of seeing; yet another time, at my second being at *Athens*, I viewed it more at my Leisure, and with the greatest Satisfaction

TO HYMET-
TUS M.

faction I could wish. For when I had long waited for a fair Day, without a Cloud to hinder me, I immediately took Horse, and hasted to the highest Point of it, with all the speed imaginable, lest I should give time to bad Weather to disappoint me: For the truth is, while we were at *Athens*, we had, for the most part, such ill Weather, that our Acquaintance would say, That if they wanted Rain for their Olive yards, they need but send to us to go abroad, and they should have it: And indeed, I confess, that the *Evil Spirits of the Air* had some reason to envy us the Pleasure of so excellent a sight. For hence I had not only all *Attica* in my view; but great part of the *Archipelago*, and *Morea*, as far as the *Isthmus* and *Corinth*, and on the other hand *Negropont*, almost to the *Euripus*. But more particularly, I observed with my Compass as following, intending this to be the *Basis*, on which I resolved to fix the composing my Map of *Achaia*.

1. First, I observed where *Eubœa*, or *Negropont* begins to appear, over Mount *Parnes*, to be North.
2. A Mountain of *Eubœa*, called now *Delpbi*, North by East.
3. The most Southern Promontory of *Eubœa* from this Place, called now *Carissos*, by the *Greeks*, East.
4. *Andros* Island, South-East by East.
5. *Macronisa*, in times past, *Helena*, beginneth South-East, and endeth South-East by South.
6. An Island called *S. Georgio di Alboro*, toward *Milo*, South by West.
7. *Cape Schillo*, or the *Promontorium Schilleum* of the *Morea*, forming the *Saronick* Gulph, South, South-West.
8. The highest point of *Ægina*, by us called *Engia*, South-West by West.
9. Another Island, which I think is *Lavoufa*, West by South.
10. *Corinth*, West by North.
11. *Pæleovouni*, or *Geranea mons*, West, North-West. *Macriplai* in the same Line, a little more North: And between them, is *Megara*.
12. *Helicon*, now called *Zagara*, North-West by West.
13. *Cithæron*, now *Elatea*, beginneth North-West by West, endeth North-West by North.
14. *Parnes mons*, now *Chafsa* and *Noxen*, beginneth North-West by North, endeth North by East: Its highest Point, North: The way over it to *Chalcis*, now *Egripus*, North by East.
15. *Pentelicus mons*, its highest Point, North-East by North.
16. *Porto Rapti*, antiently *Panormus Portus*, on the *Attick* Shore, South-East by East.
17. *Promontorium Sunitum*, now *Cape Colonna*, South by East.
18. *Patroclis Insula*, now called *Gaidronisa*, South.
19. *Phalærum Portus*, *Munichia*, and beyond them the Island *Salamis*, now *Colouri*, West.
20. *Piræus Portus*, now *Porto Draconi* by the *Turks*, *Porto Lions* by the *Franks*, West by North.
21. The Promontory *Amphalia*, and Greight between *Salamis* and *Attica*, West, North-West.
22. *Elenfis*,

22. *Eleusis*, now *Lepson*, North-West by West.
23. A Hill about a Mile from *Athens*, in the way to *Cape Colonna* whence I took another Prospect of *Athens*; West, North-West.
24. The Wood of Olive-Trees, on the River *Cephissus*, begins West, North-West, ends North, North-West.
25. *Athens*-Castle, North-West by West.
26. *Anchesmus*, or Mount *S. Georgio*, id.

After I had done this, and taken some of the prospects of the Mountains, as the little time I had would permit, I made all the haste I could down (although very unwillingly so soon) for fear of being benighted: as Mr. *Vernon* was on the same account, and shut out of the Town; putting the Consul to a great deal of care and trouble for his safety, being gone out alone, a foot, and without a Guide. The first time I went forth with my Companion and the Consul, we, losing our labour by reason of the Snow that fell, returned down the nearest way we could, passing by three Monasteries, that lay on that side of the Mountain. The first in descending is called *Hagio-Jani ho Carias*. The second is now deserted, and they say the Italians had formerly a Church there in common with the Greeks, called *Hagios Georgios ho Kontelas*. The third is called *Hagios Kyriani* by the Greeks, and by the Turks *Cosbashi*; because of a *Sheeps Head* engraven on a Marble-Sepulchre, now made use of for a Cistern to the Fountain arising there, whose stream falls into the *Ilissos*. The Covert is well enough built for that Country, where they do not strive to excel in stately Buildings; but rather to hide themselves as much as they can in obscurity from the World. This Mountain is celebrated for the best Honey in all Greece, of which it makes a great quantity to send to *Constantinople*, where it is much esteemed for making *Sorbets*. They use therefore to bring all the Honey made hereabouts, to be marked with the Mark of this Monastery of *Cosbashi*, to make it sell the better. We eat of it very freely, finding it to be very good; and were not at all incommodated with any Gripings after it. This Mountain was not less famous in times past for Bees and admirable Honey, the Antients believing that Bees were first bred here, and that all other Bees were but Colonies from this Mountain; which if so, we assured our selves, that it must be from this part of the Mountain that the Colonies were sent; both because the Honey here made is the best, and that here they never destroy the Bees. It is of a good consistence, of a fair gold-colour, and the same quantity sweetens more water than the like quantity of any other doth; which they sufficiently experience in making *Sorbets*. They wondered at my Comrade, in that he preferred the white Honey of *France* (as that of *Provence* is) telling him, the white Honey was raw, and not perfectly concocted, either by Nature or the Bees. *Strabo*, I remember, saith, The best Honey of *Hymettus* was by the Silver Mines: But where they were, is now unknown; unless hereabouts, by the same reason. Now the best Argument to prove that Bees had their original from hence, is, That here they never destroy or impair the Stock of Bees in taking away their Honey. A thing which I no sooner knew, but I was inquisitive to understand their Method in Ordering the Bees; which being an Art so worthy the Knowledge of the Curious,

ous, I shall not think it beside the purpose, to relate what I saw, and was informed to that effect, by such as had Skill in this Place.

Lib. VI.



The Greek

Baskine

ORDERING
OF BEES.

The Hives they keep their Bees in, are made of Willows, or Osiers, fashioned like our common Dust-Baskets, wide at the Top, and narrow at the Bottom; and plaister'd with Clay, or Loam, within and without. They are set the wide end upwards, as you see here, (A. B.) The Tops being covered with broad flat Sticks, (as at C. C. C.) are also plaistered with Clay on the Tops; and to secure them from the Weather, they cover them with a Tuft of Straw, as we do. Along each of those Sticks, the Bees fasten their Combs; so that a Combe may be taken out whole, without the least bruising, and with the greatest ease imaginable. To increase them in Spring time, that is, in *March* or *April*, until the beginning of *May*, they divide them; first separating the Sticks, on which the Combs and Bees are fastened, from one another with a Knife; so taking out the first Combs and Bees together, on each side, they put them into another Basket, in the same Order as they were taken out, until they have equally divided them. After this, when they are both again accommodated with Sticks and Plaister, they set the new Basket in the Place of the old one, and the old one in some new Place. And all this they do in the middle of the day, at such time as the greatest part of the Bees are abroad; who, at their coming home, without much difficulty, by this means divide themselves equally. This Device hinders them from swarming, and flying away. In *August* they take out their Honey, which they do in the day-time also, while they are abroad; the Bees being thereby, they say, disturbed least. At which time they take out the Combs laden with Honey, as before; that is, beginning at each out-side, and so taking away, until they have left only such a quantity

quantity of Combs in the middle, as they judge will be sufficient to maintain the Bees in Winter; sweeping those Bees, that are on the Combs they take out, into the Basket again, and again covering it with new Sticks and Plaster. All that I doubt concerning the Practice of this here in England, is, that perhaps they gather a less quantity of Honey; and that, should they take the like quantity of Honey from the Bees here in England, they would not leave enough to preserve them in Winter. But this hinders not much. For by being less covetous, and not taking so much Honey from the poor Bees, the great increase and multiplying of them would soon equalize, and far exceed the little Profit we make by destroying of them. This is done without Smoak; wherefore the Antients call this Honey *Ἀσπύσιον*, *Unsmoked Honey*: And I believe the Smoak of Sulphur, which we use, takes away very much of the Fragrancy of the Wax; and sure I am, the Honey can receive neither good Taste, nor good Smell from it.

This Convent payeth but one Chequin, for all its Duties, to the *Vetvode*. It is a piece of Gold of the *Venetian* Coyn, worth two Dollers, and an half, and about twelve Shillings, *English*. The reason of which small Tribute is, that when *Athens* was taken by *Mahomet* the Second, the *Hegoumeno*, or Abbot of this Convent was sent by the Town, to deliver him up the Keyes of the Gates; which *Mahomet* was so glad of, that to testifie his Joy and Content, and to recompense the Messenger, he exempted this Convent from all manner of Taxes and Customs; reserving only one Chequin, to be paid as a Quit-Rent for an Acknowledgment. The present Abbot is called *Ezekiel Stephaki*, who lives at *Athens*, and is a learned Man for that Country; understanding the Antient *Greek* very well, and *Latine* indifferently, with a little *Italian*. He understands *Philosophy* too, so far as to be esteemed a *Platonist*; and notwithstanding that he is an Abbot, yet he professes not to be a Divine, but a Physician. In my Return to *Athens* I was daily with him; and of him I learned to read *Greek*, according to the Modern Pronunciation. I found him to be really a good, discreet, and understanding Man: and what Piques soever have been between the *Beninxuelae's* and him, peradventure, have proceeded rather from the Emulation of the first, than from any just or real Cause given by him. I easily perceiv'd, he was not over-fond of some of the *Greekish* Superstitions: But for all that, he seems to be both a good Man, and a good Christian; and that whatever they talk of him otherwise, are but Trifles, and perhaps undeserv'd. He hath some Manuscripts, especially *St. John Damascen's*, which he offer'd to exchange with me for an *Alibi*, if I saw it him. But I have not yet had an Opportunity to send it. The rest of the Convent, who maintain, are called *Asteri*: *Hagios Ioannes Kynigos*, and *Flagion Ioannes o Theologos*. There is another Convent near Mount *St. George*, called *Asomatos*.

Mount *Hymettus* is now called *Telovouni*, towards the North-East end, and *Lambravouni* towards the South-West end, by the *Greeks*, as my Comrade observes. This last they call *Lambravouni*, from a ruined Town, called *Lambra*, or *Lambrika*, situated under Mount *Hymettus*, South; and is a Corruption of the Antient *Lambrakia*, which they pronounce *Lambrakia*. But this is only a Point of the Mountain, that lies behind

hind the other, and is scarce seen from *Athens*; being also separated from the rest of *Hymettus* by a narrow Valley, through which lieth the way from *Athens* to *Capo Colonus*. But I remember not, that I heard it called by the *Athenians* otherwise, than *Imet*, or *Tis Imettes Vouni*; that is, *Hymettus* Mountain. But the *Francks* call it *Monte-Matto*; which is but another manifest Corruption of Mount *Hymettus*.

In my Visits to this Mountain I observed many curious Plants, both upon it, and in the Plain of *Athens* about it. It was in the Month of *February*; and the chief of them, are these that follow: *Viz.*

1. First, *Acacia secunda Matthæoli*.

2. *Anemone* of all sorts and Colours, in great plenty.

3. *Arisarum*.

4. *Arisarum alterum Matthæoli*.



Aristolochia Longib'd clematites

5. *Aristolochia Clematites*. This is a kind of *Aristolochia Clematites*; but differeth from the other, in that the Plant is more tender, and the Leaves end not in a sharp Point; but are notched at the end. The Root like the other, thick and long; and so the Smell. They call it here *Σεργιόρο*. *Aristolochia rotunda* also, they say, groweth here; but I saw it not.

6. After *Verbascum*.

7. After *frutescens*, *ſive Herba terribilis*.

8. After *Atticus Verus*.

9. *Asphodelus*.

10. *Asphodelus, juncifolio*.

11. *Brassica frutescens*.

12. *Borago Variegata, Cretica*. This Plant, I believe, ought rather to be referred to the *Bugloſi*, from the shape of the Flower. It is a small tender Plant, whose Leaves are long and rough, spotted with white spots:

the

the Flowers growing in bunches on the top, in shape like *Bugloss*, of a whitish colour, speckled with spots of a deep Blue or Purple, and of a very fragrant smell too, something resembling Violets.

13. *Cnicus*, *Mattheoli*, *sive Clusii*.

14. *Cistus* *mar.* and other kinds.

15. *Cistus*, *femina*. *Ledum*.

16. *Cyclamen Vernale*.

17. *Coris*, *legitima Clusii*.

18. *Equisetum frutescens*.

19. *Flos Adonis*, *flore gilvo*.

20. *Jacea humilis*.

21. *Jacea spinosa*.

22. *Jacea Moschata*. This Plant I have not seen in our Parts; in which, from a Root not unlike the others, rise many jagged Leaves, that lie upon the Ground, of a white hoary colour. Towards the Sprouts it smelleth like Musk. The Flower I saw not; but am inform'd, that it was white; of a good Savour also, and like in shape to our ordinary *Knapweed*.

23. *Dorichium Narbonense*.

24. *Ilex Calamifera*.

25. *Frittalera*: But of what kind, I know not; for it was then bud-ded, but not blown.

26. *Genista Spinosa*.

27. *Lantiscus*.

28. *Hypericum*.

29. *Leontopetalum*, growing all over the Plain.

30. *Oleander* is here called *Fluxadon*; that is, *Bitter Laurel*.

31. *Papaver Orcus*, *flore variegato*. This is different from ours, in that the black bottom is fashioned like a Heart, with a white Border about it.

32. *Prunella Spinosa*.

33. *Papaver Corniculatum*, *flore Sanguineo*.

34. *Polium montanum praestantius*, *sive Creticum*.

35. *Papaver Corniculatum*, *flore Purpureo*, *sive Violaceo*.

36. *Ruta Agrestis*.

37. *Pinus Montana*.

38. *Raponticum*.

39. *Satyrion*, *Apri flore*.

40. *Scilla*.

41. *Scorzonera*.

42. *Scorzonera*



42. *Scorzonera Radice rotunda*. This is a kind of *Scorzonera*, unknown in our Parts, and is thus form'd: From a round Bulbous Root, about the bigness of a Walnut, with one or two black Strings, arise several long and narrow Leaves, with a Silver-colour'd Hair upon them: After which cometh a Yellow Flower, like to *Scorzonera*, about a handbreadth from the Ground. The Greeks call it *Galacorta*, that is, Milk-Herb; for the whole Plant is full of it.

43. *Scorzonera Cretica*. This is a Plant much like the *Asphodelus Fistulosus*, as to the Leaves; for they are hollow, like young Onions. But the Root is thick, and grows deep in the Ground; being full of a thick, white, and well-tasted Milk. They call this likewise *Galacorta*; which the Women use to whiten their Faces with; and say, That being eaten, it is good to make their Milk come plentifully.

44. *Salvia Pomifera*.

45. *Salvia Verbascum*.

46. *Stachas Citrina*.

47. *Sabina Baccifera*, or rather *Cedrus Lycia*.

48. *Siliqua Edilis*. This groweth to a large Tree; whose Leaf is fashioned like to the Turpentine, but somewhat more shining: It beareth the Flowers in bunches; and, if I remember right, they are of a Purple colour; and appeareth early in the Spring. The Fruit is a Cod, like to a French-Bean, bending somewhat in form of a Sickle, of a brown colour, with Seed like French-Beans in it. When it is ripe, the whole Husk is of a sweet Taste; yet joyn'd with an astringent Harshness. This was the Food the Prodigal in the Gospel was reduced to, when he fed with the Swine, having spent all his substance in lewd and riotous living with Harlots: For this is yet by the Greeks called *Συλονισάνα*; and

and antiently, by *Dioscorides*, *Kee'na*; which is the name, that in *St Luke's* Gospel is given to the *Prodigal's Food*: Wherefore I think, the word is not so properly rendred *Husk*, seeing these *Kee'na* were things in their nature eatable, though no good Food: The *Greeks* use to boyl them, and extract a sweet Syrup out of them, often eating them also raw: They are ordinarily sold by the Fruiterers in *Italy*, and by them called *Carobi*, or *Carobs*.

49. *Tithymallus Spinosa*.

50. *Tencreum*, five *Galeopsis* Species.

51. *Thymus Capitatus*, called by the *Greeks*, *Thymarol*.

52. *Tragoriganum*, called by them also, *Thymococino*.

53. *Thymelae Argentata*, five *Tartan rara Massiliensium*. This is a beautiful Shrub, its Leaves seeming like white Satten.

54. *Thymelae Tomentosa*, the Leaves of this are like *Sedum Vermiculare*, the Branches being covered with them; out of which come very small Flowers, mix'd within with an *Orange* colour: But the Branches towards the Root are covered with a woolly Roughness; and is a Shrub growing ordinarily two foot high.

55. *Tatebimbura*.

56. *Lychnis Erntescens*.

57. One Plant I found here, to which I know not what Name to give: Mr *Martini* at *Paris* doubts, whether it be not *Campanula Trachelium*. It is a Shrub growing hardly two foot high, and that with Branches, whose tops are set round very thick with small Silver'd Leaves, like *Tartan rara* of *Marsels*; out of which I found long dead Stalks to have grown, without any Heads: I suppose, because spoiled by the Winter: So that it is hard to say, unto what species we ought to refer it. I believe it would prove a *Scabiosa*, if ever any be so curious as to seek it, and so fortunate as to find it in Flower or Seed. I found it only in a prominent little part of the Rock of this Mountain, descending to the Convent *Ciriani*.

58. On the top of the Mountain I found an Herb, they call here *Scorpida-corta*, because the Root is like a *Scorpion*, swelling in the middle with a scaled Body, a sharp Tail, and the little Strings on each side seeming like little feet: It runs in the Ground in such manner, that one would think it were several *Scorpions*, following one after another: The Leaves rise cut somewhat like *Pile-wort*, or small *Cole's* leaves, and as I was inform'd, a yellow Flower followeth, like *Dandelion*. They say, It cureth the Sting of a *Scorpion*. I believe it to be a kind of *Dianthus*; and, perhaps, the second in *Gerard*; but groweth not so large here, as he describes it.

59. A kind of *Rapistrum* groweth in the Corn-fields about *Athens*, which differs from our *Cherluck*, in that the Flowers are of a much paler yellow, and sometimes white, with dark-colour'd Veins, like *Ononis Variogatum*.

60. Several kinds of the little *Leucoum*.

At the bottom of the page, there is a small note: "There is such another in the way from Athens to Eleusis, in a constant"

11.
To the SEA-
COASTS of
ATHENS.

At another time we went to see the Sea-Coasts of Athens, towards the Saronick Gulph, and to survey the antient Harbours along that Shore. So taking Horses, we directed our Course to the Eastern Point of the Bay Phalara. In our way, about a couple of miles out of Town, we passed through the Athenian Vineyards, and came to the Eastern end of a Marshy Lake, called by Xenophon, *Phalarea Palus*, but now *Tripyrga*; because there were, as they say, three Towers by it: which probably were the ruins of the Town of *Limne*. This Lake stretcheth it self in length at least three miles along the Shore, and from the Eastern end of it runneth a little Rivulet into the Sea, not far from the Eastern Point of the Bay of Phalara; where stands a little ruined Church, called *St. Nicholo*. The place, I believe, was antiently called *Colia Promentorium*. From this to the Western Point, is about three miles; to which we went, continuing along the shore, making a great circumference, till we came where the *Portus Phalareus* was, situate at the North-West corner of the bottom of the Bay, and is called now only *Porto*. There remains yet the little Harbour to be seen, with part of the Walls that secured it: But it is now chok'd up with the Sand, and so shallow, that only small Boats lye there. Neither doth the Bay afford any secure Harbour, as lying open to the South-Easterly and Westerly Winds; and Ships that drop Anchor there, are forced to keep a large for want of sufficient depth: So that the Antients had very good reason to change their station for Ships from hence to *Piræa*. Hard by, are the ruins of the Town, and Castle belonging to it, being situated four miles from Athens.

Still coasting Westwards a mile or two, we came to another Harbour, called in times past *Murichia*, which was then, though but small, yet a very good and secure Harbour; but is now quite chok'd up, and useless. A little from the shore there are seen ruins of Vaults, pieces of Pillars and broken Stones under water; and on the shore, hard by, are many more, besides Caves digg'd in the Rocks, Vaults, Walls, broken Pillars, and the foundations of a Temple, which we guessed to be that of *Diana of Murichia*. Thence to the ruins of *Phæa* is but a little way, I do not believe much above a quarter of a Mile, going in a straight Line: But going by the Sea-Coast, by reason of the crookedness of the Shore, it may be near two miles: Which sheweth the error of *Ptolemy*, and our modern Geographers, that follow him; who make them at least ten miles distant from each other: whereas indeed *Phalara*, which is furthest off from *Piræa*, is not at most above four miles distant. But the Shore indeed is almost formed into a *Peninsula*, in the Neck of which *Phalara* lyeth to the East, and *Piræa* to the West.

PORTO-
LIONE.

Portus Piræus is called at present by the Greeks *Porto-Dracone*, and by the Franks *Porto-Lione*, by reason of a Lion of Marble, of admirable work, placed at the bottom of the Bay, in a posture of sitting, but erected upon his fore-feet. It is ten foot high, and by a hole pierced through it, answering to its mouth, appears to have been a Fountain. There is such another in the way from Athens to *Eleusis*, in a couchant

couchant posture. Our French *old and new Athens* told us of a third in the Castle, which we could have no account of, unless he took the fore part of an Horse, placed on the top of the Northern Wall, for a Lion. By occasion of this, my Comrade telleth a strange Story, viz. Of a Monster, supposed to have been caused by an impression made upon the Phantasia of the Woman that bare it, by a sudden view of it. I do not remember that I was present at the relation; yet because I esteem the thing a matter of more than ordinary curiosity, I shall not pass it by. It happened in the month of *October*, in the Year of our Lord 1665. that a Turkish Woman was Delivered of it, in the Citadel, after she had gone with it nine months, as of a Child. So soon as it was brought into the world it leap'd down on the ground, began to go, and make a hideous noise, resembling somewhat the barking of a Dog. It had Ears standing upright like a Hare, and his Chaps like a Lion; its Eyes sparkled, and had two great Teeth sticking out of its Mouth; its Feet like a Child; but the Fingers of its Hands rather resembled the Claws of Birds of prey; and its Sex scarce discernable. The *Veivode* and *Caddi*, hearing of it, came to make their Inspection three days after its Birth, and presently gave Sentence of Death against it; commanding they should dig a great hole in the ground, and throw the Monster into it; and after that fill up the place again with Stones: which was done upon the Eight of *October*. A French Chirurgion, called Monsieur *Fanchon*, who lived then at *Athens*, desired to have the Body, that he might Embalm it, and send it into *France*: But it was denied him; the Turks affirming, *That it was a Devil*; and that the memory of it ought to perish with it; insomuch that he was forbidden to come near the place where it was buried.

The mouth of *Porto-Lione* is so narrow that two Gallies can hardly enter in a-breast; having a little Rock, that appears like a heap of Stones, above water, just in the entrance: But within, it enlargeth it self into a considerable Harbour, with depth enough, and good Anchorage all over; except a little Bay at the utmost point of it: which seems to have been formerly a small Harbour for Barques; though now choaked up. But that which I judge most considerable is, that the nature of the place is such, that though a Ship should happen to be driven upon the shore, yet it may get off again without damage. Which was tried not long since by five English Ships, who riding there by force of a terrible Storm, had all their Cables broken in one night; and though they were driven to the shore, received no harm at all besides. The Ancients tell, That it was capable of receiving four hundred Vessels: But by our best observation, we could scarce judge it capable of holding more than forty, or fifty of the great Ships of our times. Along the Shore, on the East-side of it, one may perceive some Foundations of Walls, and Ruins: And near to the street, at the mouth, the Foundations of two square Towers, over against each other. Near to the first was the Tomb of *Themistocles*, that made the *Athenian* Port. But whether it were that great Stone Sepulcher we saw a little further of, near to some Caves cut out of the Rock, we could not determine. Near the mouth of the Port, we were shewed a Well, among the Rocks, containing very good fresh water, notwithstanding it is not above ten yards

from the Sea. The Town that was here in former times, is now utterly ruined, and deserted, with all the admirable *Portico's*, and *Edifices*, *Pausanias* describeth. The only Building that now remaineth is a kind of Ware-house, to receive Merchandises, to gather the Customs and Taxes; and where the *Veivode*, for the most part, layeth up his *Velantia*, to sell to the Merchants.

From *Porto-Lione* they count it five miles to *Athens*, whence, in old time, it had a wall, which from the length was called *Μακρά τείχος*. It was destroyed by *Sylla*; but the Foundations thereof are yet seen in many places, lying in a streight line, as we observed returning again to the Town: which we did, most part of the way, through woods of Olive-Trees and Vineyards. Now, no more the street of *Pireæ* as in *Pausanias* his time. About mid-way the Consul shewed us a Well, which *Monsieur Guilletier* takes to be the Fountain, near unto which *Socrates* had a Temple dedicated unto him. There was another Wall also, which reached from *Athens* to *Phalera*: so that *Phalera*, *Munichia*, and *Pireæ*, with all that *Peninsula*, on which they stood, was joyned anciently to the City.

III.
TO
SALAMIS
OR
COLOURI

The next fair weather that came, we went to visit the Isle *Colouri*, of old time *Salamis*. To go to it we left the way to *Elenfia* on our right hand, as soon as we were out of the Town; and about a mile or two further, we came to the Wood of Olives; through which we passed, by a place called *Κεραμικα*, where they dig a reddish and fat Earth, which they make Tiles and Pots of; and is, in all likelyhood, the place where the ancient Town *Kerameis* once stood: taking from the Potters trade both its old name and new. Near unto this Town was the famous *Academia*, from which all other places, celebrated for the liberal Sciences and Learning, have borrowed the name of *Academy*. Nevertheless, famous as it hath been, and is still in great renown, yet is the memory of it here utterly rased out, and its situation so obscurely marked and set out by ancient Writers, that it hath been almost an insuperable difficulty to determine where it was. Some have placed it in the way to *Capo Colouni*, from *Suidas* his calling it *τόπος ὕψιστος*, an high place: there being none such in this way, but only in that. Wherefore I was much of that opinion also: But my Comrade shewed me my error; believing that *Suidas* might have some other reason for his calling it a high place, than that which I thought of: And it seems very probable to have been only from the Tower that was there, from which they began their Races, they ran with lighted Torches in the *Panathenian Games*. Moreover it is plain by that passage in *Cicero*, that *Ceramica*, was but six *Stadia* from the gate *Dipylon*; called in times more ancient, *Porta Thriassa*, because it led to the Town *Thria*, which was most certainly towards *Blauiss*, behind the Hill *Corydalis*. And it is no less certain out of ancient Authors, that *Ceramicus* and *Academia* were together, six *Stadia* from *Athens*, either upon, or nigh unto, the *Elenfian Road*. But there is now nothing remaining of it, save only a small Church, hard by, which seems to be built out of more ancient ruins; among which

See *Meursius*
pop. Att. in *Cer-*
amicus.

which are some Inscriptions: and they call the place about it *Paleo-Chori*, that is, *Old-Town*.

Having passed through the Olive-yards, about a mile further, we left an old Tower, a little way to the left hand. My Companion stepp'd to it, and finding several Inscriptions upon Sepulchral Pillars, he copied them: and so we came at last to the end of the plain, to the Sea-shore; where Mount *Corydalis*, running with its Western point a little into the Sea, makes the Promontory *Amphialia*, about six or seven miles from *Athens*. Between this Promontory and *Salamina* is a Streight, which is not a mile over in the narrowest part, where we passed it over by a Ferry, attending there for Passengers.

Salamis is now called *Colouri*; and, as our Consul esteems it, is about fifty Miles in compass. It hath a Harbour on the West-side, eight Miles in length, and three Miles broad in the largest space. It is of an Oval Figure; and, at the bottom of its Bay, hath a Town of the same name with the present name of the Island, viz. *Colouri*. This Town, at present, consists of about an hundred and fifty poor Cottages, and perhaps of four hundred Persons. There are two other Villages in the Island; the one situate upon a Hill, on the South-side of the Harbour, about five or six Miles off, and in sight of *Colouri*; and is called *Metropia*. The other called *Ambelachi*, is situated near the Streight towards *Athens*. They consist of about thirty Houses apiece. The antient City *Salamis* was, by this last, remov'd a little more to the Sea-side; where it had a little Harbour: in which, at this day, appear many antient Foundations under Water, of carved Stone; and, according to the appearance of Ruins all thereabouts, the City ought to have been near four Miles about. Near the Ruins of an antient Temple, we found these Lines on a black Marble Stone, which hath the antient name ΣΑΛΑΜΙΝΑ, *Salamina*, engraven on it.

ΝΙΚΟΚΛΗΣ ΗΓΗΣΙΡΡΟΤ ΑΝΑΓΓΡΑΞΙΟΣ
ΕΙΚΟΝΑ ΤΗΝ ΔΕ ΑΝΕΘΗΚΕΝ ΝΙ... ΜΩΝ ΠΑ...
ΤΡΟΣ ΕΑΥΤΟΥ
ΑΘΑΝΑΤΟΙΣΙ ΘΕΟΙΣ ΚΟΣΜΩΝ ΙΕΡΑΝ ΣΑΛΑ-
ΜΙΝΑ

That is, *Nicoles, Son of Hegesippus of Anagyræ*.

ΝΙ... Perhaps, *Nicoles erected this Statue of his Father to the Immortal Gods, adorning holy Salamis*.

This Island was the Kingdom of Valiant *Ajax*, and this was the chief City of it. *Ajax* was then so powerful, as *Homer* testifies, that he furnished a dozen Sail of Ships, to joyn with the rest of the Navy of Greece, in the *Trojan War*. This Island, in after-times, was much contended for between the *Athenians* and *Megarians*; but to whom soever of right it belonged, the *Megarians* were forced to submit to, and acquiesce

quiesce in the Conquest of it, by their more powerful Neighbours, the Athenians.

We saw and copied several other Inscriptions, and a little *Basso-relievo* I found masoned in the Wall of an old Church; which I prevailed with the *Pappa* to remove, and is one of the three I described at *Athens*. *Salamis* hath many high Rocks and Cliffs: but withal several fruitful Valleys, running between them, which bear good store of Wheat and Barley. Of the Pine-trees on the Hills, they make good store of Pitch; and of the *Lentiscus* Wood growing there in good plenty, they make Soap ashes. So that with these Commodities, and their Fishing, the Inhabitants make shift to get a poor Living; *Athens* being their Market for all.

PLANTS at
SALAMIS
or COLOURI.

Above the Village *Colouri*, is a high craggy Rock; upon which, among other Plants, I gathered a kind of *Medica*; which creepeth on the Ground, and is beset with Leaves growing close to the Stalk, something like *Kidney-Vetches*; every Stalk being set with them, three, four, five, and sometimes six upon a Stalk, covered with a Silver Hoariness. The Flowers follow in little Tufts, of five or six golden-colour'd Blossoms; these are succeeded by crooked flat Cods, like a Half-Moon, and not much unlike to *Gerard's Trifolium lunata siliqua*, pag. 1217. It agreeth well enough with his Description, but not with his Figure; for the Leaves of this are not snipped at the Edges, as his. Monsieur *Mercant* called it *Auricula muris Camerarii*. There is another somewhat like to this; but the Leaves of it are shorter, and broader than the other. The Flowers grow five or six together, close to a creeping Stalk; each followed with a large Husk, swelled like a Bladder, of a shining Silver-colour; which, when the Blossom is past, swells bigger: but what Cod it makes, I saw not. I gathered there also in the Fields, a little kind of *Iris*, or *Flag*, bearing a pretty white Flower, about a handful high from the Ground; and the Leaves no broader nor longer, than the ordinary Grass.

LIPSOCATA-
LIA.

About *Salamis* we observed several other little Islands; as between the *Streight*, and *Porto-Lione*, a desert one, called now *Lipsocatalia*; but by *Strabo*, *Pistalia*. Beyond the *Streight*, towards *Eleusis*, are two other little Rocks, or Islands close together; the one called *Megala Kira*, and the other *Micra Kira*: On one of these it was, called antiently also *Kera*, that *Xerxes* built a Silver Throne, to sit and see the Battle fought between his and the *Grecian Fleet*; the Issue whereof was, That the *Greeks* handled his great and numerous Navy so, that in the end he hardly escaped himself in a small Boat. We contented our selves with the sight of the rest of the Islands in the *Saronick Gulph*, by viewing them from the *Attick Shore*. But our good Friend, the *Consul*, who had often visited them, gave us also a more particular Account of them; by the help of which, and our own Observation, we are enabled to give a more exact Account of it, than any hath been yet published: which I think very proper to insert in this Place; because the whole *Saronick Gulph* is so frequently mentioned in antient History.

This Gulph is contained within the Promontory *Sunium*, now called *Capo Colonna*, on the *Attick Shore*, and *Schillaum*, now *Capo Skillo*, on the *Morian*, or *Peloponnesian Shore*; which I suppose to be about two

or three and twenty Miles distant from each other, by the Observations I have made as well upon Mount *Hymettus*, as the Promontory *Sunium*; and by the same Proportion from the Entrance to the bottom of the Gulph, to the *Isthmus*, is about fifty five Miles. There are many little Islands in this Gulph; but the principal are *Ægina*, *Colouri*, and *Ponus*; and these only are inhabited. They had in times past a *Veivode*, and *Caddi* common to them all; But of late they have thought good to make an Agreement with the Captain *Basha*, and to pay him yearly seven hundred eighty five Dollers for all their Duties: By which means they are left to themselves; and might grow Rich again, did not the *Corfairs* haunt them so much. For they have Ground enough to cultivate for so few Inhabitants.

Ægina is now the chief Island, and giveth Name at present to the whole Gulph, as the River *Saron* did in times past. It continues its ancient Name still among the *Greeks*, although our Seamen corruptly call it *Engia*. Its highest Point from the Promontory *Sunium*, is seen West-North-West. From Mount *Hymettus* South-West by West, and from *Colouri*, or *Salamis*, it lieth almost South. It is counted eighteen Miles from the nearest Shore of *Attica*, and twenty five from *Porto Leone*, and about a dozen from the *Morea*; being about thirty Miles also in Circumference. It hath no Harbour for Ships about it. But towards the *Morean* Shore, between the little Islands *Angestri*, *Dourmisi*, *Moni*, and it self, the *Venetian* Armada often dropped Anchor, during the War of *Cambray*. It hath no City, or Village now in it, save only that which is called by the same Name, with the Island *Ægina*: which, in the Year One thousand, six hundred, fifty four, was almost ruined by the *Venetians*; who came hither with their Ships, and, as they say, took away no fewer than six hundred poor Christian *Greeks*, and put them to row in their Gallies. The Town consists of about eight hundred dwelling Houses, but now almost ruined. The Castle lieth above it, and is remarkable for little, but the fair Prospects it affords into all Parts round about it. For from hence many of the Islands of the *Archipelago* are discovered, and the whole *Attick* and *Morean* Shore. In this Castle are six Cisterns, and about fourscore Houses; two Churches, joynd near together; one for the *Greeks*, the other for the *Latins*; in which last remains a fine Sepulcher of Marble, made for a *Venetian* *Proveditor*; being a Mark of the Dominion they had over it. The Remains of its Antiquity, are the Ruins of two Temples. The one, situate North-West of the Town, ought to be that of *Venus*, mentioned by *Pausanias*. It hath but two Pillars now standing, and a piece of an Architrave on them, with some Rubbish below. The other is on the other side of the Isle towards *Athens*, four Miles from the Town, in a Wood, upon a Hill. This is thought to be that Temple, which *Æacus*, the first King of the Island, dedicated to *Jupiter*. It hath yet twenty one Pillars standing, with their Architraves on them, and many others lying on the Ground. They are of the *Dorick* Order, channelled, twenty two foot and an half long; the Architrave thirteen foot and an half long, and about three broad. By the Order of placing them, there ought to have been fifty in number, standing at a pace and an half distance from each other.

Ægina hath great Plenty of Corn, Cotton, Honey, and Wax; also abundance

bundance of Almonds, and *Kerania*, or Carobs. It abounds so with a sort of red-legg'd Partridges, that by order of the *Epitropi*, or the chief Magistrates of the Town, all, both Young and Old; Women and Children, go out yearly, as the Pigmies of old did against the Granes, to war with them, and to break their Eggs before they be hatch'd; otherwise, by their Multitudes, they would so destroy, and eat up the Corn, that they would inevitably bring a Famine every year upon the Place. But they say, There are no Hares at all in this Island.

PORUS.

Porus is situated near the Shore of the *Morea*, between *Agina* and the Promontory *Schillanum*: It is about eighteen miles in compass, and is inhabited only by the *Albaneses*; who have most of their Goods a Shore in the *Morea*. This Island was antiently called *Calabrea*, and is noted for the Banishment of *Demosthenes* to it; where he afterwards poisoned himself, to avoid the Fury of *Antipater*.

The Situation of the rest of the Islands is as followeth, beginning at *Promontorium Saniunum*, or *Capo Colonna*; and so coasting along the *Attick* Shore, Westwards.

PATROCLEA
now
GUIDRONI-
SA.

The first is a little Desert Island, called now *Guidronisa*, or *The Isle of Affes*, hard by *Capo Colonna*, South-Westwards. It was heretofore called *Patroclea*, and is still by some. Here groweth yet some quantity of the *Elae*-Wood; for which the Place is so famous, that it hath gained a third Name by some upon that Account; being call'd by them *Elaemonisa*, as the *Consul* affirmed. But the Wood thereof is now much spoiled by the *Corfairs*. I would have gone to search further concerning it, when I was at *Capo Colonna*; but I could get no Barge to go over.

Further is an Island, called now, if my Book be right marked, *Belbina*. I believe, it may be that, which was called, in times past, *Belbina*. And yet, a good way further, near *Lambra*, formerly *Lampra*, there is a Bay; which I judge to have been, in antient times, *Hypocorinthus Portus*, and the Promontory that makes it, *Astipalis*; where there is another little Island, called *Elisso*, which probably may be that *Strabo* names *Elenissa*. Four or five Miles further, near to a Promontory, which descends from Mount *Hymettus* into the Sea, called antiently *Zoster*, there are five little Islands together, *Comboussa*, the *Buttons*; and, as the *Consul's* *Druggerman* noted them to me, *Halicas* or *Selicas*, the *Salt-Pits*; but I suppose this Name belongs rather to the Promontory, with a ruined Church upon it, bearing the Name of *Hagio Cosmo*. There is another little Island called *La Flaga*; I believe the same that *Strabo* calls *Phaura*.

Lipsocotalla followeth, between *Porto Leone* and *Colouri*. This is a little Island; but, contrary to what is said but now of *Agina*, so abounding with Hares, that they dye here of mere Age, for want of Hunting. The reason is, For that the *Turks* will not venture thither to hunt, fearing the *Pyrates* that infest those Seas; and the *Greeks*, poor Christians! have not leisure, from the labour of getting their living, to attend to such sports.

Colouri followeth, between which and the Shore of the Plain of *Elausa*, are the two little Rocks, mentioned before, almost joined together, called *Megala Kiri* and *Micra Kiri*. Turning along the Shore of *Megara* and *Colouri*, at the entrance of the Harbour of *Colouri*, are two other

little

little Islands; the one called *Canaki*, and the other *Prafouli*; because there groweth a sort of Leeks they call so. Further on, between *Corinth* and *Ægina*, are five little Islands, one called *Hagio Thoma*, another *Diaporia*, another *Hebreo*, another *Hagio Jani*, and the other *Platonisi*, because it is low and flat. There are hereabouts dispersed several other *Scoglio's*, or Rocks appearing out of the Sea, without any name. Between *Ægina* and *Colouri* there is an Island called *Laousa*, and by it four small *Scoglio's*. Between *Ægina* and the *Morea* are the little Islands, *Angistri*, *Metopi*, *Doronsa*, and *Moni*, as I said. From *Ægina* towards *Capo Schillo*, are, first, two small Islands, called *Cophinidia*, which signifie Baskets: Then *Porus*, a bigger Island; and near the Promontory are two little *Scoglio's*, called *The Chevines*: according as you may see them set down in the Map I have given of those Parts of Greece which I visited.

I V.

IV. TO
CORINTH,
&c.

After this we resolv'd to take another journey, to see *Eleusis*, *Megara*, the *Isthmus*, and *Corinth* at least, since we could not compass to see the *Morea* all over. We therefore made an agreement with an honest Fellow, *Monsieur Giraud* us'd to employ, to be our *Agiata* or Guide, called *Jani*; who furnish'd us with three Horses for ten *Timins* a day, that is, about three Shillings Six-pence English Money, he himself finding them Meat. He was an admirable Fellow for our purpose, following us always on foot; and if he saw any old Church or Building near the way, he would presently run to it, to see if he could find any Inscription, or other mark of Antiquity upon it: which if he did, he would immediately call out to us, *Scrittione, Scrittione*. He was so us'd to his work both by the Consul and us, that he seldom made us lose our labour. If he saw any Flower or Plant that he thought was not common, he would not fail to gather it, and bring it to me; saving me often the labour of lighting from my Horse, to gather those I observ'd myself. And he did indeed so accommodate himself to our curiosity, that we had all the reason in the World to be well satisfied with him, who serv'd us so well. Our Consul also was so kind to us as to lend us his Druggerman, armed with his *Barrat*, or Licence, from the *Grand Seigneur*, to secure us against *Examinations*, and other hazards we might meet with from the *Turks*, and was so civil as to accompany us himself as far as *Eleusis*.

Thus on *Shrove Tuesday* in the Morning, being the 3th of *February* 1671, directing our course North-Westwards from *Athens*, we pass'd again the Olive-yards, leaving the way to *Colouri* on the left hand. In an hour and halfs riding over the Plain of *Athens*, we began to ascend the Hill now called *Daphne*, from the abundance of *Oleanders* that grow there, they call *Picra-Daphne*, or *Bitter Laurel*. This Hill begins in the way from *Thebes* to *Athens*, and ends at the Promontory, that makes the Streight between *Salamis* and it. It is divided by this way into two high Points, whereof that towards the Sea was undoubtedly that which *Strabo* calls *Coridalis mons*; the other, *Thucydides* calls *Ægalis*. Mounting between these two tops of the Hill, in half an hour we came to an

antient Convent of *Caloyers*, seated between the Ridges on it, called also *Daphne*. It is about half way to *Eleusis*; and founded, as they say, by the fair penitent *Magelone*. 'Tis fenced with high Walls about it; but for all that, it is so infested by the *Turks* and *Corfairs*, that there is seldom found above one or two *Caloyers* in it; the rest being retired commonly to an Hermitage up higher, among the Rocks of the Mountain. For it is a great Road that way to the *Morea*, and consequently haunted by the unruly *Turks* passing that way; and the *Corfairs* often visit it, because it is within half an hours riding to the Sea-side. The Church here is dedicated to the most holy Virgin, and hath been a Fabrick, very beautiful, having a large *Cuppalo* in the middle of it, encrusted within with antient *Mosaic Work*; of which the Picture of our Saviour is yet remaining. Without the Gate is a Well of very good fresh Water; from whence we descended between the two Ridges of the Hill; and in less than half an hour came to the Sea-side. Whence, winding about the Bay, which from *Porto-Lione*, and the Streight of *Salamis* runneth in Northwards, we came to a little Lake of Salt, and Bituminous Water; running out into the Sea by a little Stream, called by *Pausanias*, *Scirus*. The Lake seems to be the *Rheti alvei*, mentioned by *Pausanias* to be the antient Bounds between the *Athenians* and *Eleusinians*; not between *Attica* and *Eleusis*, as either the Interpreter, or Printer of *Pausanias* mistakes. There is a Hill also North of it, which had a Town on it, and both called *Scirus*.

A little further we came to the River *Cephisus*, which then was but a little Stream; but after Rains, and melting of the Snow from the Mountains, it swells so big, that it overflows a good part of the Plains. It comes down from the Mountain *Parnes*-ward, and from those towards the *Eleutherians*, and Mount *Citheron*. It is now called only *Paleo-milo*, from an old Mill, that stood there in times past: But now nothing remains of it, save only the Pool that poured in the Water. But higher it hath yet some Mills under the Mountain *Daphne*; along the foot whereof it keeps its Course. This is that *Cephisus*, *Pausanias* mentions; which must not be any ways confounded with that, *Strabo* speaks of; which runneth West of the City of *Athens*; which some, by mistake, call *Eridanus*: of which, elsewhere. There is another *Cephisus* in *Bæotia*, that empties it self into the Lake *Copais*; and at *Sycion* another, that falls into the Gulph of *Corinth*, now called the Gulph of *Lepanto*. On this side of the *Eleusinian Cephisus*, as *Pausanias* well distinguisheth it from the other, was the Sepulcher of *Theodorus*, a famous *Tragedian*; and on the Banks of it were the Statues of *Mnesibæus*, and his Son, who consecrated the Hair of his Head to the River *Cephisus*; being the Custom of the *Greeks* in those days, to make that Offering to the Rivers, they esteemed their Gods.

Paus. in Attic.

Having passed the Stream, we continued our way over a spacious Plain, along a Causeway, paved with large Stones, which then was beautified with Anemonies of all sorts of Colours, mixed and shaded between White and Scarlet, and between a deep Blue and White. This was called the *Via Sacra* in antient times, from the great Processions made by the *Athenians* unto the sacred Mysteries of *Ceres* at *Eleusis*. We observed many Ruins, as we went along it, of Churches or Temples; especially

ally one, about some two Miles beyond the River, which we judg'd to be that of the *Cyanites*, so called, as *Pausanias* thinketh, from some *Hero* of that Name, who first taught them to sow Beans there: For *Kus-*
pus signifies a Bean.

About a Mile further we saw the Ruins of another Temple, of which one Panel of Wall was only standing, of a greyish-colour'd Stone; which we therefore judg'd might be some Temple of *Venus*, which *Pausanias* saith, was of ordinary Stone.

Just at the Ruins of *Eleusis*, is a little Church, dedicated to *S^t George*; which hath standing about it some beautiful Pillars, channelled, and of the *Ionick* Order, as I knew by their Chapters, which lay not far off from thence. Before it are two great round Stones, either for the *Basis* to Pillars, or Pedestals for Statues, with Inscriptions on each of them; but much defaced. This, without doubt, was the Temple of *Diana Propylea*; so called, because her Temple was situate without the Gates of the City *Eleusis*. One of these Inscriptions speaks of one *Nicostrata*, Daughter of *Meneo* of the Town *Berenicida*, initiated into the Mysteries of *Ceres* and *Proserpina*: For I take *Kopn* to signify *Proserpina*, the Daughter of *Ceres*.

ΒΟΤΛΗ ΕΞΑΡΕΟΠΑΓΟΥ . . .
ΜΟΣ ΝΙΚΟΣΤΡΑΤΗΝ ΜΕΝΝΕΟ
ΕΡΝΕΙΚΙΔΟΥ ΘΥΓΑΤΕΡΑ ΜΗΘΕΙΣΑΝ
ΑΦΕΣΤΙΑΣ ΔΗΜΗΤΡΙ ΚΑΙ ΚΟΡΗ ΑΝΕΘΗΚΕ
ΕΠΙΜΕΛΗΘΕΝΤΟΣ ΤΗΣ ΑΝΑΘΕΣΙΑΩΣ
ΤΟΥ ΕΠΙΤΡΟΠΟΥ ΑΤΤΗΣ ΓΑΙΟΥ
ΚΑΣΙΟΥ ΣΗΜΑΚΙΔΟΥ

Thus, in about four Hours time from *Athens*, we arrived at *Eleusis*,
now called *Lephina*, or *Lephina*. *Eleusis* was heretofore a City of great
Antiquity; and in those early times, vied with the *Athenians* for Em-
pire, until it was reduced by *Theseus*. In the most flourishing times of
Athens, it was one of their principal Towns; but is now crushed down
under their hard Fortune; having been so ill treated by the Christian
Pirats, more inhuman than the very *Turks*, that all its Inhabitants have
left it; there being now nothing remaining, but Ruins. The Place is
situated upon a long Hill, stretched out near to the Sea, South-East, and
North-West, not far distant from the foot of the Mountain *Gerata*. The
whole Hill seems to have been built upon; but chiefly towards the
Sea; Where the first thing we came unto, was the stately Temple of
Ceres, now laid prostrate on the Ground: I cannot say, not having one
Stone upon another; for it lieth all in a confused heap together: the
beautiful Pillars buried in the Rubbish of its dejected Roof and Walls;
and its goodly carved and polished Corniches, used with no more re-
spect, than the worst Stone of the Pavement. It lies in such a rude and
disorderly manner, that it is not possible to judge of its antient Form;
only it appear'd to have been built of most beautiful white Marble, and
no less admirable Work. Some Chapters we saw of the *Ionick* Order,
being three foot, nine inches and an half Diameter; which belonged
to Pillars of two foot, and eleven inches Diameter. I took the Dimensi-

ELEUSIS.

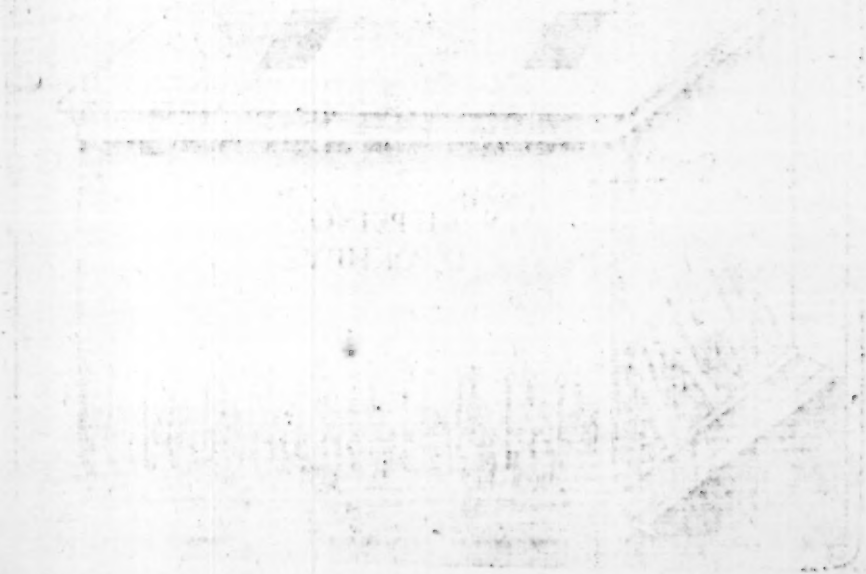
TEMPLE OF
CERES.

ons of a very beautiful Corner-Stone likewise; being six foot, five inches square, two foot, one inch, and a quarter thick. We observed many other large Stones among them, carved with Wheat-ears, and bundles of Poppy, bound together, being the Characters of Ceres.



Hard by, a little more South-West, among the Ruins of old Walls, we found the Remains of the Goddess her self; viz. a part of her Statue from the Head to below the Waste, made of very white Marble, of admirable Work, and perhaps of no less a Master, than *Praxiteles* himself, as that was in her Temple at *Athens*. It is a *Colossus*, at least three times bigger than Nature. She is girt about the Waste, and two Belts cross each other on her Shoulders. Her Breasts appear very natural; but her Face is disfigured. Her Hair falleth back upon her Shoulders, and is tied together near her Neck. Upon her Head is a Basket, carved on the out-side with clusters of Wheat-ears, bundles of Poppies, Roses and Vessels. For it is she, that was first to have taught the *Greeks* how to sow Corn at *Eleusis*; and Poppies were dedicated to her. *Pausanias* pretends to be forbidden to write of her Mysteries, by a Dream; it being held unlawful for any to hear, see, or know them, but those that were initiated in them: and none to reveal them. But *Minutius Felix* knew them, and shews them to have been horribly wicked, and Diabolical; which was the Reason of their Secrecie. I designed the Statue perhaps well enough, to give some rough imperfect Idea of it; but not to express the exquisite Beauties of the Work. A little higher on the Brow of the Hill we found a large *Basis* for a Statue, which we judg'd to belong to that of the Goddess. There was written upon it only ΝΕΙΠΕΙΝΟΣ ΙΕΡΟΚΗΡΤΗΣ *Nepheius Nigrinus, Priest*; which, perhaps, was the Name of him that erected the Statue. But that which

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is most remarkable about it, is a small *Basso-relievo*, representing the Procession of *Ceres*, used to be made by the *Athenians*, in Memory of her going about the World, in search of her Daughter *Proserpina*, stolen by *Pluto*, after she had lighted her Torches at Mount *Ætna*. The whole multitude carry *Flambeaux's*, they called *Δαδαι*; and to them belonged Officers, whom they call'd *Δαδῦχοι*; being, I suppose, the chief Regulators of that Ceremony, as in this Inscription.

ΑΡΞΑΝΤΟΣ ΤΗΝ ΕΠΩ.....
 ΤΙΒ. ΚΑ. ΣΩΣΠΙΔΟΣ ΔΑ.....
 ΤΙΒ. ΚΑ. ΑΤΣΙΛΑΟΥ ΔΑ.....
 ΤΙΒ. ΚΑ. ΛΕΩΝΙΔΟΥ ΔΑΔΟΥΧΟΥ
 ΣΥΝΚΑΗΤΙΚΩΝ ΑΝΕΘ.....
 ΕΝΝΕΑ ΚΑΙ ΔΕΚΑΤΟ.....
 ΔΙΑΒΙΟΥ ΔΙΠΛΩ ΤΩ Π.....
 ΛΟΒΙΣΤΗΝ ΚΑΤΑ ΠΕ.....
 ΕΠΙΔΑΤΡΙΟΙΣ ΧΑΙΡΩ
 ΚΟΡΩΝΕΤΣΙ ΘΗΒΑ.....
 ΤΗΣ ΤΕ ΑΛΛΗΣ ΑΡΕΤΗΣ

Here we found other Inscriptions also; some upon Stones above Ground, and in the Walls of old Churches; others we found almost buried in the Ground, and digg'd them out: For we carried a Mattock, and a Spade, usually from *Athens* with us. Some are Dedications to the Goddesses, *Ceres* and *Proserpina*; some to the Emperours, as *Marcus Aurelius*; which, for Brevities sake, I shall omit; only I shall add this belonging to the Deities of this, as pertinent to the Illustration of it.

ΔΗΜΗΤΡΙ ΚΑΙ ΚΟΡΗ
 Η ΙΕΡΑ ΓΕΡΟΥΣΙΑ Μ. ΑΤΡΗΛΙΟΝ
 ΔΙΘΟΦΟΡΟΝ ΠΡΟΣΔΕΚΤΟΝ
 ΠΙΣΤΟΚΡΑΤΟΥ ΚΕΦΑΛΗΘΕΝ
 ΠΡΕΣΒΕΥΣΑΝΤΑ ΠΡΟΙΚΑ
 ΤΙΜΗΘΕΝΤΑ ΔΕ ΤΠΟ ΘΕΟΥ
 ΚΟΜΜΟΔΟΥ ΤΗ ΡΩΜΑΙΩΝ
 ΠΟΛΕΙΤΕΙΑ ΑΡΞΑΝΤΑ ΤΟΥ
 ΚΗΡΥΚΩΝ ΓΕΝΟΥΣ ΑΡΞΑΝ
 ΤΑ ΤΗΣ ΙΕΡΑΣ ΓΕΡΟΥΣΙΑΣ
 ΕΥΣΕΒΕΙΑΣ ΕΝΕΚΑ
 ΑΤΤΙΚΟΣ ΕΥΔΟΞΟΝ ΣΦΗΤΤΙΟΣ ΕΠΟΙΗΣΕΝ

While my Companion and I were thus busied, our Curiosities were surprized on a sudden with the noise of two Guns going off. I presently ran to the next convenient place to look down at, to see what the matter was; which I had no sooner done, but saw *Mouratis*, our *Druggerman*, lie sprawling as kill'd. I quickly call'd to my Companion, and told him we were beset by the *Corsairs*, or Rogues. He thought I jest'd; but I assured him, I saw *Mouratis* lie kill'd, as I thought. Where the *Con-*

ful

ful was I could not tell; but we hasted to his Rescue, either to save him, or lose our Lives with him. So with all the expedition the Rocks and Ruins would give us leave, we ran to the Place; where we found the Consul rubbing *Mouratis*, to bring him to Life again: of whom, after we had shaken off our surprize, we understood the matter to be no more than being employed about providing us some Meat, they started a Hare just by them; which, as soon as they saw, our Guide took my Fowling-piece, and *Mouratis* a short Carbine, with a large Bore, charged with four Bullets, and shot at her. But the Carbine having been charged some days before, and perhaps with a greater quantity of Powder than was fit, in the Discharge, the Piece recoiled so, that it felled him down backward, and struck all the Breath out of his Body. When he came to himself, it was a good while before we could learn of him what was the matter; and then he could hardly be perswaded, but that he had broken some of his Ribs. But *Juni*, who had in vain run after the Hare, returning, gave us a more particular Account of the Accident, and made us content, that the poor Hare had escaped us, as well as we the danger we feared. It happened at the same time, some *Athenians* coming that way from *Corinth*, hearing the Guns go off, and seeing three or four Men of us traversing those Ruins, were frightened as much as we; and concluding us to be *Corsairs*, lying there in ambush, to rob and do Mischief, ran away as hard as they could drive, and hid themselves in the Woods not far off: Where, having staid a pretty while, and beginning to doubt, whether they might not be mistaken, and their Fear groundless, sent out a little Boy as their Scout, to discover what we were; who coming nearer to us, happened to know some of us: Upon which he returned, and shewed his Company their mistake. So having comforted *Mouratis*, as well as we could, causing him to drink a large draught of Wine; after Dinner we set forward again on our Journey, being very glad that we came off so well; and blessing God, that this once he suffered us to fear, where no fear was. Our way lying along under the North-side of the Hill, where *Eleusis* stood, as we went we observ'd the Ruins of an *Aqueduct*, that came in a streight Line from the Mountains North of *Eleusis*; and amongst an heap of Rubbish, the Trunk of a Statue, without either Hands or Feet; which having removed, we found to be of a Sheep, dedicated to *Ceres* by the *Megarians* in ancient times. The whole way was then covered with *Anemonies* of several Colours, and wonderfully beautiful. After a Miles riding, we turned about the Corner of the Hill to the left hand; and between that, and the Foot of the Mountain, we came to a Spring, which we believed was the Place, where *Ceres* sat her self down, when she arrived at *Eleusis*, weary with the fruitless search after her Daughter *Proserpina*. They called it *Ἀρδισός*; that is, *Floridus*. It hath but a small Stream running from it; and I question, whether it be not lost, before it comes into the Sea, in its Passage through the Valley, between *Eleusis*, and the Mountain *Gerata*; which Valley, I suppose, was that antiently called *Rharius*; where they held, that the first Wheat was sown by *Ceres* Direction. The Valley is not above two or three Miles compass; but looks, as it were a Place both fruitful, and well cultivated. But the Plain of *Lepina*, or *Eleusis*, which lieth between *Eleusis*, and the Mountain *Daphne*, is about seven

or eight Miles long Westwards, and three or four broad from the Sea Northwards; is not so well tilled, but abounds with those Oaks they make *Vellania* of: But Northwards, towards the Mountains, it is covered with Woods of Pines.

At this Fountain we parted with our *Consul*; and soon after began to climb up the Mountain *Gerata*, by a way so ill, that we spent in going up, and coming down, from before two a Clock till after Sun-set. This Mountain is called now *Gerata*, as well as in antient times *Kerata*, M. GERATA. KERATA. from two piked Rocks on the top; which shew like two Horns. On one of them is a Tower, called now *Gerata-pyrga*. I observed much of PLANTS: the *Herba Terribilis* growing upon this Mountain, and of that *Thorney Spurge* I before mentioned; whereof I plucked up a young Root, which was long, and almost Bulbous; but hollow, and full of Milk. After this we passed through a plain for about an hour, and brought Night with us to *Megara*, and lodged at a Greek's House, where we were like MEGARA. to be choak't with Smoak; nor could we have been accommodated any where better in the Town, as we were told. For Chimnies are not in fashion with them. The only way for the Smoak to go out, is either at the Door, or at a Hole made in the top of the Room. There is a *Kan* indeed belonging to the Town; but so ill kept, that there is no Lodging in it. The next day we spent in seeing the Place, and searching for its Antiquities.

This Place hath preserved its antient Name, *Megara*; and is situated in a Valley, between the Mountain *Kerata* North, which hath a Ridge running North-Westwards, to joyn with Mount *Citharon*; at the Bottom of a Bay of the *Corinthian* Gulph, called now *Livadosbro*. The whole Mountain is called vulgarly *Macriplai*, or the *Long Mountain*. Westwardly, towards *Corinth*, the Plain is bounded with the Mountain, called now *Palaio bouni*, or the *Old Mountain*; and antiently *Gerania*; the Gulph of *Engia*, or the *Saronick*, South-Eastwards, and the Bay *Livadosbro* North-Westwards. This Territory is not unfruitful, about it is twenty Miles compass; and was called in times past, *Megaris*. The City was built upon two little Rocks, stretched out South, South-East, and West, North-West, about two Miles from the Shore of the *Saronick* Gulph. It hath the *Isle Egina* in sight, South by East, and *Colouri* South-East: The antient Bounds of it yet appearing, comprehend those two Rocks, and some part of the Plain Southwards. But now it is only built upon one of the Rocks, consisting of pitiful Cottages, whose Walls are sometimes only the broken Stones of her Ruins, or Clay dried in the Sun, covered only with Faggots, and those again spread over with Earth above them. They are built close together; but are only of one Story high; and may be about three or four hundred in number. In the middle of the Town, on the highest point of the Rock, is a Tower; where a *Veivode* lived, until the *Corfsairs* came, and took him away: which hath ever since so skared the *Turks*, that they durst no longer stay there. So that they are now wholly without *Turks* in the Town. But the Christians that are, stand in such great fear of the Pirates, whether *Turks*, or *Infidels*, pretending to be *Christians*, that upon sight of every Boat in the day-time, and but hearing their Dogs bark in the night, they presently fall to packing up their few Goods, which they

they hide as well as they can, and run away. Not long since the *French Consul* at *Athens*, made an Agreement between them and *Crevelly*, the chief of the Pirates of the *Archipelago*, to give him yearly an hundred and fifty Measures of Corn, to let them live in quiet. They get their living by tilling the Ground; for which they have half the Crop: The rest the *Turks* have, as their Landlords, under the *Grand Signior*. They also make Pitch, and saw out Planks and Boards out of the Pines, and Firrs, which grow in great abundance, on the Mountains about them. The Antiquities we observed here, were several fine Inscriptions.

ΣΑΒΕΙΝΑΝ ΒΑΣΙΛΙΣΣΑΝ ΣΕΒΑΣΤΗΝ ΝΕΑΝ ΔΗ-
ΜΗΤΡΑ ΑΥΤΟΚΡΑΤΟΡΟΣ
ΑΔΡΙΑΝΟΥ ΓΓΝΑΙΚΑ ΠΑΜΦΥΛΟΙ ΤΠΟ ΤΗΝ ΕΠΙ-
ΜΕΙΛΕΙΑΝ ΙΟΥ
ΛΙΟΥ ΚΑΝΙΤΟΥ ΚΡΑΤΙΣΤΟΥ ΑΝΘΡΩΠΟΥ ΣΤΡΑ-
ΤΗΓΟΥΝΤΟΣ
.....ΑΙΣΧΙΩΝΟΣ ΤΟΥ ΔΑΜΟΚΡΑΤΟΥΣ

The first, as we entred into the Town, was of the Empress *Sabina*, Wife to *Hadrianus*, dedicated when *Julius Candidus* was *Proconsul* of *Asbaja*, by the *Pamphilians*. But what *Pamphilians* these were, whether those of *Asia minor*, or the City of *Macedonia*, or of any other Town, not mentioned in these Parts, I determine not. They compliment *Sabina*, with the Title of *New Ceres*, ΝΕΑΝ ΔΗΜΗΤΡΑ. There is another of *Herodes Atticus*, of whom I have before spoken.

In the Walls, toward the Sea-side, at the left hand, of the Gate, is the Foundation of a little square Building; At one side of which, are two great Stones; and between them was the Entrance into the Building. They seem to have had Statues set upon them, by the Marks where their Feet were fastened: And on the side is engraven a Catalogue of the several *Athletick Games* they were *Victors* in.



ΟΛΥΜΠΙΑ
ΕΝ ΠΕΙΣΗ
ΠΤΘΙΑ ΕΝ
ΔΕΛΟΙΣ Β.
ΝΕΜΕΙΑ ΕΝ ΑΡ
ΓΕΙ Γ.

ΙΣΘΜΙΑ Β.
ΠΑΝΑΘΗΝΑΙΑ
ΕΝ ΑΘΗΝΑΙΣ Β.
ΟΛΥΜΠΙΑ ΕΝ Α
ΘΗΝΑΙΣ

ΠΑΝΕΛΛΗΝΙΑ
ΕΝ ΑΘΗΝΑΙΣ
ΕΛΕΥΣΕΙΝΙΑ
ΕΝ ΑΘΗΝΑΙΣ Γ.
ΗΡΑΚΛΕΙΑ ΕΝ ΘΗ
ΒΑΙΣ

ΤΡΟΦΩΝΕΙΑ
ΕΝ ΛΕΒΑΔΕΙΑ
ΕΛΕΥΘΕΡΕΙΑ
ΕΝ ΠΛΑΤΕΑΙΣ
ΤΗΝ ΕΥΖΑΡΤΗΣ
ΑΣΠΙΔΑ

ΠΤΘΙΑ ΕΝ ΜΕΙ
ΛΗΤΩ
ΠΤΘΙΑ ΕΝ ΜΑΓΝΗ
CΙΑ
ΚΟΙΝΑ ΑCΙΑC ΕΝ
ΦΙΛΑΔΕΛΦΙΑ
ΑΚΤΙΑ ΕΝ ΝΕΙΚΟ
ΠΟΔΕΙ Β.
ΠΤΘΙΑ ΕΝ CΙΔΗ Β.
ΠΤΘΙΑ ΕΝ ΠΕΡΤΗ Δ.
ΠΤΘΙΑ ΕΝ ΘΕCΣΑ
ΛΟΝΕΙΚΗ
ΑCΚΛΕΡΙΔΕΙΑ ΕΝ
ΕΡΙΔΑΤΡΩ
ΚΑΠΗΤΩΛΙΑ ΕΝ ΡΩΜΗ
ΑΘΤΙΝΑC ΡΟΜΑΧΟΤ
ΕΝ ΡΩΜΗ Δ.
ΕΥCΕΒΕΙΑ ΕΝ ΡΟΤΙΟ
ΛΟΙC
CΕΒΑCΤΑ ΕΝ ΝΕΑΡΟΛΕΙ

I was of opinion, that it belong'd to some *Gymnasium*: But my Comrade said, It was a *Sacellum*, dedicated to some *Great Heroes*, expert in those Games: whose Names, although not written thereon; yet might, perhaps, be engraven on some other Stone, on the Architrave of the Building. But *Pausanias* confirms me in my Opinion: For he speaks of an old *Gymnasium* by the Gate *Nymphadia*; which I believe to be this, by the Thread of his Discourse. For he cometh from the Market-place, by the way called the *Streight-way*; which was undoubtedly this. For it lieth as streight as possible to the Sea-side, to *Nicæa*. Not far thence is another great Stone, twelve foot long, with an Inscription upon it, in Honour of a *Gymnastarch*, and a *Grammarian*, by the Senate and People.

Εὐθὺς

ἡ βουλὴ καὶ ὁ δῆμος
 ... ἈΝ ΚΑΛΩΝΕΙΚΟΥ
 ... ΝΑΣΙΑΡΧΟΥΝΤΙΑ ΤΩ ΔΩΔΕΚΑ
 ... Ν ΚΑΙ ΕΚΑΤΟΣ ΤΟΝ ΕΤΟΣ ΕΚ ΤΩΝ ΙΔΙΩΝ

ἡ βουλὴ καὶ ὁ δῆμος
 ... ΚΑΛΩΝΕΙΚΟΝ ΝΟΜΙΑΔΑ
 ΓΡΑΜΜΑΤΕΤΣΑΝΤΑΣ ΓΥΜΝΑΣΑΡ
 ΧΗCΑΝΤΑ ΕΚ ΤΩΝ ΙΔΙΩΝ

ἡ βουλὴ καὶ ὁ δῆμος
 ΔΗΜΗΤΡΙΟΝ ΠΡΑΞΙΟΝΑ

On the same Stone is another Inscription of his Son, bearing the same Office; and another after that also, bearing the Decree of the Senate and People; honouring *Deimétrius*, Son of *Praxion*: and, I believe, the Statues of each of those Men, were placed upon each of these Inscriptions.

Thence we went down by the *Streight-way* to the Port; where, on a Rock by the Sea-side, are the Remains of *Old Walls*, I believe of some Fortrefs, belonging to the ancient City *Nicæa*; which, in all probability, stood there: And was built by *Nisus*, one of the four Sons of *Pandion*; who, at his Death, divided his Kingdom of *Attica* into four parts, and gave *Megaris* to *Nisus*. About it, below, are the Remains of a dozen little old Churches; and therefore they call the Place *Dodeca-Ecclesia*, the *Twelve Churches*. But now there is not so much as one Church entire, or dwelling House; no People, nor no Priest. This was the Port-Town of the *Megarians*; of which the two Rocks, which make the Harbour, were antiently called *Minoas*. Being return'd to *Megara*, we took our Horses, and went about three or four Miles Northward, to a ruined Town they call Παλαιό-χωριον; that is, *Old Town*: where we found six or seven old Churches, built, as I conceive, out of the Ruins of some more antient Edifices; and in them some antient Inscriptions.

Q. CORTIO SALASSI L. POTHINO
EX TESTAMENTO ARBITRATV
THEOPHRASTI ET.....
ANCELI L.

One in *Latine*, in memory of *Quintus Curtius* of *Salassi*, a City of *Gallia Cisalpina*, or *Piemont*, as *Ferrarius* hath it: What *Quintus Curtius* this was, I shall not take upon me to determine.

H BOTAN
NEIKIAN EPMEIOT
BAΣIΛEYΣANTA
APETHC XAPIN

There is another Inscription to the Memory of *Nicias*, the Son of *Hermias*; who, as *Pliny* testifies, was the first that invented the Trade of *Fulling*. The Stone shews, that he governed there. I believe, this Town was the antient *Rhus*, mentioned by *Pausanias*. I observed much *Mandragora*, or *Mandrakes*, growing in this Plain; it being then in Flower, and of a Purple or Violet colour.

2. *Keratis*, in great plenty; of which before.

Lib. VI.



Astragali

Species.

3. A kind of *Astragalus*; which Monsieur *Merchant* calleth *Astragalus argenteus*; and doubts, whether it be not *Astragalus Syriacus*. It

K k k 2

was

was not then in its full growth; but hath a Root running deep in the Ground. The Leaves were set upon a long stem, small, and something like to that which is called *Grecian Valerian*; but covered over with a shining white, and hoary down. Among the Leaves I perceived some Buds, not blown, but then of a light yellow colour; which, whether they change when blown, I know not: But their shape is like Bean-blossoms.

GERANIA,
HOW
PALAIO-
BOUNI.

Next Morning, before it was light, we parted from *Megara*; that we might, if possible, reach *Corinth* the same day: For it is further from thence to *Corinth*, than it is from *Athens* thither, and the way worse. For not a Mile from *Megara*, we began to ascend the Mountain *Palaiovouni*, by the lower way. For there are two, the one over the top of the Mountain, and the other along the side of it. This hath a very deep precipice on the left hand, unto the Sea, and the Mountain a vast height above it; and is worthily called *Kaká Exódia*, the *Bad Way*: For it is one of the worst I ever travell'd, for narrowness, raggedness, and danger of falling down, some a hundred Yards headlong into the Sea; which the least stumble of our Horses might easily effect. This way, in antient times, was famous for the Robber *Sciron*; who from thence threw head-long into the Sea, all such as he had robbed, until *Theseus* came; who was too hard for him, and justly made him taste the same Punishment he so barbarously had inflicted upon others, throwing him into the Sea from a rocky Precipice: Whence it was antiently called *Scironides rupes*, or *Scironia saxa*. The Road is at this time little less infested with the Ambuscades of Corsairs, than it was of old by that Thief. *Turks* themselves dread and tremble to go this way, when necessary occasions force them to it, for fear of these People; insomuch, that one *Turk* happening to be on this Road at the time we passed by, seeing us to be *Franks*, and knowing the *English Druggerman* that went with us, was glad to joyn himself to us, and for greater security, to pull off his Turbant, and make a Girdle of it, leaving only a red Skull-Cap upon his Head, like a *Greek*. This whole Mountain was called, in old time, *Gerania*; because *Megarus* escaped thither in *Deucalion's Flood*, being guided by the noise of Cranes, called in *Greek* *γεαυος*; as I have elsewhere proved. It is a very high Mountain; of which these high Cliffs are but upon the side, a great way below the highest Point; though they themselves are of a great height from the Sea. As we passed along, I observ'd the Wind to precipitate it self strangely down from the top of the Mountain, into the Sea: some Blasts seeming to fall right down upon the Surface of the Water, and there to be divided three or four several ways, making the Waves to foam as it went. Sometimes I saw the Water agitated for several Furlongs round about, and in other parts smooth and calm at the same time, for a considerable while together; which was a Divertisement to us, while we passed along that dangerous Road. Much time we spent in scrambling up and down these Precipices; which done, we continued along the Shore under the Mountain, until we came to an antient Monument about mid-way from *Megara* to *Corinth*; being raised up three or four Yards from the Ground, and eight square. About it lay several large Planks of Marble, some with *Basso-reliefs* upon them, and some without. One of which hath a Man walking

WIND.

walking on foot, and a Horse passing by him the other way. Another hath a Figure in a lying Posture; but much defaced. Not far from hence the antient *Cromium* ought to have been situated; which was sometimes the Bounds between *Attica* and *Peloponnesus*: But whether this was the *Pedestal* to the Pillar, that King *Theseus* set up to be the Bounds between his *Athenians*, and the *Peloponnesians*, I dare not say; but rather think it was some *Oëgone* Temple: For the Pillar should be further within the *Isthmus*, where the *Isthmian* Games were celebrated. It may well enough be that Temple of *Apollo* and *Latona*, which *Pausanias* speaks of, and placeth hereabouts.

From this antient Monument the plain Ground beginneth to enlarge it self, between the Mountain *Palaio-vouni*, and the *Saronick* Shoar; although the Mountain and plain Ground considered together, rather begins to grow narrow towards the narrowest Place of the *Isthmus*. It makes as much cultivable Ground, as the Plain of *Megara*; but it is utterly neglected, and uninhabited for fear of the *Corfairs*. This was that Spot of Ground, so much disputed for between the *Athenians* and *Peloponnesians*; and afterwards by the *Megarians*, and those of *Corinth*.

Laubegias calls it *Smedis regio*, and *Heromelium*. There is a small Ridge of a Hill, running along in the middle of it, that I should not have taken notice of, had not *Thucydides* put me in mind of it, calling it *Mons Oneius*, situate between the Port *Cenchre* and *Cromium*; which hindred that part of the *Corinthian* Army, left at *Cenchre*, from seeing how things pass'd at *Cromium*, with the other part of their Forces, who had joyned Battle with the *Athenians*, until by the Dust, that was rais'd in the Air, by means of the Engagement, they had notice thereof. *Portus Cenchreus* was in a Bay, which lieth below the Ruins of the Town *Isthmus*, and is yet called by that Name, *Kenchre*; which they pronounce *Cenchri*. Hereabouts the *Isthmus* is not above four or five Miles over from one Sea to the other. But nearer to *Corinth* there is a Village, they call *Hexmillia*, because there the *Isthmus* is six Miles over.

ONEIUS
Mons.

CENCHRÆA.

ISTHMUS:

We were here shew'd the Place, where in antient time they began to cut a Chanel through the *Isthmus*, to joyn the two Seas together: But were forbidden to proceed in their Work, by the Oracle. We alighted to visit the Ruins of that famous Place, where the *Isthmian* Games were celebrated; which was on the Hill, being part of Mount *Oneius* before mentioned. There are yet to be seen the Ruins not only of the Town, old Walls, and several old Churches; but also the Remains of the *Isthmian* Theater. Here were many more Temples, and excellent Edifices, mentioned by *Pausanias*; and many more he gives no Account of, we learned from a very fine Inscription we found half way in the Ground, by a little ruined Church: Which speaks of many Temples, Gardens, and Portico's, repaired by one *Publius Lacinus Priscus*, *Juventianus*.

ΘΕΟΙΣ

ΘΕΟΙΣ ΠΑΤΡΙΟΙΣ
ΚΑΙ ΤΗ ΠΑΤΡΙΔΙ

Π. ΔΙΚΙΝΙΟΣ ΠΙΑΙΜ ΠΡΕΙΣΚΟΣ
ΙΟΥΤΟΥΝΤΙΑΝΟΣ ΑΡΧΙΕΡΕΥΣ ΔΙΑ
ΒΙΟΥ ΤΑΣ ΚΑΤΑ ΤΟΙΣ ΑΠΟ ΤΗΣ
ΟΙΚΟΥΜΕΝΗΣ ΕΠΙ ΤΑ ΙΣΘΜΙΑ ΠΑΡΑΓΕΝΟ
ΜΕΝΟΙΣ ΑΘΛΗΤΑΙΣ ΚΑΤΑΣΚΕΥΑΣΕΝ
Ο ΑΥΤΟΣ ΚΑΙ ΤΟ ΠΑΛΑΙΜΟΝΙΟΝ ΤΟΙΣ
ΠΡΟΣ ΚΟΣΜΗΜΑΣΙΝ ΚΑΙ ΤΟ ΕΝ ΑΓΙΟΤΗΡΙΟΝ
ΚΑΙ ΤΗΝ ΙΕΡΑΝ ΕΙΣΟΔΟΝ ΚΑΙ ΤΟΥΤΣ ΤΩΝ
ΠΑΤΡΙΩΝ ΘΕΩΝ ΒΩΜΟΥΣ ΣΤΗΝ ΤΩ ΠΕΡΙ
ΒΟΛΩ ΚΑΙ ΠΡΟΝΑΩ ΚΑΙ ΤΟΥΤΣ ΕΝ ΚΡΙΤΗΡΙ
ΟΥΤΣ ΟΙΚΟΥΣ ΚΑΙ ΤΟΥΤ ΗΛΙΟΥ ΤΟΝ ΝΑΟΝ ΚΑΙ
ΤΟ
ΕΝ ΑΥΤΩ ΑΓΑΛΜΑ ΚΑΙ ΤΟΝ ΠΕΡΙΒΟΥΛΟΝ ΔΕ
ΤΟΝ
ΠΕΡΙΒΟΥΛΟΝ ΤΗΣ ΙΕΡΑΣ ΝΑΠΗΣ ΚΑΙ ΤΟΥΤΣ ΕΝ
ΑΥΤΗ
ΝΑΟΥΣ ΔΗΜΗΤΡΟΣ ΚΑΙ ΚΟΡΗΣ ΚΑΙ ΔΙΟΝΥΣΙ-
ΟΥ
ΚΑΙ ΑΡΤΕΜΙΔΟΣ ΣΤΗΝ ΤΟΙΣ ΕΝ ΑΥΤΟΙΣ ΑΓΑΛ-
ΜΑΣΙΝ ΚΑΙ ΠΡΟΣΚΟΣΜΗΜΑΣΙΝ ΚΑΙ ΠΡΟΝΑΟΙΣ
ΕΚ ΤΩΝ ΙΔΙΩΝ ΕΠΟΙΗΣΕΝ ΚΑΙ ΤΟΥΤΣ ΝΑΟΥΣ
ΕΤΕΒΗΡΙΑΣ ΚΑΙ ΚΟΡΗΣ ΚΑΙ ΤΟ ΠΛΟΥ-
ΤΩΝΒΙΟΝ ΚΑΙ ΤΑΣ ΑΝΑΒΑΣΒΙΣ ΚΑΙ ΤΑ ΑΝΑΛΗ-
ΜΑΤΑ ΤΠΟ ΣΕΙΣΜΩΝ ΚΑΙ ΠΑΛΑΙΟΤΗΤΟΣ ΔΙΑ
ΔΕΛΤΜΕΝΑ ΕΠΑΣΚΕΥΑΣΕΝ Ο ΑΥΤΟΣ ΚΑΙ
ΤΗΝ ΣΤΩΑΝ ΤΗΝ ΠΡΟΣ ΤΩ ΣΤΑΔΙΩ ΣΤΗ
ΤΟΙΣ ΚΕΚΑΜΑΡΩΜΕΝΟΙΣ ΟΙΚΟΙΣ ΚΑΙ ΠΡΟΣ
ΚΟΣΜΗΜΑΣΙΝ ΑΓΟΡΑ ΝΟΜΙΑΣ
ΑΝΕΘΗΚΕΝ

The chief of which was dedicated to *Palæmon*, or *Portumnus*, as the *Latins* call him; in whose Honour the *Isthmian Games*, to which all *Greece* resorted, were instituted. The rest were dedicated, some to *Neptune*, others to the *Sun*; some to *Ceres* and *Proserpina*, others to *Diana*, to *Pluto*, to *Plenty*, to *Bacchus*, and the Nymph *Nape*. There are yet remaining, in several places, Foundations of the Walls, that were built by the *Lacedæmonians*, from one Sea to the other, to secure their *Peninsula* from the IncurSIONS of their Enemies; which the *Venetians* repaired, when they had in possession the Kingdom of *Morea*, and were Lords of it.

Having

Having taken as good a view, and survey of the Place, as the shortness of the time would permit us, we took Horse, and came to *Corinth* by that time it was dark; first watering our Horses by the way, at a very fine Spring that rises at the side of the Hill *Oncius*, and falls into the *Corinthian Gulph*. The *Isthmus* is counted from *Corinth* between six or seven Miles, and is almost directly East from it.



Corinth hath yet near upon preserv'd its old Name; for they still call **CORINTH** *à Corintho*, or, for shortness, *Coritho*; seldom, now adays, pronouncing the *E* at the end of their words. It is situated towards the right hand, just within the *Isthmus*, on the *Peloponnesian Shore*, being distant from the Gulph of *Corinth*, about a couple of Miles, and from the *Saronick Gulph*, at least six or seven. It hath *Athens* East by South, and Mount *Parnassus* directly North; and by Mr *Vernon's* Calculation, thirty-eight Degrees, fourteen Minutes Latitude. It is not big enough now, to deserve the Title of a City; but may very well pass for a good considerable Country Town. It consists of the Castle, and the Town below it, North of it, and at almost a Miles distance nearer the Sea. The lower Town lieth pleasantly upon an easie Descent of the Ground towards the Gulph of *Lepanto*. The Buildings are not close together; but in parcels, of half a dozen, or half a score, sometimes twenty together; but seldom more; with Gardens of *Orange-trees*, *Lemons*, and *Cypress-trees* about them, set with more Regularity, than is usual in these Countries; and such a distance is between the several Parcels, or Buildings, as that they have Corn-fields between them. The Houses are more spruce here, than ordinary; and the biggest quarter is, where the *Bazar*, or Market-place is, consisting of about fourscore, or an hundred Houses. There are two *Mosques* here, and one small Church, called *Panagia*; at which

which the Arch-Bishop liveth, who was then absent: And few Marks either of his, or St Paul's Preaching, Pains, or Care of this famous Church of *Corinth*, are now to be observed there.

The next day we went first to see *Panagiotti Caballari*, a Merchant of *Athens*, living most commonly here; and letting him understand our Curiosity, by enquiring after the Antiquities of the Place, he shewed us presently, in his Cellar, a fair Inscription in *Latine*, of *Faustina*, Wife of the Emperour *Antoninus Pius*. Some distance Westwards off this, and upon a Ground somewhat higher than the *Bazar*, we went to see eleven Pillars standing upright. They were of the *Dorick* Order, channelled like those about the Temple of *Minerva*, and *Theseus* at *Athens*: the matter of which Pillars we found to be ordinary hard Stone, not Marble: But their Proportion extraordinary; for they are eighteen foot about; which makes six foot *Diameter*, and not above twenty foot and an half high; the *Cylinder* being twenty, and the Capitals two and an half. Whereas, according to *Pliny*, the *Dorick* Order should have the Shaft six times longer than the *Diameter*; as those of *Athens*, which have more, rather than less. But these are little above half so much. There is a Pillar standing within these, which hath the same *Diameter*; but is much taller than the others, although it hath part broken off, and neither Capital, nor Architrave, remaining near it: so that of what Order it was, is yet uncertain. The others are placed so with their Architraves, that they shew, they made a *Portico* about the *Cella* of the Temple: And the single Pillar is placed so towards the Western-end within, as shews it supported the Roof of the *Pronaos*. There is also another Ruin on the North-side of the *Bazar*, of Brick-work; which looks like part of some Temple, or a *Roman* Bath.

This Town is governed by such Officers of the *Grand Signior's*, as other great Towns of his Empire are; that is to say, by a *Caddi*, a *Veivode*, and *Haga* of the Castle. From the first of these we had a Summons, at our return Home to our Lodging, to appear before him, and give an Account of our selves, and of our Curiosity. For we had been observed to take the Measures of those Pillars, and to be very observing of the Place. But the *Caddi*, so soon as he understood by our *Druggerman*, that we were *English*, shewing him our Consul's Patent from the *Grand Signior*, to travel where we pleased; he told us, The *English* were Friends of his Emperour's, that we were therefore welcom, and might go whither and when we pleased. This *Caddi* is counted to have at least three hundred Villages under his Jurisdiction: But these are little better, than so many Farms, up and down the Plain, between them and *Sieyon*; of which the *Veivode*, 'tis thought, hath the greatest share of the Profit. When it was known, how civilly the *Caddi* had used us, we obtain'd Leave to see the Castle, with less difficulty, by the Mediation of a couple of Dollers to one of the four *Haga's*, whose turn it then was to command the Castle. We went thither on Horse-back, it being a good hours work to get up to it from the Town; for it is a Mile thence to the foot of the Hill; and thence a very steep way up, with many Windings, and Turnings, before one arrives at the first Gate. The *Axerod*, as the Castle was antiently called, is situated upon a very high Rock, having a great Precipice round about it; but not so deep on the South-

South-West side, where the Entrance is. For thence runs out a Ridge of the Hill, two or three Miles Southwards, in the *Morea*: And from thence it was, that *Mahomet* the Second made his Assault, when he took it from the *Venetians*, after fourteen Months Siege; that side of the Castle being the only place, where it is pregnable.

The first Gate we came to, is plated with Iron; where we were made to alight, to go in on foot. This side of the Rock is well covered with Houses: For not only those who still reside there, as well *Turks* as *Christians*, have their Houses and Families there; but for the most part, even those that dwell below in the Town, have Houses also in the Castle; where they keep all their best Goods safe from the frequent, but very uncourteous Visits of the *Corfairs*: and hither, upon the least Alarm, they come flocking with all they can bring with them. The Houses below, being either Houses of Pleasure belonging to *Turks* of Quality; or such as have been built both by *Turks* and *Christians*, for the greater conveniency of Trade and Business. There are abundance of Cisterns for Water, hewn into the Rock, and some Springs; especially one, which is toward the Southern-side of the Hill, which was called, in times past, *Pyrene*; being the Place where *Bellerophon* took the Winged Horse *Pegasus*, as he was there drinking.

There are three or four *Mosques* in the Castle, and five or six small Churches; but most of these ruined. The *Catholica* is kept in repair; but is a very mean Place for such an Ecclesiastical Dignity. In it we saw two old Manuscripts of the Scripture, divided according to the usual Readings of the *Greek Church*; and two Liturgies of *St. Basil*; which we took to be very antient, because written upon long Scrolls of Parchment, rouled upon Rolls of Wood, as Books used to be in antient times; whence they were called in *Latine*, *Volumina*. We observed moreover, That these Liturgies differed from those ordinarily printed at *Venice*, and used in their Churches, both in the Substance and Ceremony. But as to the Two Epistles written to this Church by *St. Paul*, we had but little Account, and as little of their Zeal to his Doctrine as antiently. Under the Walls of the Castle towards the Town, is a little Chapel hewn out of the Rock, and dedicated to *St. Paul*: Whence, when they rally, or speak with reproach of any of that Quarter of the Town, they usually tell them, They are of the Race of the Mockers; and those that laugh at *St. Paul's Preaching*: Of whom it is reported, when one of them received the Sanctified Bread from the Hand of a Priest, according to the manner of their Liturgy, That he almost bit off the Priest's Finger; and after that, running mad, finally hang'd himself upon the Point of a Rock, that is over that Chapel. And the truth is, the Christians here, for want of good Instruction, and able and faithful Pastors to teach them; run daily into Apostasy, and renounce their Religion for the *Turkish* Superstition, upon every small Calamity, and Discontent that happens to them; and this not only among the common People, but even the Priests also: of which they say, There were three sad Examples, not long before our being there.



From the first Gate we mounted yet higher, and came to a second, which is well and strongly built, with two Towers on each side of it. This Wall I guess to be about two Miles in compass, having some Houses inhabited, but many more ruined within them. The two principal Points of the Rock are inclosed in them also. On the one, situated South-West of the other, is a Tower built; and on the other, being the highest Point, a little *Mosque*. To the Top of this last we mounted, and had one of the most agreeable Prospects this World could give us. On the right hand of us, the *Saronick Gulph*, with all its little Islands, strowed up and down in it, to *Capo Colonna*, or the *Promontorium Saronicum*. Beyond that, the Islands of the *Archipelago* seemed to close up the Mouth of the Gulph. On the left hand of us, we had the Gulph of *Lepanto*, or *Corinth*, as far as beyond *Sigyon*, bounded Northward with all those famous Mountains of old times, with the *Isthmus*, even to *Athens*, lying in a row, and presenting themselves orderly to our view. This, with all the little Skill I had, I designed, and wished my self a better Master in that Art, than I might have given you a more perfect Idea of it; the Particulars I observed, are these that follow.

The Promontory by *Sicyon*, now called *Basilica*, where the Gulph of *Lepanto* turneth, bears North-West by North.

The Foot of the Mountain *Cypris*, or the Promontory *Cyrrha*, now called *Tramachi*, North, North-West.

The Promontory *Anticyrrha*, now called *Aspropiti*, with the Bay of the same Name; and beyond it the highest Point of *Parnassus*, now called *Heliocoro*, covered with Snow, North.

The Foot of the Mountain *Gerania*, dividing the Gulph into two Bays; the one making the Bay of *Corinth* on this side, and the other making the Bay of *Livadosiro* behind it. Above this, North, North-East, is the Mountain *Helicon*, with a high Bunch on its Back, like a Camel; and now called *Zagara-Bouni*, in the same Point.

The highest point of the Mountain *Gerania*, now called *Palais Bouni*, between *Megara* and *Corinth* in the *Isthmus*, North-East by North.

The *Isthmus* it self, dividing the two Seas, viz. the *Archipelago* and the *Mediterranean*, runneth along hence East North-Eastwards, towards the highest ridge of Mount *Citharon*, now called *Elatea*.

Beyond *Citharon* Eastward follows Mount *Parnes* and *Hymettus*, and between them appeareth the White Temple of *Minerva* upon the Castle of *Athens*. By them the Island *Coulouri*. I noted them from hence East: But both by Monsieur *Vernons* account of the Latitude, and my own Observations on Mount *Hymettus*, it ought to be one point more Southwards, to wit, East by South.

The Island *Ægina* in the *Saronique* Gulph South-East. Of the rest of the Isles in this Gulph I have already given an account. So I need only say, they appeared from hence as in a Map before me.

The Plain of *Corinth*, towards *Sicyon*, or *Basilico*, is well watered by two Rivulets, well Tilled, well Planted with Olive-Yards, and Vine-Yards, and having many little Villages scattered up and down in it, is none of the least of the Ornaments of this Prospect. The Town also, that lieth North of the Castle, in little Knots of Houses, surrounded with Orchards, and Gardens of Oranges, Lemons, Citrons, and Cypress Trees, and mixed with Corn-fields between, is a sight no less delightful. So that it is hard to judge, whether this Plain is more beautiful to the Beholders, or profitable to the Inhabitants. For it bears great plenty of Oyl, the best and sweetest I ever tasted. Nor do they want good Wine. But as to Corn it affords so great plenty, as supplyeth the Barrenness of its Neighbouring Countries. And its Plenty failing, brings most certainly a Famine upon their Neighbours round about them. So that this might soon grow to be a rich, and populous Country, were they under any Government, but the *Mahumetans* Tyranny; and not so often persecuted and spoiled by Christian Pirates, who give them many troublesome Visits. I was inform'd, at my return to *Zant*, that a considerable Party of Pirates had of late suddenly surprized them; and, having sack'd and plunder'd the Town as much as they could, they at last hamstring'd all their Horses also, lest the Turks should make a head and pursue after them. I saw not many great Guns planted here: but some there are planted Northwards, towards the Gulph of *Lepanto*. Under this Western Top of the Hill, is a place Walled in: which they say was the place where the Jews lived, when *Corinth* was under the *Venetians*. They make four distinct quarters of this Castle, each Governed by a distinct *Haga*. But their Forces consist now only of the Inhabitants, *Turks* and *Christians*: no Jews are now amongst them. The number of *Turks* and *Christians* seem to be equal, and are esteem'd not to exceed fifteen hundred in number, both in the Town and Castle; but there are many more dispersed up and down in the *Zeugaries*, or Villages, in the Plain which I do not now reckon.

SICYON. By that time we returned to our Lodgings it was Evening; and we resolved the next day to take our Horses, and ride over the Plain to see the ancient *Sicyon*; which lies about three hours riding from *Corinth* on the Gulph of *Lepanto*. A little way out of the Town, we turned out of the way on our right hand, to the House of a Turk called *Monfelim Naib*, who is Assistant to the *Caddi*, to see an Inscription, we were inform'd was there; and found upon a Stone, that is the Transeant over his Door; to Copy which we were admitted with some difficulty, because he kept his Women there.

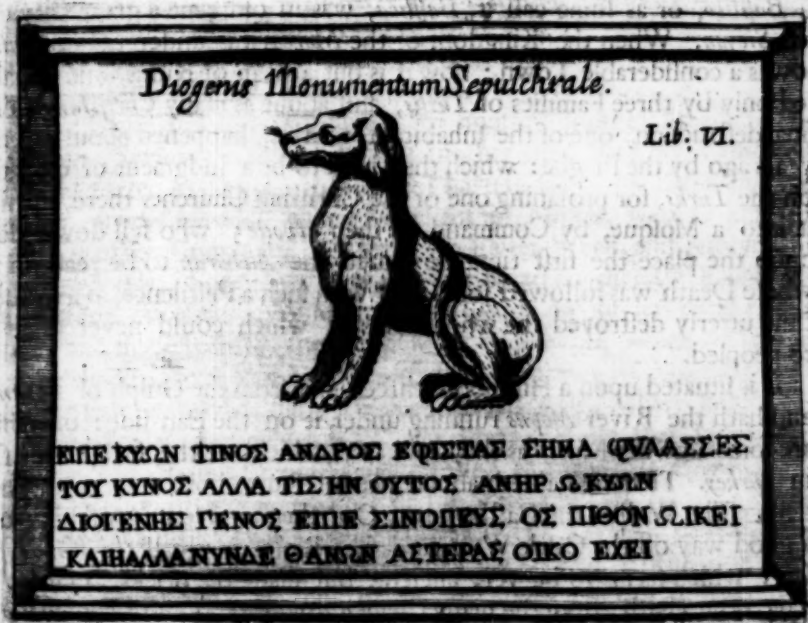
L. HERMIDIUS CELSVS ET RVTILIVS

AVGVSTI ET L. HERMIDIUS MAXIMVS ET L. HERMVVS.

AEDEM ET STATVAM APOLLINIS AVGVSTI ET TABERNAS DECEM

We found the Inscription to be of one *Lucius, Hermidius Celsus*, and some others, who had built the Temple of *Apollo*, and dedicated his Statue in it, and Ten Taverns: from whence, and the ruins the House had been built of, we judg'd, that thereabouts was situate the Temple of *Apollo*, and found it to agree well with *Pausanias* his account of it. For, saith he, going from the Market place towards *Sicyon*, one leaves the Temple of *Apollo* on the right hand. This and the other Inscription we found here are, both, Latin ones, as are all the Medals found of this place. The reason is, because it being a Roman Colony from the time that *Memmius*, the Roman Consul had destroyed the place, and Chased away all the Native inhabitants thereof; they used the Roman Language. Upon their Coins they used the *Pegasus*, and the *Chimera*, half Lyon and half Stag: of each of which I have one in my Collection. And these are all the remains of the Antiquities we observed about *Corinth*. We found not the Tomb of *Diogenes* the Cynick: which was in times past by the entrance into the Town coming from the *Isthmus*. But we saw it and Copied his Epitaph at *Venice*, in the Palace of Signior *Erizzo*, upon a Marble, under the Basso-relievo of a Dog; which we suppose was brought from hence, when the *Morea* was under the Dominion of that State.

Med. 125, 126.



On it is an Epigram, that importeth thus much. Supposing a Passenger going that way, enquireth of the Dog, *Whose Tomb he guardeth?* He answers, *The Dogs.* But who is this man you call the Dog? Answer is made, *Diogenes the Cynick, who lived in a Tub: But now being dead, inhabits among the Stars.* This rigid Philosopher, *Diogenes*, who lived in a Tub, was native of *Sinope*; but his sowe and austere nature and discipline having chang'd his nature: It seems they changed his name from that of *Σινοπεύς* to *Κυνοπεύς*, his nature being transformed from Humanity to the Churlishness of a Dog. He was one of the Magistrates of his City; and flattered by the Oracle, aspir'd to the highest place in it by Coining of false money: But for this he was Chafed from *Sinope*, and fled to *Athens*: where he came acquainted with that great Philosopher, *Antisthenes*, who disputed so much against the seeking of glory. He fell afterwards, passing by Sea, into the hands of Pyrats, who brought him to be sold in the publick Market-place: Where being asked what he could do, he answer'd *Govern men*, and seeing a certain *Spendthrift* of *Corinth*, he desired he might be sold to him, because *he wanted a Governor*: who bought him, and set him to teach his Children: where he lived and died.

After this we return'd into our way again, and left the Olive-Yards and Vineyards on our right hand, which are watered by the Rivulet *Ornea*, running down from the Mountains, that bound this Plain South, and South-Westwards: and from thence, I believe runs into the River *Nemea*; which we past about mid-way by a Bridge. This River then was not very considerable: but after rains is poured down from the Mountains in such abundance, that it fills many Channels on each side of it, which before were dry. In our way we passed by many little

the Villages, and arrived at *Basilico* after three hours riding.

Basilico, or as some call it, *Basilica*, was in old time a great City called *Sicyon*. When the Kingdom of the *Morea* was under the *Venetians*, it was a considerable Town: now it is but a heap of Ruins, and Inhabited only by three Families of *Turks*, and about as many *Christians*. This final destruction, one of the Inhabitants told us, happened about twenty years ago by the Plague: which they held to be a Judgment of God upon the *Turks*, for profaning one of the Christian Churches there, turning it into a Mosque, by Command of the *Vaivode*; who fell down dead upon the place the first time he caused the *Alchoran* to be read in it: whose Death was followed soon after with such a Pestilence, as in a short time utterly destroyed the whole Town: which could never since be re-peopled.

It is situated upon a Hill about three Miles from the Gulph of *Lepanto*, and hath the River *Asopus* running under it on the East-side: on which are some Powder-Mills, as they told us, which are the first I ever saw in *Turkey*. There remaineth abundance of Ruins both ancient and modern. The Wall of the Castle, many Churches, and some Mosques: and a good way off the Castle Westwards is a Ruin they call the *Kings Palace*: which seems to be very ancient, but made of Bricks. I take it to have been a Bath, from the many Channels down the Wall to bring Water. Beyond that at a good distance, is a Hill formed *Semicircular*, I believe by Art, and to have been a Theater, or *Stadium*. There are also abundance of Caverns and Vaults in the ground; which we could not stay to examine with any exactness: but returned part of our way towards *Corinth* that Evening, and lay at a little Village about midway. The next Morning we passed along the shore by several little Lakes, and the ancient Port of *Corinth*, called *Lechaum*, now quite choked up. We left *Corinth* about two Miles off on the right hand, and went two or three Miles further to a Village they call *Heximillia*: where we spent the rest of a wet day, because we could not reach to *Megara* that Night: nor was there any where to lodge at in the way. This Village is called *Heximillia*, because the *Isthmus* at this place is six Miles wide. The next day we came early to *Megara*; and the day following to *Athens*.

The Plants I took notice of, and gathered in the *Isthmus*, are these.

1. Sea-Pines, with small Cones.
2. Wild Olive-Trees.
3. *Lentiscus*, grown to the bigness of Trees.
4. Much of the Horncod-Tree, or *Keratia*.
5. A Tree called by the Greeks *Kedros*. It is very like *Sabina baccifera*; but here it groweth to an extraordinary bigness, tall, and streight up like a Tree. But I could perceive no difference between it and *Sabina Baccifera* besides. For the Berries and green of both are alike.
6. *Cedrus Lycia*: part of whose Leaves are like *Sabina Baccifera*, and part like *Juniper*.
7. *Scabiosa argentea, petraea*, or Silver-colour'd rock-scabious. It is a little shrub, with long and narrow silver-colour'd Leaves; the Flowers I saw not.
8. *Aristolachia Clematitis* Species. Of which before.

9. *Lina-*

9. *Linaria Latifolia, Valentiana, Clusia*. It is a kind of Toad-flax, with broad Leaves, and the Flowers are of several Colours, Blue, Yellow, and White: which look very beautiful.

10. *Androsenum Umbelliferum*: of which before.

11. *Scorzonera rotunda radice*, as before.

Before I quit *Attica*, I shall here insert another Journey I made to the *Promontory Sunium*; although I did it another time after my Camerade and I had parted in *Greece*: that what I have to say of the *Attica* may be together. Consul *Carand*, and a Merchant of *Micone*, were so kind to let me have their Company. We set out in Easter-Week, and resolved to take *Port-Raphi* in our way, to which our Road lay directly Eastwards from *Athens*. We passed by Mount *Saint George* on our left hand about a Mile, and made towards the end of Mount *Hymettus*, which we left on the right hand, about four Miles from *Athens*. About six Miles from *Athens* we saw on the left hand a Village called *Agopi*, where beginneth the Plain of *Maseigia*: which is all that Tract of Land that is between *Hymettus* and *Promontorium Sunium*, called in times past *Paralia*, and was the Portion of *Pallas*, another of the Sons of *Panthion*. We came, and Dined at a little Cell belonging to the Covent *Kyriana*, called *Metochi*, which signifieth a Farm, where some *Caloiraes* live, to Husband their grounds. After Dinner we took Horse, and continued our Journey, until we came to *Porto Raphi*; which is esteemed eighteen Miles from *Athens*: But I do not believe it above fourteen, or fifteen. The Bay that maketh this Harbour is situated on the Eastern shore of *Attica*, and hath the highest point of Mount *Hymettus* Northwest by North. The Southern *Promontory* of *Negropont* East. It is divided into two little Baies, by a sharp point, that runneth into the middle of it, and it hath two little Islands, or Rocks towards the Mouth: the biggest of which lieth East South-East off from the middle point, and giveth the name to the Harbour, from a Colossian Statue of White Marble, representing a Taylor, cutting Cloth; which the *Greeks* call *Raphi*. These secure the Port against all Winds coming from the Sea: so that it is not only a secure Port, but they say so convenient, that hardly any Wind can blow, but Ships may both go out, and come in with the same. I believe, this Port was anciently called *Panormus*, from whence the *Athenians* were wont to sail to *Delos*, to carry the Mysteries of *Apollo*, sent down through all *Greece* from the *Hyperboreans*. Here are also the Ruins of a Town upon the Shore, which was the Town called anciently *Pegaron Prasse*, being the Harbour, where in former times twenty Sail of the *Issus* join'd with the *Roman* Fleet, when they were called to help the *Athenians* against *Philip* King of *Macedon*.

PORTO
RAPHTI.

We turned a little to the right hand thence, and after we had rode about six Miles further, we came to a Village called *Marcopoli*. The Ruins hard by it shews it to have been a considerable place in old time; but now it hath not above twenty or thirty Houses remaining. Perhaps it was anciently the Town, *Aegilia*, of the Tribe of *Antioch*. *Strabo* calleth them *Aeginenses*: but *Maurus* corrects him out of *Suidas* and *Stephanus*. In some ruined Churches I found a few inconsiderable Inscriptions, upon Pillars and Sepulchral Monuments.

MARCO-
POLI.

The next Morning early we parted thence, and after about three hours

hours riding, came to a desolate Church, but kept in repair by the Villages about it; every one of which have an Olive Tree planted by it: I suppose to serve for Oyl for the Lamps in the Church. Before the Church, at the West end of it, is the Tomb of the Founder of the Church: upon which among the Stones, is an ancient *Basso-relievo* of a Woman in a sedent posture. Here groweth the biggest *Lentiscus* Tree I ever saw: Out of several places of the Body of it, Tears of Mastick Issued: Which convinced me, that not only at *Scio*, but in all these parts they would yield Mastick, if they were cultivated. I guess also, that hereabouts the Town, *Anaphylista*, was situated, if not at the Town following, to which after an hour and a halfs riding thence, Southward, we came, being called *Kerateia* from the Karobs, of which I saw several Trees growing wild. This hath been an ancient, and great City; and did preserve it self considerable, until destroyed by the *Corfsairs* about fifty or threescore years ago. They had their *Epitropi*, or *Archontes*, until then, who did wear *High-crown'd* Hats, like those of *Athens*. I could discern here, where an *Amphitheater* had been, by the Foundations, and some other remains of it. In the Church I found an Inscription; which I believe would have given me some light concerning the Antiquity of the place, had it been better preserv'd. From this place we were three long hours before we arriv'd at *Promontorium Sunium*, the way being very rocky and bad, up-hill and down-hill all along. About midway we pass over a little Mountain, where in times past they digged much Silver, and now some Copper; out of which, they say, the Goldsmiths of

LAURIUM.

Athens at present separate a considerable quantity of Silver. But they let not the *Turks* know so much, lest the *Grand Signior* should impose the Slavery of digging in the Mines upon them. I saw abundance of *Cinders* lying up and down in the wayes; which assured me, that in times past they had digg'd great quantities of Metals there, *Xenophon* calls this Mountain *Laurium*. *Pausanias* and many other Authors mention it: But whether there was a Town called by the same name, I know not. But if so, it was done by *Xenophons* Counsel, who advised them to build a Castle there, lest the Mines should be neglected in time of War: But if before, I believe it was nearer the Sea-side: where there is a kind of Harbour for Boats, to pass over to *Macronisa*.

PROM.
SUNIUM,
OF
CAPO CO-
LONNI

Promontorium Sunium is now called by the *Francks*, *Capo Colonna*, from the White Pillars of the Temple of *Minerva*, that yet remain on the point of it, being seen a great way from Sea. The Temple is situated on the top of an high Rock, running far into the Sea. Nine *Dorick* Pillars are standing on the South-West side of it, and five on the opposite side. At the South end remain two Pilasters, and part of the *Pronaos* upon which are Engraven many names ancient and modern. The Temple seems to have been inclosed in a Castle by the Foundations of the Walls; below which are other Foundations of Walls: which were undoubtedly the Town *Sunium*, which was reckoned one of the *Δημοί* or *Burgesstowns* of the *Athenians*. On the right hand it hath a little Bay, which was its ancient Port: But it is now quite deserted, as well as the little Island *Patroclea*, lying about a quarter of a Mile South-West off it. They say here grows some *Ebany* yet; but much destroyed by the *Corfsairs*. Whence it is, that some call this place *Ebanonisi*, or the Isle of *Ebany*.

Others

Others call it still *Patroclea*: but most call it *Guidronisa*. The bad weather this day was a great prejudice to the good Prospect I otherwise should have had from hence, of most of the Islands of the *Archipelago*: notwithstanding which I observed with my Compass, as followeth:

1. The further end of *Macronisa*, anciently called *Helena*, North-East, the hither end East.

2. *Zea*, one end East; the other, South-East.

3. *Thermia* beginneth South-East, endeth South-South-East.

4. *Seriphanto*, or *Seripho*, a little more South-South-East.

5. *Antimilo*, South by East.

6. *Santa Georgio*, de *Albero*, South-West.

7. *Capo Schillo*, or *Promontorium Schillæum*, West-South-West.

8. The highest point of *Higina*, West, North-West.

9. I found a shrub growing hereabouts, which hath Leaves, and smell something like *Stæchas Arabica*: But not so strong. The Flowers then blowen, were like *Rosemary*. I keep it dried; but I have not yet found what to call it.

We were forced to return on our way back again from the Promontory that Evening, because we could have neither Meat, Drink, nor Lodging near that place. We directed our course therefore more towards the Shore of the *Saronick Gulph*, than we did at our coming: and that Evening came to some Shepherds belonging to the Convent of *Pendely*; where with all the Covert they had, we could scarce sit dry, it was such bad weather: and our Inn being only a Tent made of a Hedge of Faggots, covered with some Blankets over them. Not far from thence, toward the Sea, is a Town situated upon a Hill, called *Metro-* METRO-
pota, which were probably the *Azenenses*, *Strabo* placeth next before the PIS.
Promontory *Smium*.

The next Morning we parted early, and after ten or a dozen Miles riding, we came to the Ruins of a Town, built on a Rock, called *En-εκαπύργα*, or Nine Towers; from so many Towers formerly standing on the Rock. This is near a Bay of the Gulph; which I believe was anciently called *Hypbormus Portus*, and the Town it self *Λαμρα* *ὑπερσθεν*, or *ωαελάς*, *Lampra Maritima*, or *Inferior*. For there was another *Lampra*, called *Καθ'ὑπερθεν*, or *Superior*: which without doubt was the ruin'd Town, about three or four Miles more towards the Midland, called yet *Lampra*: for so the Greeks pronounce *Λαμρα*, that is, *π* after LAMBR as we do *b*. At this last we sat down, and dined: and after Dinner we kept on something North-Westwards, thorough a good and well cultivated Plain, to two or three Houses in the Fields, they call *Fillia*. The distance from *Athens*, and resemblance of the name, makes me believe, it was herabouts the ancient *Phlya* stood: which in times past was a place adorn'd with many Temples, especially of *Diana Lucifera*, if *Pausanias* does not confound it with *Φύλη Phyla*, on Mount *Parnes*: where also was an Altar to *Diana*, *τῆς φωσφόρου*, dedicated by *Thrasibulus*; when in a dark Night he was conducted to *Munichia*, by a light he attributed to *Diana*; at that time when he went to deliver the City from the thirty Tyrants, the *Spartans* had then imposed upon the *Athenians*.

Thence we turned yet a little further North-Westwards, and came

into the way to *Athens*, passing between two Ridges of the Mountain *Hymettus*: that on the left hand being called *Lambra-Vouni*, because of its nearness to *Lambra*, and the other *Telo-vouni*, which thence descends with a sharp point into the Sea, and making a Promontory now called *Halikes*; but anciently *Zoster*. Just before it are four little Islands, or rather Rocks; they call *Cambonisia*: The Button Island. When we were past these Ridges of Mount *Hymettus*, we came into the Plain of *Athens*: where leaving two Villages, as we passed, *Cocouvannes* and *Menidi*, the one on the right hand, and the other on our left, we arrived at *Athens* by that time it was dark.

V. From *Athens* to the Convent *Penteli*, *Marathon*, &c.

I shall now return to Monsieur *Spon*, and with less regret take my leave of *Athens*, and all its reverend Antiquities. Our design was to pass quite thorough Greece to *Monte Santo*, or Mount *Athos*, and so into *Germany*. And to that intent agreed with *Morates*, our *Druggerman*, and *Jani*, our *Hagoiates*, or Guide, for himself and Horses, to Accompany us as far as the Turkish Territories extended that way, or to some *Caravan* nearer, and more for our convenience.

ANGELO-PICO.

Having thus Ordered our affairs, and made the best Provision we could against human Exigencies, we parted from *Athens* upon Wednesday the twenty ninth of February, 1671. Leaving the way of *Porto Rapti* on the right hand, and keeping under Mount *Anchesmus* on our left; first by the Covert *Hagio Asomato*, and then by the place, where the Waters are collected into Channels, to be carried to *Athens*: after two or three Miles riding through Olive-Yards, we came to a place called *Angelo-pico*: where the better sort of Christian *Athenians* come to enjoy the pleasant shades in the heat of Summer, to their little Country Houses situate in a Wood of Olives, Cypress's, Oranges, Lemon-Trees; mixed with Vine-Yards. This may be the *Angela* of the Ancients, with whom those of *Pallena* would not marry, because of the Traiterous Herald, that discovered to *Thesew* the design of *Pallas*, to set on the City at two places at once. But *Thesew*, being thus advertiz'd, set upon those that lay in Ambuscade, and wholly defeated their Army.

CALLANDRI.

A Mile or two further we passed by a Village, called *Callandri*, which is also seated amongst Olive-Yards, and had some other ancient name: but what, I cannot at present determine. After two hours riding in all, we came to the Monastery *Pendeli*, which lyeth under a Mountain, bearing the same name; whose top is seen from Mount *Saint George*, and *Athens* North East. The Covert of *Penteli* is one of the most celebrated Monasteries of all Greece, and did undoubtedly take its name from the Mountain and Town *Pentelicus* or *Pentela*, although it be now called *Pendeli*, and by the more unlearned, sometimes *Mendeli*. For the Greeks pronounce T after N like a D, and so write the place *πεντελι*, *Penteli*, though they pronounce it *Pendeli*. They consist of above a hundred *Caloiroes*, and more than a hundred and thirty persons in number, having a considerable revenue belonging to them. They are under the Protection of the *Sultans* Mother: for which they pay to the New Mosque she built, some years since, at *Constantinople*, yearly six thousand pound weight of Honey; and are obliged to furnish it with as much more at the price of five Dollars the Quintal. They seldom have less than five thousand Stocks of Bees, beside much Arable Land, and Flocks of Sheep, and

MONS PENTELICUS.

Pendeli Convent.

and Herds of Cattel, together with large Vine-Yards, and Olive-Yards, and want no other conveniences that the manner of their life requireth. The *Seniors* of the House have all Chambers to themselves, with Novices to wait on them. Besides, I believe the situation of the place, in Summer time, must needs be very agreeable; being between the Ridges of the Mountain, with divers curious Fountains issuing out of it: which are received into Pools to keep Fish in, and turn their Mills as they pass. They are shaded with Woods of several sorts of Trees: which moderate the heat of the Summer, and furnish them with sufficient Fuel against the cold of the Winter; which is sharp enough there, the top of the Mountain being then still covered with Snow. They have not only this Provision for the Body, but have also a Library of Good Books, to inform their Minds, though I fear they make but little use of them.

Their Books are all *Manuscripts*, and consist chiefly of the Greek Fathers; most of which we found there.

I took notice of *Saint Chrysostom* in six Volumes.

Saint Basil upon the Psalms, and other his Works.

Saint John Damascen, his Works in Folio.

Saint Gregory Nazianzen, *Saint Gregory Nyssen*.

A Lexicon of *Saint Cyrills*. The Works of *Saint Macarius* the Great.

A very fine *Saint Dionysius*, the *Areopagite*, the Titles whereof are in Golden Letters, the whole Book very fairly written upon Velome, and ancient. His Works are highly esteemed at *Athens*, and to be undoubtedly his.

The Weather being very bad, Snowy, Rainy, and Windy, we were willing to spend that day there, being entertained by the Good Fathers with all the Courtesie imaginable: They made us an excellent Fire, which was but needful; For although there be no very great hard Frosts in these Countries, it is nevertheless sometimes extream cold; especially when the Winds blow over the Mountains covered with Snow; as then it happened to do, over *Pendelico*, with such a force, as we were scarce able to sit our Horses, nor hinder the Cold from passing thorough all the Cloths we could put on: But this bad weather did not cool our Curiosity so much; but that after we had refreshed our selves, we took a Guide to go up and shew us the Quarries of White Marble, with the other curious Grottoes of Congelations, hewn into the sides of the Mountain. We ascended about a Mile Northward of the Covent, and passed over a small stream in the way, not far from it. We found the Grottoes in the Rock are well worth seeing, being hewn a considerable way into the Mountain, and divided into a great many Caverns, or petty Cells, incrusted with curious Congelations. Some sparkle like Walls of Diamond; which being broken splitteth into *Talcum*. Some shew like Scenes of Trees, and Woods afar off. We crept down to one near twenty Fathom, by a narrow way, on our hands and feet, to a Fountain, they say in Summer is so cold, one cannot abide ones hands in it a *Pater noster*, which is a very short space of time: that work being usually dispatcht with great Expedition, as well in the Greek as Latin Church. They hold, that the ancient Christians used to hide themselves there in times of persecution. The Mountain there is a perfect Rock of White

Grottoes.

Quarries.

Marble, and hard by we saw the Quarries, where vast quantities of it had been hewed out, for the most eminent structures of *Athens*. Whereupon we no longer doubted, but this was the ancient Mountain, *Pentelicus*, so often mentioned by *Pausanias* for its Marble.



About this Mountain I observed abundance of that kind of *Arbutus* I before spoke of; and of which *Matthioli*, by his Commentary upon *Dioscorides*, seems wholly ignorant. For this agreeth well with *Dioscorides* his Description; But not that which we have growing in *France* and *Italy*. They call it here *Kouapeta*, which is not much different from *Dioscorides* his name *Kouapeos*. What he saith of it is to this effect. *Comarea*, saith he, is a Tree, like a Quince Tree, with a thin Bark, the Fruit of it about the bigness of a Plum, without a Stone; which when it is ripe, is of a reddish colour, and is called *Νεμέχυλον*. This agrees very well with the Tree I speak of: but the Description is not perfect. For the Tree is indeed like a Quince Tree, the Leaves being broad like it; or rather like a Pear, and the Bark of it is thin. But withal, it should be observ'd, it is of a reddish Colour, smooth and shining, as if it were polished. The Branches also grow at small distances in bundles, round the Body, like the Fir-Trees, beset with large broad Leaves, as big as those of a Quince, or Pear-Tree, and very like in shape. Within, it is of a shining dark Green, and without of a whitish Colour, and smooth at the Edges. At the top of the Branches I then saw bunches of small Flowers of a whitish Colour; which are succeeded with a Fruit, in shape like a Pipin, but not much bigger than Cervices, of a red Colour, but dark and smooth, and something lesser than the ordinary *Arbutus*: nor hath it any Stone, but seed, I believe it may be that which *Ballanini* calls *Adrachnes* of *Candia*. But here I observed also another kind of it, without any considerable

considerable difference, that I could perceive, save only the length of the Leaves, and those a very little snipped at the edges. The Fruit I saw at *Smyrna*, ripe and green, going thence to *Ephesus*. But here the Trees seemed to be much larger.

We parted hence the next day about ten in the Morning, and turning about the North-West side of the Mountain; in the Plain of *Athens* we came into the way that leads to *Marathon*: wherein we passed first by a Village about two or three Miles from *Penteli*, called *Gevisia*, or *Cetvisia*: of which *Kepisia* was the ancient name: *Herodes Atticus* above-mentioned had here one of his Country-Houses. It is situate upon the stream, that cometh from the Mountain *Pentelicus*, and falleth into the *Cephissus*. We perceiv'd some ancient Walls of Marble near the Mosque there, as we went thorough the Village.

Continuing on our way, we passed by another ruined Village, called *Stamati*; and then proceeding over a Ridge where the Mountains *Nesea* and *Penteli* meet, we descended to a Village at the foot of them called *Urania* in the Plains of *Marathon*, about seven or eight Miles from *Gevisia*; It is inhabited by the *Albanese* Shepherds and Herdsmen, and situated as it were between two Buttrices of the Mountain. Its present name *Urania* seemeth to be a corruption of the ancient *Brauron*; which probably stood hereabouts, and was celebrated for the Temple of *Diana* of *Brauron*. Here began that Province of *Attica*, called *Discria*, or, sometimes, *Hyperdiacria*, and ended at the Mountain *Parnes*, as *Hesychius* telleth us. This part of *Attica* was left by King *Pandion* to his second Son, *Lycus* being that which lyeth opposite to *Euboea*, or *Negropont*, as *Strabo* out of *Sophocles* proveth. So that I believe *Discria* might contain all that Country from the *Cynosura* Promontory, which is made by a Ridge of the Mountain *Pentelicus*, running out into the Sea from it, being not far from *Brauron*) and the Mountainous Country of *Nesea* and *Casba*; as far as *Oropus*, being the bounds of *Attica* and *Boeotia*.

From *Urania* we turned towards the left hand, under the Mountain *Nesea*, and after two or three Miles riding left the Town *Marathon*, called still by the same name, as it was anciently, although now but a poor Village, on our left hand. There we passed over a little River, that cometh down from the Mountain, and passeth by *Marathon* over the Plain into the Sea: and thence proceeding a Mile or two further, we past by a Fountain, that presently seems to stagnate into the Lake of *Marathon*, so much celebrated for the overthrow of *Xerxes* his Army. Hard by this we passed by a ruined Tower, and an old Church; where, in all likelihood, stood the ancient *Tricerinus*; and about a Mile further came to a little Village of the *Albanese*, called *Chouli*: where we lodged that Night. The Inhabitants of this place have another Village, called by the same name, on the Mountains, this is too cold for them and their Herds in the Winter; and that is too dry, and too much infested with Flies, bred out of the Lake, to be inhabited in Summer. So that it is not to be thought *Luxury* but *Necessity*, that makes these poor people provide themselves Houses both for Summer and Winter. The Lake of *Marathon* is covered all over with Rushes and Weeds, more like Marfhy and boggy ground than a Lake; and they say, that at sometimes it is almost

CEVISIA.

STAMATI,
and
URANIA
BRAURON.

GRAM
MONT

BRILLIAN

ATAC
CRIT

Lake of Me-
rathon.

most dry. This was famous for the destruction of Xerxes's Army, but now only very large Eeles breeding in it; which those of the Covert *Pendeli* come and fish for: who have a *Metochi*, or Farm, thereabouts, where some of the *Caloiro's* live, and look after the *Boufalo's*; which love extreemly to feed and wallow in the mire of it.

The next Morning we took Horse, and rode three or four Miles further Northward from the lower *Chouli*, and came to the Shore opposite to *Eubœa*, to an old ruined Town they call *Tauro-castro*, sometimes *Hēbrao-castro*, situate in the *Isthmus* of a *Peninsula*, that bounds the Plain of *Marathon* beyond the Lake Northwards: where the Shore of *Attick* makes a considerable Promontory. Thence the Promontory *Sunium* lies directly South: But thence towards *Negropont* it makes a crook, and turns North-West. This Promontory was undoubtedly called in ancient times *Chersonessus Promontorium*, and this ruin'd Town *Rhamnus*; celebrated all over Greece for the Temple of *Nemesis* that was there; the Workmanship of whose Statue was much admired. The Ruins of this Temple are yet to be seen upon a Hill in the middle of the *Isthmus*; being at present only a heap of White Marble. From the Castle here I saw a high Mountain of *Eubœa*, North-North-West: which I believe, is that called now *Delpbi*. Over against this place East-North-East, is a Harbour of the same Island, called *Porto-Bufalo*; and the Southern Promontory of it also called *Capo Karisto* South-South-East. From the Temple of *Nemesis*, turning about, we had *Porto Raphti*, and beyond that *Capo-Colonnæ*, South, *Macronisa* South by East. Some other Islands South, South-East, between that and *Capo Caristo*, as I think, *Zea*. We searched about for the Grotto of the God *Pan*, in old times very much celebrated in these parts; but could neither find it, nor hear any news of it.

CHERSO-
NESSUS.

AIMARU
CORUARI

MARA-
THON.

KALINGI.

CAPAN-
DRITTI.

From hence it would have been our nearer way to *Negropont* to have gone directly on; but they told us, there was no way thence over the Mountain *Nosea*: for that coming along from the Mountain *Pentelicus* it ends here towards the Sea in unpassable Rocks and Precipices. We were therefore forced to return as far back as *Marathon*, to recover our way to *Negropont*: *Marathon* is now but a pitiful ruined Village which we thought not worth alighting to see, therefore leaving it a little beyond it, we began to go up the Mountain *Nosea*, our way lying along the River I before spake of, which here and there makes little Cataracts, or falls of Water, as it descendeth into the Plain. What ancient name it had I know not unless *Charadra*, whence the Town was called *Oivodlia* *χαραδρα*. After an hour and half's riding from *Marathon*, we passed by a ruined Village called *Kalingi*, upon the side of the Mountain; and about as far more on the Plain on the top of the Mountain, another called *Capandritti*, or *Capodritti*, famous for good Wine. One of these I believe was anciently the Town *Oemia* of which the Proverb "*Oivodlia* *χαραδρα*" *οὐκ ἐστὶν οἶνος*. Thence we proceed almost to the highest point of the Mountain, by an easie ascent, an hours riding further. Whence I saw the highest point of Mount *Hymettus*, and *Pentelicus* Southwards, the Gulf of *Negropont*, or *Euripus*, North; Mount *Casba*, or *Paros*, Westwards. On this Mountain is a large Plain, bounded with the high Mountains of *Casba*, and its own highest Cliffs towards the Plain of *Marathon*; being a great Portion, or part of *Diacria* above-mention'd. As to the ancient name

of

of this Mountain, although from *Pentelicus* hither I heard of no other present name that it hath then *Noſea*, or *Nozea*; yet I gueſs it had formerly two names: Firſt, That part which reacheth from *Urania* to *Marathon*, and again from the Plain of *Athens* towards *Parnes*, to have been called *Brileſſus*: and that *Thucydides* teacheth me, ſaying, that the *Lacedemonians*, being come with their Army into *Attica* by the Plains of *Eleuſis* and *Thryaſſus*, leaving *Parnes* on the left hand, and *Ægalis* on the right, pitched their Tents at *Acharna*; and thence, when they ſaw the *Athenians* would not come out to fight, removing their Camp, they ſpoiled ſome of their Towns between *Parnes* and *Brileſſus*, and ſo return'd by *Oropus* and *Bœotia*. Whence it is plain, that this part at leaſt of *Nozea* conſining upon *Parnes*, was called anciently *Brileſſus*. As to the other part of this Mountain, beyond *Marathon* to the Gulph of *Negropont*, it is not ſo clear; yet I believe it went by another name in times paſt; firſt, becauſe it lay not ſo near the *Lacedemonians* way to *Oropus*, as this; which they muſt neceſſarily paſs over to go thither. And then it ſeems naturally to be ſevered at *Marathon* by the River: whence it riſeth ſtill higher and higher towards the North end, and alſo towards the South, making two diſtinct Ridges; but chiefly, becauſe I know not where to place the Mountain *Lycobettus*, but here; and that with ſome probability from the name *Lycabetus*: which ſeemeth to be derived, either from *Λύκος*, ſignifying a Wolf; with which the deſart and rocky places of this Mountain might be infeſted: or laſtly from *Lycus*, ſecond Son to *Pandion*, King of *Athens*; whoſe Heritage, left him by the King his Father, was all that Mountainous Country, lying towards the Iſland of *Eubœa*, and was called *Diacria* and *Huperdiacria*, and therefore moſt likely the Mountain bearing his name was in his Country.

From the top of this Mountain we deſcended, about an hour and more, along a torrent, and came by that time it was dark, to a Town on the ſide of the Mountain called *Marcopoli*. The Inhabitants of this place were once, not long ſince, about to run away for Poverty and Debt: But the Benignity of the Captain *Baſha*, who alloweth them the third of their labour, and the ground; hath hitherto kept about fifty or threeſcore Families of them together, to inhabit there. By ſome fragments of Antiquity ſtill remaining; This place ſhould have been, in ancient times, more conſiderable than now it ſeems. Perhaps it was *Hyttania*, afterwards called *Tetrapolis*, becauſe it had four Towns under it, viz. *Marathon*, *Probalinthus*, *Tricoſthus* and *Oinea*. For ſo I underſtand *Stephanus Byzantinus*, although others take it to be no particular Town, or City, but all the four Towns jointly to be called by that common name, *Tetrapolis*. But theſe ſeem not to have read far enough in the *Lexicon*, nor to conſider what *Stephens* there quoteth out of *Androſion*: *Ἀνδροσίων δὲ Τετραπόλιν φησὶ καλεῖσθαι διὰ τὰς δὲ αὐτῆς περὶ τὴν ἑξελάντο Ὑττανία.*

“*Androſion* ſaith, it is called *Tetrapolis* by reaſon of the four Towns “above-named: But that it ſelf was called in times before *Hyttania*.

The next day we parted early, and deſcending yet lower on the ſide of the Mountain, we came to the ſhore of *Euripus*; along which continuing our way two hours and a half riding, we came to the mouth of the River

OROPUS.

Thucydides
lib. 2.SCAMI-
NO.

DRAMISH.

MEGALO
BATHY.MICRO
BATHY.NEGRO-
PONT.
EGRIPOS.
EVRIPOS.

River *Asopus*, which we had formerly passed over in our way to *Athens* from *Thebes*, but was now there so swelled with the Rains that had fallen from the Mountain *Parnes*, that we could not pass it over on Horseback. Therefore we continued our way along the Banks, till we came to *Oropo*, a large Town, consisting, I believe, of two hundred Houses. This was undoubtedly the ancient Town *Oropus*, in the Confines of *Attica* and *Boeotia*, so much contested for between the *Athenians* and *Thebans*: It is situated two or three Miles from the Sea, upon the *Attick* side of the River; the Region about it being formerly called *Pyrae*; and is, I believe, the narrow Plain under *Parnes* and *Lycobettus*, on the Southside of the *Asopus*. About two or three Miles further, being Noon, we passed over the River *Asopus* by a Ferry, to a Village called *Scamino*; And then we judged our selves quite out of the *Athenian* Territories. And again in *Boeotia*.

Scamino is a Town almost as big as *Oropus*, and is situated on the other side of the River, under a steep Hill North-East of it; whereon, I believe also, the greatest part of the ancient Town was built. My Companion thinks, that it was called in times past *Sycaminon*, as I guess, from *Laurenburgius*: But I know not their reason, I believe it to have been a place more considerable than such an obscure Village, if such a one there ever was; for I can no where find it. The ancient Ruins of this place shew it to have been a large City; The Greeks have yet many Churches in it: among the rest *Hagios Ierandu*, or the Church of *Forty Saints*; *Panagia*, and *Hagios Elias*: which are built out of ancient Ruins; among which we observed some Inscriptions. By one we should have judg'd this place to have been *Oropus*, had not the true *Oropus* so well preserved its ancient name. I take the Hill by it to be that called *Cerycius Mons* in more ancient times: And the Town to have been *Tanagra*, so much spoken of, and described last on the River *Asopus*, by the ancients: It was called first *Pamandria*, after that *Graea*, and *Tanagraea*, as *Pausanias*; but now *Scamino*. Thence it is about three hours riding to *Negropont*: in the way to which we passed by a Village called *Dramish*, inhabited only by Fishermen: and within three or four Miles of *Negropont*, a Port called yet *Megalo Bathy*, or *Vathi*: of which *Strabo* takes notice by the same name, signifying *Portus Profundus*. Near this there is another small Bay called *Micro Bathy*; and lastly there is a large Bay, which hath two narrow Entrances; one on this side, and the other at the City; making the famous *Streight* of the *Euripus*. This Bay hath good Moorage all over, and was the famous Port *Aulis* in times past, where all the *Grecian* Fleet assembled to go against the *Trojans*. But of the Town *Aulis*, we observed no remainder, although it was, for certain, near *Chalcis*, now called *Negropont* by the *Francks*: where we arrived in very good time, and went and lodged at the House of one *Gioseppe Rosso*, formerly a Slave of *Malta*, but now bears the Character of *French Consul* there.

Negropont is called by the *Grecians* *Egripos*, as well the City as the Island: which is very probably a corruption of the word *Evripus*: which the *Greeks* would pronounce *Euripos*, making the *V* after another Vowel, sound as the *Lalines*, and we do the *V* Consonant, and sometimes like an *F*, or *Ph*. But the barbarous name, by which the *Italians*, and we from them, call it, hath no foundation for it, but the ignorance of the Language.

guage. For there is no such thing as a *Black Bridge* over the *Euripus*, for them to call it *Negropont* from it. Perhaps they might hear the Greeks say, *εις τον ευριπον*, or *Εγριπον*, or *is ton Egripon*, or short, *Ston Egripon*; from which sound they might accommodate *Negripont*, or *Negroponte*, or the like, to their own Language, as is ordinary for both *Francks* and *Turks* to do of the Greek names, as I have often noted.

The City *Egripus* then is upon or hard by the place where *Chalcis* stood formerly; that is, on a *Peninsula* of the Island anciently called *Eubœa*; and is there separated from *Beotia* by a narrow streight: which is passed over first by a small Stone-Bridge of four or five Arches, to a little Tower built by the *Venetians* in the middle of the Chanel: from whence to the Town is a Draw-Bridge, no larger than to let a Gally pass thorough. The Walls of the Town are not above two Miles about: But there are more Buildings and People in the Suburbs of the Christians beyond, than in the City, where only *Turks* and *Jews* inhabit. The *Turks* have two Mosques within, and two without: where the Christians have also their Churches. The City is separated from the Suburbs by a deep Ditch; and the Inhabitants of both may amount, probably, to fourteen or fifteen thousand people. There are six or seven Families of the *Francks* among them; and a Seminary of *Jesuits*: who pretend to be there only to teach their Children; but withal, to do as much service to the *Romanists* as they can.

This is the chief residence of the Captain *Basha*, or General of the *Turkish Fleet*, who is Governour both of this City and Island, and the Adjacent parts of *Greece*; having a *Keiah*, or Deputy under him. A Fleet of Gallies still lie here, to be ready upon all occasions to go out against the Pyrates, and those of *Malta*. His Palace is without the Town, upon the Shore, North-East off the Bridge: Fortified only by the Gallies fastned to the shore above it. His Brother *Achmet Basha* lives in the Town, at the Palace, which was the residence of the *Proveditore* of the *Venetians*, before this Island was taken from them, by *Mahomet* the Second. This is situate on the shore on the Eastern-side of the Bridge, and therein we were shewed some Vaults, with secret Passages to go out with Boats to the *Euripus*: where the *Proveditore* of that unhappy time of the Family *Erizzo* endeavoured to escape, but was discovered by Spies, taken, and most barbarously put to death by that Cruel Tyrant and Enemy to Christendom.

His fair Daughter, *Signora Anna*, though she had an equal share of her Fathers unhappy Fate, yet thereby purchased to her self such Glory as is worth many times the dying for. For she being courted to his Bed, by the offers of the Empire of the World, by the lure of Crowns and Scepters to tread on, to be made shine with all the glittering Jewels of the East, scorned and contemned them, chusing rather the bloody Ponyard than all that dazzling Grandeur, with the impious and foul Embraces of that Incarnate Devil her Fathers Murderer. Insomuch that *Mahomet* being enraged to see his Lust, his Glory and his Power so mightily opposed and defeated by the Virtue of a tender and weak Virgin, drew out his Cimiter, and in his Fury bewed her all to pieces. Her Memory

is Sacred among the *Venetians*, and highly deserves to be Enroll'd among Glorious Martyrs.

On the Walls of this Palace we found an Inscription bearing date MCCLXXIII. which speaks of a work then begun in the Month of May 409. Years ago, and Dedicated to the Honour of God, and S^t Mark the Evangelist; by the Illustrious *Nicolas Miliani* Bail of *Negropont* and his Counsellors *Michael* of *Andros*, and *Peter Navaiarius*. My Comrade thinks this was some Chappel, but I rather believe it was this Palace it self.

† ANNO AB INCARNATIONE DNI NRI IHV XPI
MILLE CCLXXIII MĒS MAIO HOC OPVS FEC.
INCHOARI NOBIL VIR DNVS NICOLAVS
MLLIANI BAIVL NIGROPONTIS ET EIVS CONSI
LARIIDNĪ MAHEL DE ANDRO ET PETRVS NAVAI
ARIO IN HONORE DEI ET BEATI MARCI
EVAG.

By the Water on the same side of the City is an old Castle, where we were shewed among other great Guns several Mortar-pieces of such a prodigious Bore, as are capable to fling Stones of two Foot and three Inches Diameter.

Egriso is a place very well serv'd with all manner of Provisions, at very low rates. Mutton is scarce worth a penny a pound. Kids and Goats flesh not above an half-penny; Fish will not sell for more than a Farthing the pound. Wine is about two pence the *Crondriry*, that is, about our Wine-Gallon. Here also they make *Sweetmeats* of all sorts of Fruits, Quinces, Pears, Plums, Nuts, Wallnuts and Almonds for Sugar; they use Wine boil'd to a Syrup, and make them grateful enough to the tast; yet I believe they would hardly please some of our nice Ladies, unless, perhaps, because they were far fetch'd.

Of the Ebbing
and Flowing
of the *Euripus*.

We should be extreamly to blame, if we had not endeavour'd to inform our selves, as much as possible, concerning the wonderful Ebbing and Flowing of the *Euripus*, so justly admired in all Ages, for one of the great wonders of the World. Our stay here was not long enough to observe all the various changings of its Tydes our selves: But I shall give you the best account of it I can, from the Informations we had from the Inhabitants and other ingenious men that have resided long there; and not content my self to tell you only, that it kept its Motion according to the Tydes of the Ocean, the two days I staid there, and observed it. The most exact account of it we had from the Jesuits, and that confirm'd by the Millers, who have Mills on it, and therefore by long experience and observation should know the truth best. They all agreed, that its Tydes were sometimes regular, and sometimes irregular, according to the different times of the Moon. But the Reverend Father *Babin* writ all the particulars of his Observations, in an ingenious Letter to his Friend, the Abbot *Pecol* at *Lyons*: which I will not undertake wholly to

to transcribe ; but in short give you the sum of them, as followeth.

First he observeth, that this Ebbing and Flowing is perceived ten or a dozen Leagues off, on each side of the streight, in several little Bayes along the Shore, by the rising and falling of the Water.

Secondly, That its course may be considered as it is in divers times. For it is regular eighteen or nineteen dayes every Month, or rather every Moon, and eleven dayes irregular, or spoiled, according to the terms they use at *Negropont*, to explain this wonder of nature.

It is regular from the three last dayes of the old Moon to the eighth of the New. The ninth it is irregular, and continues so till the thirteenth inclusively. The fourteenth it recovereth it self again till the one and twentieth exclusively, when it begins again to be irregular until the twenty seventh: as it will be more easie to understand by the following Table.

Nnn 2

A

A TABLE

OF THE

Flowing and Ebbing of the *EURIPUS*, according to the Days of the Moon.

New Moon	1.		Full Moon	14.	Regular as the
	2.			15.	Ocean having
	3.	Regular accord- ing to the Ocean		16.	two Flowings
	4.			17.	and two Eb-
	5.			18.	bings.
	6.			19.	
	7.			20.	
	8.			21.	
Second quarter	9.	Irregular having 12, 13, or 14 Flowings, & as many Ebings in 24, or 25 ho.	Last quarter	22.	Irregular.
	10.			23.	
	11.			24.	
	12.			25.	
	13.			26.	
				27.	
		28.		Regular as the	
		29.		Ocean.	

The dayes that it is Irregular, it flows and ebbs, eleven, twelve, thirteen, and sometimes fourteen times in the space of four, or five and twenty hours, as the Father saith, he hath observ'd himself, and was assured by those that keep the Mills, and see the Wheels of them change very often every day, according to the different course of the Water. The Tyde therefore changeth here, not only seven times a day, as the ancients did report, but a great many times more. For he saith, he staid at one time an hour and half, and saw it change his course three times, although the Wind blew pretty hard against it. In these days the rising of the Water is about half an hour, and the falling about three quarters: But the days that it is Regular, it observes the same Rules, according to the Moon, as the Ocean and *Venetian* Gulph doth; that is to say, that in four or five and twenty hours, it hath two Flowings in, and as many Ebings out, loseth near an hour every day, and is six hours mounting one way, and as many going back the other way. Thus it doth Winter and Summer, in high Winds and calm Weather.

The differences he observed between its both Regular and Irregular Tydes, and those of the Ocean are these. The *Euripus* at High Water riseth

riseth ordinarily but a foot, or little more, and very seldom reacheth to two feet: Whereas the Ocean, in many places on the European shores, riseth eighty Cubits high, although in the Isles of *America* he observed it to rise no higher than in the *Euripus*.

The second difference that he observ'd, was, that the Ocean, when it Ebbs, retireth towards the full Sea; and when it flows, or riseth higher, it runs towards the Coasts. But the *Euripus* observes another Rule. For its rising Water is, when it runs towards the Isles of the *Archipelago*, where the Sea is greatest: and its Falling, or Ebb, when it runs towards *Thefaly*, that is, Northwards.

Between the Ebbing and Flowing of *Euripus* is a little space of time, wherein the Water seems to stand still: insomuch that Feathers or Straws cast on it cannot be perceiv'd to move in calm weather upon the surface of the Water; all these Observations this ingenious Father assures us he often made aboard the Vessels lying in the Harbour; where he had liberty to do it when, as often, and as long a time as he pleased. He proceeds also to make an ingenious Discourse concerning the Opinions of the ancients touching *Euripus*, and the causes of its various and irregular Motions; for satisfaction herein I refer my Reader to him: adding only that I observed, the Chanel of the *Euripus* here maketh such a turn, that its course from the Bridge runneth South-South-West, which is towards *Attica* and the Islands of the *Archipelago*; and the other towards *Theffalonia*, and *Constantinople*, North-North-East.

On Monday the sixth of March 167 $\frac{1}{2}$, we left *Egripo*, and arrived at *Thebes* after about six hours riding. In the way we passed over an indifferent high Mountain, about two Miles from *Egripo*, called now *Typovouni*: But I believe anciently *Messapius Mons*. From the highest place in the passage over it, we observed *Egripo*, East by North. The furthest part we could see of the Island *Eubœa*, North; and the way to *Thebes*, which was before us, South-West. About midway we left another Hill on our right hand; which I believe was anciently called *Tenmessus*: but the present name thereof is *Asomata*, so called from a Monastery of that name situated on it: though in old time it had *Micalessus* either on it, or very nigh unto it. By it I also observ'd the passage over *Typovouni* was East-North East, and *Thebes* in a streight line before us, West-South-West. Proceeding a little further we crossed a small stream, that I guess was called by *Pausanias*, *Thermodon*: which he saith, passed by the Mountain *Hypatus*, lying towards the River *Cephissus*, part of which passing formerly through the *Theban Lake*, came this way, taking *Thermodon* along with it about two hours riding off the right hand.

The next day early we parted from *Thebes*, and came to *Livadia* in the Evening, by the same way we had done before to *Thebes* from *Livadia*, when we first came into Greece. The next day we parted from *Livadia* Northward: and about an hour after passed the River, that I before said, riseth between Mount *Parnassus* and *Cirphis*, and runs this way, being probably that which is by *Strabo* called *Triton*. Hard by this place it joineth with another Stream coming from *Livadia*, which was called *Hercyna*. After this we went over a small Mountain, which I guess to be that *Strabo* calls *Acontium*, for it seems to be a Ridge derived from Mount *Parnassus*. From *Acontium* we descended into a large Plain, where

TYPO-
VOUNI.
MESSAPI-
US MONS.

ASOMATA.

TRITON fl.

ACONTIUM.

we

we passed three Rivers; and after five or six hours riding from *Livadia*
 MELAS. *we came to Turco-chorio*. The first of those three Rivers is pretty large
 and deep, being called *Maronero*, or *Black-water*: whence it is easie to
 guess it is the same that in times past was called *Melas*, which signifies the
 same thing, that is, *Black*: and agrees very well with the situation
Strabo gives it; to wit, that it descendeth from the Mountains of *Phocis*,
 as this doth. The third is a small stream, and may well enough be thought
 CHARA-
 DRUS *that, he calleth Charadrus*, which falleth into the *Cephisus*; undoubtedly
 the last of these Rivers, having a large and deep stream watering the
 Plain in its course Westwards, running between *Parnassus* South, and
Oeta Mons North: From whose Ridges where they meet bearing North-
 TURCO-
 CHORIO. Westwards from *Turco-chorio*, its Fountain should rise at an ancient Town
 called *Lilea*. We passed the *Cephisus* by a stone Bridge not far from *Tur-*
cho-chorio, which is a small Village of *Turks*, and some few *Christians*, seated
 in the middle of the spacious Plain above-mentioned. It hath the high
 Mountains of *Oeta*, and the *Thermopyle*, about two hours riding North:
 and those of *Parnassus* as much to the South. The highest Point of *Par-*
nassus is seen hence South by West, and is called now *Heliocoro*, or as my
 Camerade saith, *Lycoura*: I rather believe it *Heliocoro*, as it was told me
 from an observation I made at *Turco-chorio*; which was this. I rose be-
 fore it was light the next Morning after our coming thither, and walking
 out I observed, that the Sun shined on the Snow, which lay upon the
 top of the Mountain, a good while before it was broad-day light in the
 Plain. But either one or the other may be but a corruption of the more
 ancient and true name *Lycorrea*.

In the *Kan*, where we Lodged, were many ancient Pillars and Frag-
 ments of Antiquity, as also about the Village: so that it is probable, the
 place was considerable in times past, though now it be reduced to almost
 nothing. The nearness to the River, which I suppose to be the *Cephisus*,
 makes me believe it was some Town of the *Locri Epicnemides*, to which
 and *Phocis* that River was the ancient bounds.

This was the unlucky place, where we received News, that the Moun-
 tains were so covered with Snow that they were unpassable, and might
 continue so for a Month, or six Weeks longer: Which made my Came-
 rade make a sudden resolution to stay no longer for the Weather; but
 to return with all the speed he could make by *Zant* and *Venice* into his
 own Country: which resolution of his I could no ways hinder by all
 the reasons I could give him to the contrary. Indeed to stay there, at such
 a miserable place, was neither convenient nor agreeable. But we might,
 in the mean time, have gone and seen some other places of the Adjacent
 Countries, not unworthy our pains, and that not far out of our way;
 for as I then believed, and afterwards found to be true, we might have
 passed another way, more to the Sea-side, and under the Mountains. For
 my self, I must confess, I could not so soon be reconciled to the Sea, in
 such bad weather, and that Season of the Year, to comply with him there-
 in, therefore though with a great deal of unwillingness, after a few
 days staying there, we parted from *Turco-chorio* different ways. He,
 with *Morates* our *Druggerman*, passing by *Dalia*, a Town at the foot of
Parnassus, on the North-Eastside of it, about five or six Miles from *Liva-*
dia, (where the Fountain of *Melas*, or the River *Maronero* riseth; and
 from

from thence by *Disfoma* to *Asprospiti*, where he Embarked for *Zant* and *Verice*, and from thence returned home to *Lyons*: I, on the contrary, going towards *Thalanda*, and the Mouth of the River *Cephissus*, with a resolution, after I had more particularly informed my self of *Beotia*, to return again to *Athens*.

Thursday the ninth of March, being thus separated from my Companion, I left *Turco-chorio*, bending my course Eastwards, to go to *Thalanda*. The first thing that diverted me in that solitary condition was, that I soon found my self on a long streight way, fortified with a deep Ditch on each side, leading to certain Hills, which I saw a good way off before me. This I took as a good *Omen*, portending success to my Undertakings, it seeming to admonish me, that I should not fail to be guarded by Gods good Providence, so long as I travelled in the streight way of *Virtue* and *true Piety*, to my Heavenly Country, which is on high. This way is raised high, seeming to have been anciently paved, about ten or a dozen Yards broad, and was most probably in times past a Roman *Via Fossa*. I continued on it about an hour and half, until I came to the foot of the Hill, that lay directly before us. Here the way ending, we saw the Ruins of an old Town, with a little Castle belonging to it, seated upon a Rock. Afterwards, ascending the Hill, near the top of it, we saw some old ruinous Churches, and about two hours further riding, we came by Noon to a Village called *Calopodia*. The top of this Hill is well cultivated, and planted with Vineyards, especially near about the Village: But we found no good Wine there; although the good Woman, whose House we alighted at, was at that time Visited by a near Relation of hers, who stayed to dine with her. The Cheer she made her Friend, was indeed no more than mean; but the Welcome she expressed was very grateful, hearty, and Christian-like; and the chief Ceremony of Civility, which she used towards her Relation at Dinner was this; when we were set down, having baked her Bread upon the Hearth, she brought it whole as it was, and presents it to her Guest: who received it, kissing her hands, and then breaking it, restored it her again to be distributed about the Table. We met with no occasion here to stay us long after Dinner: So being quickly again on our way, as we passed out of Town, we observ'd many Ruins and ancient Foundations of Buildings on our right hand; particularly of a Temple built of white Marble; the Pillars whereof were Channel'd: but of what Order they were we could not find. We continued yet about three hours upon the same Mountain, uphill and down-hill, till we came at length to the brow of it: which gave us the prospect of the Isle *Eubœa*, the Sea, and of a fair Plain, stretched out a great length to the North-West and South-East; and is in breadth to the Seawards at least half a dozen Miles. The Sea here maketh a large Gulf between the firm Land and the Island; it being the Sea of *Locris*, as may easily be gathered out of *Strabo*: and the most Northern Promontory of *Eubœa* appearing from thence, as lying North-North-East. This Plain should be well tilled and peopled, from the many Villages which from this prospect appear strewed up and down upon it. The more Northern part of this Mountain should be Mount *Cnemis*; from whence the *Locri* of this Country were called *Locri Epicnemides*: But the Southern side of it, which seems to be but a Ridge of the greater Mountain, and runneth

CALOPODIA.

CNEMIS Mons.

CIRTO-
NUM Mons.

runneth along between the Lake of *Libadia*, this Plain, and the Sea; is more likely hereabouts to have been called *Cirtonum Mons*. Hence also, beyond this Gulph Northwards, a great way off I discovered vast high Mountains, cover'd with Snow: which I took to be the famous *Olympus* of *Thessaly*. Descending this Hill into the Plain, there is a little stream coming out of it, which to me seems to be the ancient River *Platanus*, which of old separated *Beotia* from *Locris*, at the Town *Hala*, as *Pausanias* affirmeth, and *Strabo* seems to intimate: where after having spoken of *Anthidon*, the last Town of *Beotia* on that shore, as *Homer* makes it, he says, that nevertheless going further, there are two other Towns, viz. *Larimna*, by which the River *Cephissus* runneth into the Sea; and going yet further this *Hala*, bearing the same name with those of *Attica*. The place is corrupted, as the Learned *Casaubon* observ'd, but I wonder he did not observe where the mistake lay. For the Copists have written *ἄλλαι* instead of *ἄλαι*, as is evident out of *Pausanias*, and the very place it self. For *Strabo*, having before spoken of two Towns, whereof *Larimna* was one, why should he put *ἄλλαι* in the plural number for the other Town, without adding its proper name? But *Strabo* adds also *Οἰωνύμοις τοῖς Ἀττικαῖς Διόμοις* which demonstrates, that he wrote *ἄλαι*, and not *ἄλλαι*: of which name there were two Towns in the Country of *Attica*. But undoubtedly both *Larimna* and *Hala* here mentioned belonged in more ancient times to the *Locri Opuntii*, as may be easily shewed out of *Pausanias*.

CIRTO-
NUM Mons.

THALANDA.

LOCRI
OPUNTII
SINUS
OPUNTII.
ATALAN-
TA.

Being descended into the Plain, we kept the Mountain on our right hand, and in about half an hours riding more, we came to a Town situated on the brow of it, called *Thalanda*. This is yet a large Town, and hath been incomparably greater in ancient times, as the Ruins for about a Mile out of Town, and the many old Churches and Towers that stand far above it on the Hill, do manifest. It is much too big, to be taken for the Village *Hala*, that *Pausanias* places on the right hand of the River *Platanus* upon the Sea shore; bearing the face of the Metropolitan City of a Country: which if I understand *Strabo* aright, can be no other than that famous City *Opus* of the ancients, which gave name to the Country, and Sea before it; viz. *Locri Opuntii*, and *Sinus Opuntius*. My Reasons for it are these. First, The distance that *Strabo* placeth it from the Sea: which is about two Miles, or fifteen *Stadia*. But the little Island that he speaks of before it, called then *Atalanta*, but now without a name; puts it out of question: And thence I guess the Town that now is, hath borrowed its present name, time, and so many Ages intervening, having devoured its first Letter *A*, and new-modelled the rest after the Greek pronunciation. For they write it *Ταλαντα*, or *Θαλαντα*: but pronounce it *Thalanda*. *T*. after *N*, being still pronounced like *D*. And as to the Town *Hala* it might have been at the Mouth of the River; which in its course may bend more Eastwards, and so make the bounds of *Beotia* and *Locris*: all that fruitful Plain between *Thalanda* and the Mountain *Knemis*, was, in all probability, that *Πεδιον εὐδαίμων*, the happy plain, of which that Author speaks.

KNEMIS.

This Town may contain five or six thousand Souls, of Greeks, Jews and Turks, and is a Bishoprick subject to the See of *Athens*. My Guide being alone with me, was so timorous here, that he would not go up and

and down the Town, as in other places we had used to do, for fear we should be taken for Spies: So that, as to what particulars of Antiquity remain here, and might have been observ'd by us, had we used our wonted liberty, I can at present give no account. We parted hence the next Morning Eastwards still under the Hill; The Plain growing now more and more narrow, between the Sea and the Mountains; in which manner it held us about two hours riding, until we came to a little Bay, into which there runneth five or six large Streams. They run from under the Mountain hard by; and turn four Mills under the Wheels, not full thirty Yards from their Sources: They come out from the Lake of *Livadia*, hard by the Town of *Polca*, which is on the other side of this Hill, by the Lake, as I was afterwards informed. From thence our way, lying South-Eastwards, was rough, up-hill and down-hill, until about Noon we came to a Town called *Proscina* upon the same Hill. This Town consists of about an hundred Houses of Christians for the most part; and seems an ancient place, being very probably that, which in *Strabo's* and *Pausanias* his time was called *Acrephium*, or *Acrephnium*, which was situated upon the Mountain *Ptoos*. After Dinner we mounted again up higher, according as our Road lay, over a well-cultivated Country on the Hills: which I doubt not, but in old time made the Plain of *Athamas*: nor can the Wooded Hills above them, be thought to want chace more now than they did of old. After three hours riding from *Proscina* we came to the other side of the Hill; to many of the Subterraneous Passages of the Lake of *Livadia* into the Sea; which they call *Katabathra* and *Catabathos*: our way hither lying still South.

PROSCINA.

ACRÆPHNIUM.

KATABATHRA.

These Subterraneous, or rather Submontaneous Passages of the Water, may very well be reckoned amongst the greatest Wonders of the World; to accomplish which, both Art and Nature seem to have been so industrious, that it is hard to determine unto which of them we ought to give the glory of the work. For here Art seems to excel nature; and yet the greatness of the work is such, that it seems no less apparently to excell the power of human industry. Therefore since our Modern Writers are upon this matter wholly silent, and from the ancients so slender an account of it is come down to us as is altogether unintelligible; I shall be the more particular in my Observations of it, and shall give the best account of it I can.

Which that I may do to be the better understood, I shall first give an account of the situation of the Lake, and the Plain in which it is stagnated, and then of the several Passages out of the Water of the Lake into the *Eubœan* Sea.

This Lake is now called τῆς λιβαδίας λίμνη, the Lake of *Livadia*, but by *Strabo* *Copais*, and by *Pausanias* *Cephissis*. It is situate on the North-side of that large Plain, which is call'd by the same name of *Livadia*, which is stretched out between the Plain of *Thebes* and the Town *Livadia*: the whole Perimeter of which Country and Lake is so encompassed with high Hills and Mountains, so joined one to another, that there is not so much as space for the many streams and torrents that arise under, and fall from them to pass out above ground into the Sea: So that had not the Wisdom of the Creator provided at several places certain subterraneous Passages, as Channells to receive and suck in the Waters, which in

so great abundance, at times, do flow and pour down these Mountains, and were not those Channells either by nature, or art, and industry of men kept open and cleansed, all *Bœotia* must necessarily in a short space of time be drowned, and made nothing but a great Lake, or standing Water. For beginning first at *Parnes*, that Mountain is join'd to *Cithæron*, *Cithæron* is join'd to *Helicon*, *Helicon* to *Parnassus*, *Parnassus* to Mount *Oeta*, that to *Cnemis*, *Cnemis* to the *Cyrtorum Mons*, That to *Ptoos*, *Ptoos* to *Messapius*, *Messapius* to *Cerycius*, and that again to *Parnes*: Which Mountains, although all, or most of them be well enough distinguished from each other by certain *Chasms* or *Openings* between them, yet are they all so tacked and link'd together by *High-Grounds*, that before the Waters could find Passage any way into the Sea above ground, the whole Country below them must unavoidably be drowned: which perhaps was one great reason of *Deucalion's* Flood, in which these parts seem chiefly concerned.

But beside this Circle of Mountains that encompass all *Bœotia*, *Phocia*, and great part of *Locris*, there are other Mediterranean Mountains also, which are tacked to one another in such sort that they divide the whole Country into several particular Vallies; which from a high prospect look as if they were those places in the Earth, the Gyants laid open when in their War with the Gods they plucked up Mountains by the Roots, and set them upon one another, intending to scale Heaven thereby. For so is this Plain of *Livadia* divided from that of *Thebes*, Eastward by the Mountain *Phœnicus*, or *Sphingis*; which joins Northwards to the Mountain *Ptoos*, Southwards to certain Ridges which descend from *Helicon*.

From those high Mountains, *Helicon* South-West, *Parnassus* and *Oeta* North-West, are poured down those quantities of Waters into this Plain; which stagnating, make the great Lake of *Livadia*, by falling towards the Ridge of the Rocky Hills of *Thalanda* or *Cyrtorum Mons*; against which the whole stress and fall of the Waters seems to lean; but are by them, as by a mighty Mound or Bank, kept in from discharging themselves into the *Eubœan Sea*.

Strabo counts this Lake no less than three hundred seventy one *Stadiaz* in Circumference; which amounts to about forty seven Miles and a half. But I believe it covers not so much ground at present. For then, in his time, it had one passage out above ground, into *Hylica palus*, now called the *Theban Lake*: But now the Waters are far lower than that Passage; and therefore are to be thought very much abated. The form of this Lake is long, being stretched out under the Mountains of *Thalanda*, or *Cyrtorum Mons*, North-West and South-East, as far as the Mountain *Ptoos*. In the middle it is narrow, but then enlarging it self again until it comes to be divided at the South-East end, into three several Bays: At the two Northmost of these Bays are the principal Channells, in a wonderful manner pierced through the Mountains: The whole mass whereof consists of a very hard stone, considerably high and of a great extent in thickness, though in some places it be greater, and in others less; the shortest Passage to the Sea being towards *Thalanda*, and the North-West end of the Lake is at least four Miles through the Mountain. Where this enters in, under the Mountain, is a Town called *Perlea*, situate towards the North-West end of the Lake: where it riseth again

again on the other side near the Sea, are those Mills I but now spake of, about two hours riding from *Thalanda*. This seems to be the place, which *Strabo* calls *Anchoe*, where the Town of *Copais* was also situated; that gave the old name to this Lake: and by the same rule on the Sea side, where the Waters come out of the Lake, should lye *Larimna Superior*, or that of *Locris*: where *Strabo* makes the Channels to pass thirty *Stadia*, or about four Miles, under ground from *Copais* to *Larimna*. The other Channels I saw on the North-West end of the Lake, are all a much greater distance from the Sea, many of them passing at least half a days Journey under the Mountain *Ptoos*. The Northmost of the two Bayes last mentioned, divides it self again into three Bayes: the first of which entrench under the Mountain by two Channels: the second and third by three Channels apiece. Another Bay also there is, that divideth it self into many other little Bayes, and those again into Channels: Insomuch that I easily believe what an *Albanese*, I met there, told me; to wit, that there were at least fifty of these under-ground Channels, whereby the Lake emptieth it self into the Sea. For I saw above half the number of them my self. From *Proscina* hither, a considerable part of our way lay along one of those Channels, in several places of which we saw holes down to it; but could neither see nor hear the Water, as it passed, by reason the Chanel was every where close covered, and much deeper. When we came to ascend the steeper part of the Mountain, we passed by ten or a dozen square Stone-Pits about a Furlong distant one from another; which I found still deeper and deeper according to the rising of the Mountain; until by the sound of the Stones I cast in, I could not judge them less than fifty Fathom deep; but I heard no sound of Water at the bottom: The reason whereof I found because the Chanel, which carries the Water, lyeth covered deeper under them. They are about four foot square a piece at the Mouth, and cut out of the hard Rock of the Mountain. From all which I began to be sensible of the vast labour, cost, and indefatigable industry, that brought the whole work to such perfection. For by such Pits as these the rest of the fifty Channels were first made, if made at all, and are now upon occasion cleansed, when ever they happen to be obstructed. *Pausanias* saith, that the ancients believed that *Hercules* made this Lake by turning the River *Cephisus* into the Plain of the *Orchomeni*; whereas before his time it past into the Sea by Channels under the Mountains: I rather believe, that *Hercules* stopped the *τὸ χάσμα*, the Passage under the Mountain; which the *Orchomeni* opened again afterwards; for that in *Pausanias* his own opinion seems very unlikely, because the *Orchomeni*, in the time of the Trojan Wars were the most potent and rich of all those parts of Greece. But to me it seems altogether impossible, for supposing the *Cephisus* had another way under ground than where the Lake stands, which to me is no way probable. Yet there are abundance of other streams falling from the *Helicon* and *Parnassus*, sufficient to make this Lake, and drown the Country without that. But how ever this was, I am sure the greatness and difficulty of the work was such, that there was more need of an Army of *Hercules's* to have done it, than of one single person to spoil it. But by aid of which of the Gods, or by what mean it was perform'd I find not. I have seen none of the Roman Works greater, nor any thing in nature or art more worthy of admiration.

From the Northmost of these Bayes, where this Chanel entreth into the Mountain, I observed, that the highest point of *Parnassus* lay West-North-West: Some part of the *Helicon*, not covered by the Mountain *Phenicius* or *Sphingis*, West.

South, and South-Westward of these two Bayes, about six or seven Miles distant, there is another Bay of the Lake divided from these by a Ridge or Promontory, running out from the Mountain *Ptoos*: which Ridge is now called *Cocino*, from a Town on it of the same name. Near, or at the end of this Bay, the Mountain, which the ancients seem to call *Phenicius*, or *Sphingis*, is joined to that of *Cocino*, only there is one narrow slit between them; which I judge can be no other than that only Passage of the Lake above ground into the *Hylica palus*, mention'd by *Strabo Lib. IX.* But at present no Water passeth that way above ground; nor, as I could perceive, under ground: yet there hath been an old Chanel under this gap, that is tumbled in, and now, as far as I could guess, quite stopped up. This Gap, or Passage, was also cut thorough the hard Rock, for a Mile or two, to bring it to the *Theban Lake*: which without doubt was the same with *Hylica palus* of the Ancients: of which I will next give an account in its due place.

COCINO.

From these *Catabathra*, as they call them, or Chanels under-ground, we were conducted about three or four Miles South-Westwards, up to the Village *Cocino*, on the Ridge of the Mountain that bears the same name. Hard by it I was shewed some ruined Churches, with two or three old Towns lying in the same condition; among the ruins whereof were some few pieces of Antiquity. Passing between these ruins and *Cocino*, I observ'd a Spring in the Mountain that waters the whole Town. The Inhabitants of this Village are all *Albaneses*; and, I believe I bely them not, the whole place little better than a Nest of Thieves, of which our Landlord was the Chief. For at Midnight there was Intelligence brought him by some of his Gang, that they had stollen a Horse, desiring his advice how to dispose of it; which our Guide understanding, gave us notice thereof, wishing us to stand on our Guard: which we did, keeping our Carabins close to our sides: But our Guide, I believe, had made them well nigh as much afraid of us, as we were of them. For our Host having been very inquisitive to know of him who I was, he made him believe (as these *Greeks* never want invention to help themselves out at a dead lift) that I was *Scriban*, or Secretary to the *Captain Basba* of the *Negropont*. As to the ancient name of this place I can find no traces in ancient Authors to inform me.

The next Morning we parted from thence early, and turning about the side of the Mountain, whose top we always kept at our right hand, in half in hours time we came to a narrow Passage between the Mountain *Ptoos*, and this Ridge of it now called *Cocino*; which gave us a fair prospect over the Lake of *Thebes*: which so soon as I saw, I alighted off my Horse, and climb'd up to the highest point of *Cocino*, to take the better prospect of it, and *Copais Lacus* together; finding them so near to each other: which although it cost me no small quantity of the sweat of my Brows, yet I found it well worth my pains. For it gave me not only the prospect of both the Lakes together, but of much of the Country about them. I found the *Catabathra* on the other side of the Mountain,

North

North off me, and the *Theban* Lake on the opposite side South. The highest point of the Mountain over *Thalanda*, North-West by West; of *Parnassus* West-North-West. The beginning of *Helicon*, now called *Zagara*, West; where it joins with *Cithæron* South-West. Thence Southwards join *Cithæron* and *Parnes*; which divide *Attica* from *Bœotia*. Hence I took the Scheme of both the Lakes as I have given you them in the Map. Of *Copais* I have already spoken: But of this of *Thebes*, or *Hylica Palus*, I shall now give you the Description.

This Lake is now called *τὸς Θιβέας λίμνη*, the *Theban* Lake; but anciently *Hylica palus*. It is much less than that of *Copais*, and is inclosed with Mountains round about it. It is distinguished from *Copais* North, by the Mountain *Cocino*, and West by the Mountain *Phanicius*, or *Sphingis*: between which two it had formerly Communication with *Copais*, as I before said, but now I could find none. The Mountain *Ptoos* lyeth North-East of it; Mount *Hypatus* between it and *Thebes* South, and South-East: between which it findeth its way into the Sea, Northward of the *Euripus*: But whether wholly above-ground, I am not able to determine. From this Hill it seems like the leaf of some Plant; whereof its several Bayes are the divisions of the leaf, and the Chancel that runs Eastward out of it, looks like the stem. It seems not more long than large, and is about four or five Miles over. Great part of the Lake was then covered with all sorts of Wild-Fowl, and they say 'tis full of Fish: notwithstanding they tell a story, that every thirtieth or one and thirtieth Year it is quite dried up: From what hath been said, those that have good skill in the Greek Tongue, may be able to understand that very defective place in *Strabo*, where he speaks of these two Lakes, and restore it again.

The *Theban*
Lake *Hylica*
Palus.

When I returned again down the Mountain to my Guide, I found my *Caravochero* almost in despair of my returning again safe to him; fearing I had been set upon by some of the *Albanesi* of the Mountains. But thanks be to God it was otherwise: Descending therefore together from that passage, yet somewhat lower, we came to the Ruins of a Town, near unto which, on the side of the Hill we observed a curious Fountain, running down thence into the *Theban* Lake. This Town might be the ancient *Hyla*, which gave name to the Lake. Here also I found some fragments of Inscriptions; but such as gave me no hint of the ancient name of it: Descending yet lower down the Mountain, towards the Lake, leaving the way to *Thebes* on the left hand, and turning under the Mountain *Cocino*, which we kept at our right, we came in less than an hour to a small Village called *Hungaro*, just by the old Passage of *Cephissus*, into the *Hylica palus*, according to *Strabo*: When I had made all my Observations of it, according to what I have before said, by a very ill way Southwards we mounted up the Hill, now called *Mazaraci*, from a Monastery that is on it of like name. This is that Hill, or Mountain, which *Strabo* describes by the name *Phenicius*, and *Pausanias* by the name of *Sphingis mons*. On the top of it is a good large Plain which lyeth desert; rather, as I judge, for want of Cultivation than of fertility. Thence after Dinner, and an hours further riding, we descended by the Convent *Mazaraci* into the Plain of *Thebes*, leaving a ruined Village about a Mile Eastward of *Mazaraci*. We might soon have crossed over this end of the

HYLA.

HUNGARO.

MAZARACI.

the Plain, it being narrow, had not the Water after the Rains settled there, and made the ground so false and rotten, that we feared almost every step to be swallowed up both Horse and Man together; to prevent which we went afoot our selves. But having, by Gods help, escaped that danger, and crossed the way from *Thebes* to *Livadia*, we ascended again another Hill, bounding the Plain of *Thebes*, from the Plain of *Rimocastri* Southwards, and came to *Rimocastri* on the other side of it, an hour before Night.

RIMOCASTRI.

I made a stop on the top of this Hill, and surveyed the Country about me. For thence I had the sight of a great part of *Beotia*, that I had not before seen: especially the Plain of *Rimocastri*. But those parts I left behind, I observed to lie thus. The Mountain by *Thalanda* North North-West. The Passage between the Mountains from *Cocino* and the rest of *Ptoos*, North-East by North. A Mountain towards *Egripo*, I think *Typo-Vouni*, East-North-East. *Gbasba*, or *Parnes*, East-South-East. *Elatea*, or *Citheron*, beginneth South-East, and descendeth somewhat upon the *Corinthian* Gulph; to wit on the Bay of that Gulph, called now *Livadostra*, South, South-West. Whence ariseth a high Rock, off from it, and *Helicon* West, South-West. The top of the *Helicon* appears hence, West by North, being the nearest.

Rimocastri is situated upon the Brow of this Hill, over-looking a large Plain South, and hath an unlimited prospect towards the *Morea*, between *Helicon* and *Citheron*. It is divided into three little knots of Houses, two upon the Hill, and one below: which may in all consist of about a hundred Cottages of *Greeks* and *Albanes*: all Christians except a *Sub-Basha* that governs them, who is a *Turk*. That part of the Town which stands upon the point of the Brow, seemeth to have been in former times fortified with a Ditch on the North-side: on the other, the Precipice of the Hill is its defence; though at present needless: their Poverty being security enough for them. Here it is that I drank the best Wine, the most generous and well tasted that I had done in all *Greece*.

In this Plain are many ancient Ruins of Towns, and about this place, and just under the Mountain, are so many and great Ruins, that it hath made some to suppose this place to have been the ancient *Thespia*: But I am not of their opinion. I think rather it was the ancient *Thisba*, as I shall have occasion by and by again more expressly to conclude, shewing by most probable Testimony, where the old *Thespia* was. Here I met with *Morat* our Druggerman; who brought me news, that he had seen my Companion safely Embarked. Whereupon taking Horse the next day I made a Circuit about the Plain, bending my course Westwards, under the Hill; and after about a Mile we came to some Ruins, and old decayed Churches, called *Phria*: where we also found some Inscriptions; especially one, which was a Pedestal, dedicated by the Town to one *Titus Flavius Aristus*. About a Mile further riding, we came to another ruined Town called *Spatharia*; the Church whereof, ruined in like manner with the Town, seem'd to have been built at first of ancient, ill-carved Marbles, with *Basso-relieues* of the same, of men on Horse-back, with their names, and H B Q H. for title to each one of them. Thence turning more South-Westwards, we passed over by a Stone-Bridge, a River coming from the *Helicon*, and running Eastwards in this Plain, and

PHRIA.

PHARIA.

about two Miles further came to a Village called *Neocoria*, or *New-town* ; just at the foot of the Mountain *Zagara*, or *Helicon* : hard by which are the Ruins of an ancient City, upon a Hill, with a steep descent from it every way except on that side where it is joined to the high Mountain above it. In the way going up to it is a ruined Church ; which hath for the *Altar* a Cornish of a Pedestal of a Statue, about four foot long, and three foot large, and a foot thick : on the edge of which is an ancient Inscription, wherein the Town *Thespia* is twice mentioned.

ΘΕΣΠΙΩΝ ΟΙ ΠΑΙΔΕΣ ΚΑΙ ΠΑΡΟΙΚΟΝ... ΠΡΜΑ...
ΟΜΕΝΩΝ ΕΝ ΘΕΣΠΙΑΙΣ ΠΡΩΤΟΓΕΝΩΝ ΑΡΩΤΑ-
ΧΟΥ ΤΟΝ ΚΡΙΣ...ΠΑΤΕ-
ΡΑ ΚΑΙ ΕΤΕΡΓΕΤΗΝ ΕΑΥΤΩΝ.

Whence, because it likewise agrees with the Description *Pausanias* gives of it, I doubt not, but this was the Seat of the ancient *Thespia*. It is about four Miles distant from *Rimocastri* Westwards, and five or six from *Cacos*, a Town seated in one of the Bayes of the *Corinthian* Gulph, called now *Livadoftro*. Thence we turned South-East-wards, and after two or three Miles riding over a little Hill, we came to other Ruins of a Town called *Paleo-corio*, or *Old Town* ; where we likewise found some Inscriptions, but less considerable.

Thence returning Eastwards we passed by another little Village called *Tadza*, where are some marks of Antiquity ; and by it a curious Fountain, which I guess to be that which was so celebrated in old times for the Fable of *Narcissus* : and if so, the Town should have been called *Donacon*, or *Hedonacon* as some read it. I saw no *Narcissus* then growing, it being yet too early in the Year. But another time I saw abundance in the next Plain, and several other places adjacent. Yet what *Pausanias* saith of this Fountain agreeth with several other places in this Plain ; especially *Rimocastri* ; where there are many Springs up and down the Plain : which collecting themselves into streams, some run towards the *Theban* Lake, and others to the *Corinthian* Gulph. That which runs towards *Thebes*, stagnates into a Lake, Eastwards of *Rimocastri*, as I saw at two or three Miles distance. We returned by the Ruins under *Rimocastri*, which they call now only *Castri*, where there are many Ruined Churches, with Fragments of Inscriptions about them. Amongst which I found a Stone in the Wall, where I read ΠΡΑΞΙΤΙΔΗΣ ΑΘΗΝΑ, which whether it was belonging to some piece of that famous Sculpture, I will not take upon me to know. Only this I can say, that *Pausanias* gives an account of an Image of *Cupid*, of his work, adored and much admired by the *Thespians* : in whose Territories not only this place was, but also the whole Plain. As to the ancient names of this, and the rest of the Ruined Towns I saw there, I found not sufficient ground for me to determine any thing here ; yet by *Pausanias* his Description, this should be *Thiba* of the ancients, which he placeth off from the Sea, after two Mountains in a Vally. For so many Hills, which the *Greeks* often magnified into Mountains, are between it and the *Corinthian* Gulph, and between those two Hills another small Plain.

When I had thus far crossed the Country, I had a great mind to continue

*Paus. Lib. 9.
p. 589.*

THIS SEA.

tinue still forward, until I came to the *Corinthian Gulph*, that I might have a fuller *Idea* of it. But I had much ado to perswade my Druggerman to it: who pretended it to be dangerous by reason of Thieves and Pirates. But by means of a Dollar extraordinary I accomplished my design, and perswaded our Host to accompany us also. We passed over the Plain of *Rimocastri* South-Westwards, and mounted a Hill, which separates it from another little Plain, bounded by Mount *Citharon*. From this Plain we yet further descended along the *Citharon*, by a bad way Westwards to the Bay of *Livadostro*; along by a stream, which often loseth it self among the Sand and Stones in its Chanel, before it can get to the Sea. There is no Town, nor Inhabitants there; only an old Tower, and a little Church for the Mariners to do their Devotions in, who come thither to lade Corn for *Zant*, *Cephalonia*, and those other parts. In our way we first passed by a little Village called *Stadendra*, or *The Trees*; and then another called *Parapagia*: where I found some Inscriptions in an old Church, near unto a Fountaia. This place, I believe, was anciently called *Leuttra*. For that was in the way from *Thespia* to *Platea*, as this must needs be. This Port is in a large Bay at the end of the *Corinthian Gulph*: which I find no where mention'd in the modern Maps. The reason of which, as I guess, may be several mistakes the Interpreters and Commentators have made upon *Strabo*: of which I may have occasion to speak something, before I end this Discourse.

Strab. Lib. 8.
380.

This Bay is divided from the Bay of *Corinth* by the Mountain *Germia*, or *Paleo-Vouni*, in the *Isthmus*; which running out far into the *Corinthian Gulph*, makes a Promontory, which *Strabo* plainly calls *Olmeie Promontorium*: on the Northside of which this Bay of *Livadostro* lyeth, and thence goeth far inward, until it is bounded by the shore of *Megaris* first, and then by the shore of *Eleutherae*, whence it turneth about, and hath some part of the high Mountain *Elatea*, or *Citharon*, over-looking it North; until it comes almost to the Harbour of *Livadostro*. Where *Elatea* endeth, is another Harbour, called *Santo Basilio*, from a Ruined Town two or three Miles above it: whence ariseth another Ridge of high Rocks, but not considerable for height if compared with *Elatea*; beyond which is the Harbour of *Livadostro*: and then again riseth another very high Rock, running a good way into the Sea: Beyond which is also another Harbour, and Town called *Cacos*: and thence the *Helicon* begins to lift up its head, till at last it reacheth even above the Clouds. From *Livadostro* we turned to the left hand along the shore, about a Mile further, and came to the Harbour of *Sant Basilio*; whence the Promontory *Olmea* lyeth West-South-West, with four little Islands by it, called *Calanisa*, or the *good Islands*. In one of them is a little Church, and a Well, as the *Abbaneses* told me, full of a kind of Serpents, which are not at all venomous nor hurtful; which I believe, if they be of the same nature with one I found on the Sea shore here, *viz.* petrified.

CACOS.

Pag. 39, 40.

This Bay did not want a name among the ancients, although neglected by our modern Geographers, as may be collected out of *Strabo* his eighth and ninth Books, being by him called *Alcyonium mare*: which was, as he said, extended from *Paga*, a Port Town of *Megaris*, in the way from *Megara* to *Beotia* unto *Creusa*, the Port-Town of the *Thespians*. But I will take the Learned *Casaubons* warning, which he gives in his Com-

mentary

mentary upon this place; namely not to take it to be the sole *Alcyonnum mare*. For that, as to the generality of the name, was extended much further, even to *Antirrhim*, or the Mouth of the Gulph of *Lepanto*: But, by his leave, will esteem this to have been more peculiarly so called; that being, certainly, most properly the *Alcyonum sinus*, or *mare*, which extended it self from *Pegas* to *Crensa*: Which *Crensa* must undoubtedly have been either where *Cacos* or *Livadoastro* now are. I judge rather the first, because it is nearer to *Thespie* than *Livadoastro*. But *Livadoastro* is nearer *Rimocastri*; where I suppose the ancient *Thisba* was: and therefore that may be its Harbour, so well stored with Pidgeons as they say it was; and whence to *Sicyon* was a hundred and sixty *Stadia*, or twenty Miles, over the *Corinthian* Gulph; and as he saith, in an oblique line: of which the high Rock between this and *Cacos* makes one Crook, and the *Olmea* Promontory another. The Harbour of *S^t Basilio* was, very probably, that which belonged to the ancient *Typha*; who valued themselves much for being the best Seamen of all *Beotia*. At this place we lay all Night under the shade of a Pine-Tree; with which the Rocks there are covered.

Longer than next Morning we staid not in this cold Harbour; but leaving the Hill, and way on the other side of it to *Rimocastri* on the left hand, we turned on the right, by the way that leads thence to *Thebes*, near the foot of Mount *Citharon*, now called *Elatea*: whose high Ridge we had above us still on the right hand: having thus mounted at least an hour, till we came about, level with the Plain of *Rimocastri*, we came at last to *Sant Basilio* it self, a Town utterly ruined not long since by Pirates. But beside the modern Remains of it, there are Rests also of many Ages past. There is an old Church, with a *Cupolo* sustained by *Corinthian* Pillars of admirable white Marble, and curious work. Hard by it is a Well of pure Water, deep, but filled to the brim. Above this lyeth the Town, on a Hillock, higher than the rest: which is full of Ruins also. Between the Town and the opposite Hill, North-wards, in a deep furrow runneth a considerable stream; which in sight of the Town makes a most pleasing Cascade. This in all likelihood is the ancient *Typha* I before mentioned; and those beautiful Pillars of the ruin'd Church may have also served for the Temple of *Hercules* at *Typha*.

Continuing forward on our way, under the Mount *Citharon*, or *Elatea*, we came to another ruined City, at the foot of it, situate so, as it hath a descent every way from it, except towards the Mountain, South-West: where the ground seemeth level for near a Mile, to a Village called *Cocla*: but these Ruins are called *Paleo-castro*, or *Old-Castle*, as they call almost all such old Ruins. On the North-West side of it I observed a curious Fountain; which seemeth to run into that stream, that falleth into the Bay of *Livadoastro*, by *Sant Basilio*. The Foundations of the ancient Walls that remain, are of large hewen Stone, and at equal distances were crowned with square Towers: some of which are yet standing. It over-looketh a large Plain Northwards, well water'd with streams from the Mountains; and undoubtedly very fruitful. It hath North the Mountain *Mezaraci*, or *Phenicius*; *Rimocastri* North-North-West: A Tower and Village on the point of a Rock, over-looking the Plain of *Livadia*, near *Zagara*, or *Helicon* North-West, that part of the

Helicon where *Neocorio*, or old *Theſſia* ſtands, North-Weſt by Weſt. The largeneſs of it ſhews it to have been a conſiderable place; and the fragments of Antiquity, that are to be ſeen all about it, to have been very ancient. It agrees with the Deſcription that the ancients give both of *Hirria*, called afterward *Hyſſia*, and *Platea*; to wit, being both under the Mountain *Citharon*, at the right hand of the way, that leads from *Thebes* into *Attica*, *Eleutherus*, and *Argos* upon the River *Aſſopus*. But as for this laſt mark, I am at a ſtand how to judge. For there is indeed a little ſtream under this in the Plain: But it runs ſo ſlow, that I could not well determine which way it did run. But I judged, it might run into the Gulph of *Lepanto* by *Sant Baſilio*.* But whether ſome part of it runs not alſo towards the *Euripus* by reaſon of the level of the Plain, I cannot poſitively determine: eſpecially conſidering, that not very far from hence we croſs'd a ſtream that run from this Way-wards thither, as I before have ſhewed, and is undoubtedly the *Aſopus*. *Hirria*, or *Hyſſia*, being but a ſmall Town, and *Platea* a large City, and ſometimes a Free State of it ſelf, I rather believe this was the *Platea*; and *Hyſſia* another place I paſt by a little further off, nearer the way into *Attica* and *Megara*. The Plain under this Mountain undoubtedly was the Plain of *Platea*, famous for the Battle and Victory of the *Greeks* over the *Persians*, *Mardonius* being then General of *Xerxes* his Army.

FIGADIA.

Hence proceeding about a Mile we endeavour'd to get over the Mountain; but finding no Tract in the Snow, and that it was too deep to be paſſed over, we left that way, and deſcending again into the Plain, we went further Eaſtwards, and came to a ſmall Village called *Pigadia*; whence, having ſtay'd and reſreſhed our ſelves, we took Horſe, and made again towards the Mountain, quickly gaining the way from *Thebes* into the *Morea*; and afterwards that from *Egripo* thither alſo: where we again went up the *Citharon*, or *Elatea*, as it is now vulgarly called, from the abundance of *Fir* Trees growing thereon, which the *Greeks* ſtill call *Ελάτη*. We aſcended it by the way now called *Ερεάτη τῆς Βιζύνης*. The way of the *Vizire*; for it was he commanded it to be opened, made ſmooth, and covered with Sand, when he paſſed that way with his Army into the *Morea*, and thence into *Candia*, at the beginning of that War. We arriv'd to the top from the foot in an hours time, and deſcended as ſoon into a Valley, between *Citharon* and the Mountain called now *Macriplais*. This Valley belonged in very ancient times to the *Eleutherians*; who being ſubject to thoſe of *Thebes*, out of an inveterated hatred and emulation revolted from them and join'd themſelves to the *Athenians*, as was pretended out of a great fancy and good affection they took to their way of Government. From thence forward this Mount *Citharon* was accounted the Confines of *Attica* towards *Beotia*: whereas before the *Eleutherians* were the Borderers of *Beotia* towards *Attica*. This Valley I find no where deſcrib'd by our modern *Geographers*; from which only their ignorance of it can excuſe them. For neither for its Barrenneſs, nor its ſmallneſs, could it merit their neglect. For I believe it wants not much of being as big as the Plain of *Eleuſis*: I am ſure it is as long, or longer, and wants little of being as large from the foot of Mount *Elatea* to *Macriplais*, parting it from the Plains of *Eleuſis* and *Megara* Southwards. There is one ſtream here that runneth down into the *Corinthian*

Pinthian Gulph, or rather into that Bay, of it called *Livadoftro*: another that runneth the contrary way into the Plain of *Eleufis*, and joins it ſelf with the *Cephifus* in that Plain. There are four Villages alſo pertaining to this Valley; that is to ſay, *Caſſiotica*, *Calivia*, *Ta Zengaria*, and *Stephani*; to which laſt we came in the Evening.

Where the ancient City *Eleutherus* was, I could no where find; though *Pauſanias* ſaith, the ruins of it were towards the foot of Mount *Citheron* in his time. Some ruins of Towns I ſaw. Firſt, deſcending the Mount *Citheron*, I ſaw at the left hand the Walls of a Town, which I believe was the *Dryma* of the ancients; and the next day, on our way, at the right hand, near the Mountain *Macriplais*, an old Tower, about which are the ruins of a Town; and laſtly, about an hours riding from thence, in our deſcent towards the Plain of *Eleufis*, along the Torrent I before mentioned, there were more Ruins, and a *Baſſo relievo*, by a little old Church. Hence we deſcended a ſteep Hill, covered with Pines, into the Plain of *Eleufis*; and ſo the ſecond time to *Athens*. What I did and ſaw then there, I have already given an account; and therefore ſhall now only let you know, that I ſtaid there till the third of *April*: and then taking my final leave of it, I return'd by the ſame way, by the *Eleutherians*, and ſo again over Mount *Citheron* into *Beotia*. But it being now better weather than it was at firſt, I muſt not forget to tell you the proſpect I had at this time, from that Mountain into *Beotia*. For being got to the higheſt place of the Mountain in our Road, and having left the way of *Thebes* and *Egripo* on our right hand, and taken the way of *Romelia*, leading towards *Rimocaſtri*, *Zaitori*, *Lariſſa* and *Conſtantinople*. I ſtopt at the firſt advantageous place for a Proſpect; where theſe ways part was called by the ancients *Τρεῖς Κεφαλαι*, or, the *Three Heads*, ſignifying I ſuppoſe the ſame we do by *Three Wents*: From the brow of the Mountain I had a very fair proſpect down into the ſeveral Plains of *Beotia*, comprehending the Northern half of the Compaſs. Under this Mountain therefore is firſt the Plain of *Platea*; North of that the Plain of *Theſſia*, divided from *Platea* by one or two Ridges of Hills, coming from that Hill which is between the *Helicon* and *Citheron*, or between *Livadoftro* and *Cacor*. Beyond this are the Plains of *Livadia* and *Thebes*; both of them bounded from *Theſſia*, by a Ridge coming from the *Helicon*; which paſſing by *Panagia*, and *Rimocaſtri*, &c. reacheth almoſt to *Thebes*. The Plains of *Livadia* and *Thebes* are ſeparated from each other by the Mountain *Phœnicus* or *Sphinx*. Beyond *Thebes* North-Eaſt is the *Campus Ionius*, under Mount *Hypatus*, and *Campus Tanagricus* South of it. Thence, South of that, is the Plain called *Paraſcopia*, even to under the Eaſtern Ridge of Mount *Citheron* and *Parnes*: ſo that *Paraſcopia* lyeth Eaſtwards parallel with the *Plataenſes*, *Tanagricus* to that of *Theſſia*, and *Ionius* to the *Theban* Plain Eaſt, and the Plain of *Livadia* Weſt and North-Weſt. The Mountain *Cotino* and *Mezeraci* above *Hylica palus* lies juſt North beyond the *Theban* Plain. The Hill bounding the Plain of *Thebes* and *Livadia*, North-North-Weſt. *Panagia* being a ruined Tower and Town upon a pointed Rock on the Hill of *Rimocaſtri*, and not above three or four Miles Weſtwards of that Town lyeth North-Weſt. In the ſame line, beyond the Plain of *Livadia*, is the higheſt point of *Lycoria*, or *Parnaffus*. The higheſt point of the *Helicon*, now *Zagara*, Weſt-North-Weſt. *Macriplais*, the Mountain be-

tween the Plain of *Eleutherus*, and the Plains of *Eleusis* and *Megara*, South-East, *Nozea* and *Casba*, in old times *Parnes* and *Lycabettus* East.

When I had taken my fill of this prospect we descended again into the Plain, passing by the Ruins of *Hyflia*, near the foot of the Mountain, about a Mile further by *Platea*: and a little further down into the Plain we staid to bait, near the small stream I before mention'd: where I now observed abundance of *Narcissus* growing along its Banks; and shot a *Lapwing* or *Pewit*, with sharp Spurs on the Wings, as *Cocks* and *Pheasants* have on their Legs: of which I observed something at *Smyrna* on Ducks. Thence we passed over some Hills, and arrived at *Rimocastri* an hour before Night, the second day of our departure from *Athens*.

PANAGIA.

The next day we parted from *Rimocastri*, keeping along the Hill it stands on, towards *Livadia*, and came to an old Ruined Tower, with the remains of a Town about it, seated upon a high point of a Rock, part of some Hill, called now only *Panagia*: which is the same, that I said lay North-West from the Passage over Mount *Citharon*. It over-looketh the Plain of *Thespia* South, and the Plain of *Livadia* North; and is not above a Mile from *Neocoria*, or *Thespia* South. Between both is a little Valley, which hath a stream running thorough it, by the Plain of *Thespia*, into the Gulph or Bay of *Livadosstro*. This I suppose was the River *Termeffus*; which *Pausanias* saith, floweth about the *Helicon*, as this doth a good part of it. This place is also most likely to be that *Cereffus* he speaks of, saying, it was a very strong castle of the *Thespians*, and whither they fled upon every occasion when they fear'd the coming of the *Thebans* amongst them. Here in several Ruined Churches I met with some Inscriptions: one especially of such odd Characters, and different from the ordinary, that I cannot but question whether it were so very ancient or no. Another upon half a large Pedestal of a Statue: of which Inscription I was able to read so much, as shewed it to have been dedicated to the Emperor *Commodus*.

CEREFFUS.

Here I was overtaken by a Messenger from the English Consul of *Athens*, to let me know, there was an English Ship arrived thither; whereby I might have convenience to send my Marbles, and whatever I would else, into *England*: which also in its return was to touch at *Zant*, whither I was bound. These Letters invited me very earnestly to return again thither. But I was not willing to go so far back again; thinking it more safe to go by Boat to *Zant*, the same way I came; we having then War with *Tripoli*, and the Ship at *Athens* had no Convoy to guard it. Therefore I sent back directions for what other Marbles I would have to be sent by the Ship, and kept on my Journey; but first return'd to *Rimocastri*.

After Dinner I parted again from *Rimocastri*, and passed along that Hill towards the Plain of *Livadia*, leaving the way to *Panagia* on our left hand: not far beyond which I passed over a Torrent, coming down from the *Helicon* with a great Stream: and near where I passed it, I observ'd several Springs, with very plentiful Sources of Water. This may be that Stream which was anciently called *Permeffus*; which descended from the *Helicon*, and together with *Olmeus* falls into the Lake *Copais*, by *Haliartus*, as *Strabo*, in his Ninth Book informs us. After I had forded this Stream, I pass'd over the Hill into the Plain of *Livadia*: where lea-

ving

ving *Megalomela* about three Miles on our right hand, we came that Evening to a small Village of the *Albaneser*, on the side of it, where we Lodged all Night. Thence, this Hill turning South Westwards towards the *Helicon*, and joining with it enlargeth the Plain of *Livadia*, to the foot of that Mountain: whence it is again streightened by another little Mountain, stretched out towards *Livadia*: So that were this whole Plain filled with Water, this would be a considerable Bay of the Lake *Livadia*: This I judge to be the chief part of the Plain, called from the City *Coronea*, *Coronei ager*; which City without doubt was situated in some eminent place of this Plain near the *Helicon*: But where, I am not certain. I suppose it was either at *S^t Georgio*, which is at the foot of the *Helicon*, or at certain Ruins of a Tower I passed by the next day, going that way, or at least at the Ruins of *Dymnia*, in the way from *Livadia* to *Thebes*. As to the nearness to the *Helicon*, *S^t Georgio* seemeth to agree better with it than either *Dymnia*, or that Tower between them. But the Stream, which should be *Coralius*, rising at *Dymnia*, shews it rather to be there that it was situated. The forty *Stadia*, or five Miles, from Mount *Libethrius*, and twenty *Stadia*, or two Miles and a half, from *Laphytius*, seem to shew, that *Libethrius* Mountain was that towards *Panagia* and *Rimocastri*; and that one of those towards *Livadia*, was *Laphytius*. But whether that agrees best to *Dymnia*, the Tower, or *S^t Georgio*, I cannot well determine. And indeed the Descriptions of the ancients are so defective for want of assigning the quarters of the Heavens to them, that it is very hard for us that come so long after them, to determine positively the true situation of their places: and sometimes impossible.

If *Dymnia* was formerly *Coronea*, then the Ruined Tower may have been the place where the Temple of *Minerva Itonia* sometimes stood: which was the place where all *Bæotia* used to assemble in Council.

MINERVA
ITONIA.

Thence coming nearer to the foot of the *Helicon*, I passed by a very pleasant Prospect into a little Plain, inclosed every way with prominent parts of the Mountain; except one narrow Passage for entrance to it like to a Sea-Port. Hence we soon mounted up to *S^t Georgio*, situate on the side of *Helicon*, having left a Village below it on the right hand. Either *S^t Georgio*, or this Village was probably the *Alalcomena* of old time. This Town is called *ἡ Ἁγία Γεωργία*, or *S^t George*, from a Monastery there dedicated to him. There are two or three Churches here in which are some Inscriptions of Antiquity: But I could not see them, because my Guide was afraid of the Turks; and my *Druggerman* was return'd to *Athens*, to give the Consul an account of my Resolutions to proceed on my Voyage to *Zant*. So we staid not long in this place, but mounted up a considerable way higher, toward the top of the *Helicon*; with intentions to pass quite over it, unto the Convent of *Saint Luke*: But we were hindred by the Snow; which was not yet passable.

This Mountain is now called *Zagara* by the Turks, from the great abundance of Hares they say breed there; although there be plenty of other Game also, especially Wild Boars and Deer: But it is known out of *Strabo* undoubtedly to be that famous *Helicon* of the ancients. For, agreeable to his Description, it lyeth upon the *Crissean*, or *Corinthian* Gulph, bordering upon *Phocis*; which it regards Northward, somewhat inclining

M.
ZAGARA
the
HELICON.

inclining to the West. And as he saith, its high Cliffs hang over the last Harbour of *Phocis*; which was therefore called *Mycus*: nor is it not far distant from *Parnassus*, nor inferiour to it, either in height, or the compass of ground that it stands on. Finally, that they are both Rocky Mountains, and the tops of them perpetually covered with Snow. Mount *Helicon* was in old times consecrated to the Muses by the *Thracians*; and was the native Country of the ancient Poet *Hesiod*, who was born at *Afcra*, an inhospitable Town on the side of it towards the Sea; whom *Ovid* seems to follow and imitate, but with more briskness and less gravity *Hesiod* seems with more respect to celebrate the Gods, as it became his persuasion of them, and with more earnestness to press men to Justice, Vertue and Humanity: which is as much to be preferred before the others bawdy and lying stories of them, as all Moral and Christian Vertues infinitely transcend the obscene Lampoons of our present Age, being really more beautiful and attracting Objects than any Mistresses in the World. I found not those Monuments, either of *Hesiod*, *Orpheus*, or the Muses, *Pausanias* in his time professeth to have seen there: And as to the Fountain *Hippocrene*, the famous haunt of the nine Sisters, it was then frozen up, if it were where I guess'd it to have been. So that were I a Poet, and never so great a Votary of those *Helicomian Deities*, I might be excused from making Verses in their praise, having neither their presence to excite, nor their liquor to inspire me. For having gone two or three Miles forwards on the top, till I came to the Snow, my further proceedings that way were hindred; only alighting I made shift to clamber up the Rocks somewhat higher, until I came to look down into a place encompassed round with the tops of Mountains; so that the inclosed space seemed to me to be a Lake frozen, and covered with Snow. But my Guide telling me he passed that way once in the Summer time with *Monsieur Nantueil*, the French Ambassador, and then saw it a very pleasant green Valley, covered with Flowers, having a very good Fountain in the middle of it; I am much inclin'd to think the *Hippocrene* was there, and there also in ancient times the delicious Grove of the Muses.

I observed likewise great store of the *Male-Fir-Tree* growing on this Mountain; whose Turpentine is very fragrant, much resembling the smell of a Nutmeg, and some of that *Leopards-bane*, whose root is like a Scorpion. But here partly the cold of a backward Spring, and partly the time of Year, hindred me from making any further discoveries in that kind. I shall only tell you what *Pausanias* telleth me, viz. that the *Ardeax*, which is one kind of an *Arbutus*, or Strawberry-Tree, beareth sweeter fruit here than in any other place he knows: which may well be, although I took no notice of any there. I saw here also a very large Tortoise, newly come out of ground, to enjoy the warm Sun; and of which they say there is great plenty bred there.

We return'd to the brow of the Mountain by the same way we came, and thence I had a fair and large Prospect of the Plains of *Bœotia* Northward, and observed the Mountain *Delphi* of *Egripo* to lie exactly East of us, and another of the same Island to lie East-North-East. We left the way to *St. Georgio*, and turning to our left hand, descended into a Plain, between the Mountain *Helicon*, and another little Mountain; the Eastern end of which comes up near to it, and the Town of *St. George*; but

but thence runs North-Westwards, beyond *Livadia*, which it hath under it on the North-side. This Mountain from the Plain of *Bœotia*, seems not at all distinct from the *Helicon*; although it hath a Plain between it, and that in some places I believe three or four Miles wide. On the top of it, on the East end, we saw *Granitza*, which I was told was a Town and Bishoprick under the Jurisdiction of the Archbishop of Athens. Here is also a Convent of *Caloires*, or Greekish Monks: which is all I could learn of the place; only from the ancients I gather that this Mountain was called by two distinct names; to wit, *Laphytus* on this end, and *Telphysium* on the Western. In descending we turned still round the *Helicon* to our left hand; and in our way passed by many Fountains that issue out of the sides of that Mountain; some of which run down into the Plain of *Livadia*, as far as the Lake, into which they flow: others collect themselves into a Stream in this Valley. One makes a fine Cascade almost from the top of the Mountain, and I believe runneth from the Lake, I before spake of, on the top of the *Helicon*, by its nearness to that place. There was abundance of the *Narcissus* Flowers growing along the Banks of this Stream, so *proliferous*, that I had not before seen any the like; having seven, eight, nine, sometimes ten Flowers upon the same stalk, and very fragrant. Here my Guide proved to be near as ignorant and unacquainted in the Country as my self; and it growing towards Night, we knew not whither to go to Lodge. A Village we saw two or three Miles high, on the Precipices of the *Helicon*; but how to get to it we knew not. At last, sensible of the distress we were in, and almost out of hopes of getting any shelter but the Heavens that Night; by the good Providence of God we over-took two or three Oxen, which we followed as *Cadmus* did a Heifer, by direction of the Oracle to the Building of *Thebes*: *Ovid. Met. l. 3.* These brought us to a Shepherds Hutt; which we found to be too little to hold us and the Cattle together. But the Shepherd inform'd us, there was a Village about two Miles further, which having found with much ado, by that time it was dark, being seated upon a little Hill, just under the *Helicon*, we were received courteously into the House of a good honest *Albanese*, the only Inhabitant at present of the place, the rest of the Inhabitants were all run away, not being able to pay their *Carrack*. Here is an old Church, with some remains of Antiquity about it. But I cannot conjecture the ancient name of the place, unless it should have been *Atalcomene*, which *Strabo* seems to intimate, speaking of the *Telphysium mons*, which he placeth between *Halyartus*, *Atalcomene*, and *Coronea*. *Halyartus* was near the Lake *Copais*, and as *Pausanias* reports, fifty *Stadia*, or six Miles, from this Mountain. But if this Village were the *Atalcomene* of old, then the River that cometh this way out of the *Helicon*, should be that of *Triton* which passed by *Atalcomene*; and not the other rising between *Parnassus* and *Cyrphis*, I before spoke of. All the entertainment we found here was the sad stories our Landlord told us of the Oppression they suffer by their hard Masters the Turks. My Guide made me take notice, that his Daughter did wear red Slippers, which was a sign she intended to be Married, when she could get her a Husband; which I guess she could not long have wanted, had not the Town been so much depopulated; for natural Beauty was such as might make

GRANITZA.

LAPHYTUS
and
TELPHY-
SIUM, mm.

ORICA
STIVE

make her deserve the Courtship of the bravest Shepherd of the *Bæotian* Plains.

The next Morning we parted thence, and keeping still under the *Helicon* on our left hand, in a very rotten, unsound way: I observed almost every step our Horses made, there sprung up a new *Hippocrene*; the fresh Water following each print of my Horses feet; especially at one place, where I was almost stuck fast, although the surface of the ground was covered with a green Sword. These Springs collect themselves together with the other River in this Valley, and I believe pass under ground to *Livadia*, and make the River *Hercyna*, when they arise there. For I know not which way otherwise they can pass: and the abundance of Water, which there arises again, confirmeth me in that opinion. Here the *Helicon* makes an Elbow Northward, almost joining with that of *Granitza* and *Livadia* in the way, to which from *Salona* and *Delphos* we came in about half an hour further riding: So soon as we were got into that way, we met with a *Caratchi*; a formidable Officer of the Turks among the Greeks, being the *Grand Signiors* Collector of Taxes. So continuing still our winding about the foot of this Mountain, and leaving the way to *Delphos* on our right hand, we arrived at the Convent of *Saint Luca*: of which and the Hermitage I saw there, when we came first into these parts, I have elsewhere already given an account. So that I have only now to tell you of my return thence; and so conclude.

April the tenth I sent a Messenger from hence to the Port of *Asprospiti*, to see whether any Barks lay there, bound for *Zant*: and word being brought me that there were two, I prevailed with the *Egonmeno* of the Convent, to let *Pappa Carito*, one of the *Religious men*, accompany me thither. So after Dinner I parted thence, and passed over the Plain between *Parnassus* and *Helicon*, by the way to *Delphos*; which I left, after an hour and half riding, on the right hand, and passing by *Asprospiti* in the Evening, we came to a Bay of the *Corinthian* Gulph, called by the same name, by that time it was dark.

The next Morning we Embarked in the Calm, but were met presently with a contrary Wind and sudden storm in the middle of the Bay: So that not without much danger, we were forced to return again into the same Port. It was a strange and almost astonishing sight for us to see the Storm come upon us at three or four Miles distance, while we were becalm'd, yet on the sudden to fall on us with such a fury, as if it would immediately swallow us up, being accompanied with such a prodigious Rain and Hail, as we fear'd would fill all the vacant places in the Bark, that the Wheat, wherewith it was full laden, did not employ. But so soon as we were again got on shore, it immediately grew as fair weather as ever it was. But the Sun continuing again to shine, and the Mariners resolving to stay a while in the Port, and see the weather better settled, I gave order to the men to make some further Provisions for us, while I went to divert my self upon the Rocks hard by; partly with the pleasure of a good prospect from thence into the Gulph, and partly by searching what Plants nature might be found there to produce.

ASPRO-
SPITI Bay.

As to the first, I found this Bay of *Asprospiti* a very large Bay, and this Rock to be a *Peninsula* at the bottom of it, of about three Miles compass;

compass; making a good Harbour on each side of the *Isthmus* of it: Its Western Promontory being *Mons Cyrrhis*; now called *Striva*. Its Eastern Promontory, is made by certain Rocks descending from the Mountains about *Saint Luca Striotes*, and the *Helicon*: and I believe 'twas anciently called *Pharigium Promontorium*. For this Bay was certainly that which in older time was called *Anticyrrha*; and perhaps the old Town of that name might be upon this *Peninsula*: for I saw some Ruins there. Not far from *Anticyrrha* was also a Town of *Phocis* called *Marathon*; which, as I also conjecture, may have been the present Village of *Asprospiti*.

PHARIGIUM
PROM.
ANTICYR-
RHA.
MARATHON.

Nor was this all my Divertisement. For I found in clambering up those Rocks, one of the most pretty natural Grotts I ever saw. It seem'd to be made on purpose for the habitation of some Hermite. The Entrance was but small: But within was a very pretty room, receiving light by a hole in the rock above; and on the left hand about a mans height from the ground, is a place that lookt like the old *Hermits* Bed-Chamber; whoever he was. For that some such Religious man did once live there, the aptitude of the place would not suffer me to doubt. Here, within this *Hermits* place, I repos'd my self awhile; and afterwards the weather continuing still fair, I went abroad, and found very many curious Plants growing upon those Rocks; which were a second Divertisement to me, nothing less agreeable than the first. I specify such only here, as I have not taken notice of elsewhere: and of those these that follow are the chief.

A kind of *Syderitis*, with a tuft of Blue leaves, like *Horminum Creticum*.

Another sort, which from a long tough root hath many thick, hoary, roundish, and scaloped Leaves, resembling the *Lamiums*; out of which runs a round, creeping, downy stem of a reddish colour, beset one above another with bluish Flowers, not divided into Leaves, but whole, till near the top, much resembling *Trachelion*; but scarce so much open, and much less. It hath been taken for *Scutellaria*; but I find it not to agree with *Bankinus* his Description of that Plant.

A very small sort, or kind, of *Eryngium*: which I take to be that which *Johnson* calls *Eryngium Pucillum*, *Plinum*; only he describes it much bigger than it groweth here; which may well be, by reason of the stoniness and sterility of the Rocks of this place.

When I returned to the Bark, I found them ready to depart, and waiting only for me. I therefore immediately return'd to Sea; and in a short time doubled the *Cape*, or Western Promontory of the Bay, called by them *Tramachisto Crissa*, *The Cape to Crissa*, and came and stayed that Night at *Pendbogi*, where we arrived also, when we first came into *Greece*. The next Morning we were soon out of the Bay of *Crissa*, or *Salona*, and doubled the Western *Cape* of it; which they call *Yagouaria*, signifying a *Fishes Eye*, and got under the shelter of two or three Islands, between that and *Lepanto*; where we staid until Night, that so we might pass out between the Castles at the Mouth of the Gulph, unseen by the *Turks*.

From the first of these Promontories, *Tramachisto Crissa*, so well as the motion of the Bark would permit me, I observed

Corinth to lie South-East by South off us.

Cape *Pfäromatia* West-North-West.

The Bay towards *Criffa*, or *Salona*, North by East.

From *Pfäromatia*.

Corinth South-East.

Palao-Vouni in the *Isthmus*, in old time called *Geranea mons*, South-East by East.

Halcyonum mare, or *Livadostro*, East South East.

Tramachi, *Sto Criffa*, East.

Naupactum, or *Lepanto*, West-North-West.

The Mountain above *Salona*, North by West.

So that now I think I am able, in some measure, to give you the Figure of the *Corinthian* Gulph, a place the most fam'd for Maritime exploits in all Antiquity and modern History. I give it you as I have caus'd it to be Engraven in my Map of *Greece*; and without much boasting recommend it for the most exact that hath been given in our times. It is only of those parts of *Greece* I have survey'd my self, and comprehends the greatest part of *Achaia*. I have made it my care to be exact in placing the Mountains, Promontories, Bayes, Rivers and Lakes according to their natural situation. Of which only I have given the antient names with the modern: as to the Towns I have given only the modern names, having a design to give the ancient names of them in a Treatise by themselves, if I find it worth my pains.

The Night being come, and a brisk Gale with it, blowing out of the Gulph, we set Sail, and about ten of the Clock we pass'd between both the Castles unseen by the Turks: But not without very great apprehensions, that we should have some great shot let fly after us. But Heavens, that had so many times wonderfully preserv'd me, did then also deliver me out of the hands of those Infidels, and brought me safely to *Zant* the next day by Noon. Whence by the first occasion I departed for *Italy* and *France*: where having further satisfied my curiosity, and congratulated with my Friends my prosperous Voyage, I hasten'd to render my self to my Country, and to the long-wish'd-for Embraces of my Parents, Relations and Friends, and to give Praise to God for the *Wonderful things he had done for my Soul*.

That he had plac'd the Lot of mine Inheritance in a Land that he had bless'd, and hedg'd about for himself: where nothing is wanting to supply the defects of frail nature; but where Peace and Plenty for this many Years have seem'd to embrace each other; where every Mans Right, from the Prince to the Peasant, is secur'd to him by the protection of good and wholesome Laws; And more, by a King who is the Indulgent Father of his Country, and not a Tyrant: and lastly, rendred me into the Bosom of a Church, that I had often heard, but now knew, to be the most refin'd, pure, and Orthodox Church in the World; freed from Slavery, Errour and Superstition, and without Novelty or Confusion, established in Purity of Doctrine, Decency and Order.

Therefore arriving at *Canterbury*, its Metropolitan Throne, November the 15th 1676. transport'd with unspeakable Joy at the singular Bliss of my Country, Relations and Friends, far exceeding any Nation I had seen beyond our Brittish Seas, I offer'd to God the Sacrifice of Praise and Thanksgiving, resolving for ever to call upon his Great Name, who is the

the only mighty Preserver of Mankind. Whose Providence encompasseth all his Creatures, and who never faileth those that trust in him. Saying with the Psalmist,

Praise the Lord O my Soul, whilst I live will I praise the Lord; yea as long as I have any Being, I will sing Praises unto my God, Hallelujah, Hallelujah.

Glory to God in the Highest! on Earth Peace, and good will towards men.

Glory be to him that sitteth on the Throne; and to the Lamb for evermore.

Glory be to the Holy of Holies; and to the Promised Comforter abiding with us for ever.

For He is Alpha and Omega, the Beginning and the End, the Author and Finisher of us, and all our Works. Therefore to him only let Prayers ever be made, and daily let him be praised. For to him only belongeth Praise, Glory, Power, Might, Majesty, and Dominion for ever and ever, World without End, Amen.

At 23

FINIS.